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THE

CRITICAL REVIEW;

OR,

ANNALS OF LITERATURE.

VOL. I.

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THE

CRITICAL REVIEW;

OR,

ANNALS OF LITERATURE;

EXTENDED AND IMPROVED.

BY

A SOCIETY OF GENTLEMEN.

SERIES THE THIRD.

VOL. I.

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NEW-YORK.

——NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE.—*Shakspeare.*

QUALIS AB INCEPTO.—*Horace.*

LONDON:
PRINTED BY AND FOR S. HAMILTON,
Shoe-Lane, Fleet-Street.

1804.

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PREFACE.

THE conduct of a periodical work, in its nature voluminous and extensive, demands an occasional pause for deliberation. Circumstances change: plans ably conceived, cautiously matured, and sanctioned by experience, the uncontroulable course of events may render in some points inefficacious, in others useless.

At the end of our 70th volume we rested, to survey the lengthened course over which we had passed. We remarked with satisfaction that varying scenes, in the departments of science, politics, and polite literature, had been met without difficulty or embarrassment; and that, in its progress, a few slight, yet necessary deviations, had not injured the general consistency of our Journal. Since that period, our work, like a stately mansion which mocks the attacks of time and of tempests, has only required those silent imperceptible repairs which the exigencies of the moment have suggested.

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We again pause, to look around; and once more renew our Series. The æra itself is awful, and imperiously awakens reflexion: but we are influenced by other causes—by private misfortunes. The tremendous fire which on the night of the 2d of February, 1803, at the premises of Mr. SAMUEL HAMILTON, the proprietor of this Journal, destroyed, with his dwelling-house, the *whole* of his very valuable and extensive printing-office, consumed all the remaining copies of the CRITICAL REVIEW, and rendered the completion of former sets impossible. To reprint them would be an experiment of hazardous expense: to continue the publication in its old form, would deprive present purchasers of a facility to consult passages, which, in other articles, illustrate our arguments, or furnish our proofs. A new Series is therefore advantageous; it is more—it is necessary. *Novus rerum nascitur ordo.*

To future purchasers, then, the work will be new; to our former friends, 'another and the same.' For the one, we shall continue to refer to preceding articles; for the other, concisely recapitulate the foundations of our reasoning, and the facts which have contributed to elevate and establish the superstructure.

When glowing prospects of reform and amelioration fascinated the wise and the prudent, if for a moment we also were dazzled, the charm has long ceased, and clearer views have returned,

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This change we have already pointed out, with the reasons which occasioned it.

Our notice of some important works, accident may have occasionally delayed: we shall remove all reasonable ground for charges of neglect, and attain superior punctuality by adequate arrangements. Of our general conduct, it is unnecessary to speak: the ignorant and the presumptuous have alone complained, and these only will have cause in future to fear our censures.

On a review of our Journal—and we have examined it with more critical severity than we usually employ in investigating the faults of others—we could discover no considerable scope for alteration or amendment. We have felt the inconvenience of contracted limits: but, as our wishes to extend the circle are yet unavailing, we shall endeavour to employ to the utmost advantage the space which we can command.

To obviate the want of a *General Index*, which we have long experienced, various plans were under consideration, when the late disastrous event diminished our anxiety for this object, by destroying numerous copies of the work to which it would have been subservient. We now purpose, at the end of six years, exclusively of the Index appended to every separate volume, to add a General Index to every fasciculus of eighteen volumes, as they may progressively appear, without deducting a page from the current num-

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bers. It will be offered gratuitously, and regularly continued on the recurrence of similar periods.

Should the progress of human knowledge, or other circumstances, induce us to institute a Fourth Series, the Indexes will then be incorporated, a General Index annexed, and delivered also to the supporters of this Journal, free of expense.

As we at this time offer no '*New Arrangement*,' our former title is only changed to '*Third Series*.' We shall preserve uniformity in our mode of quotation, and substitute, in our references, for 'New Arrangement,' *Second Series*.

January 31, 1804.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. I. JANUARY, 1804. *No. I.*

ART. I.—*The English Encyclopædia: being a Collection of Treatises, and a Dictionary of Terms, illustrative of the Arts and Sciences. Compiled from modern Authors of the first Eminence in the different Branches of Science. The whole illustrated with upwards of four hundred Copper-Plates.* 10 *Vols.* 4*to.* 15*l. Boards.* Kearsley. 1803.

THE late century has been emphatically styled the age of dictionaries; for in it their number has not only increased beyond any former proportion, but their objects and plans have been equally extended. A dictionary, in its *original* sense, is a collection of words arranged alphabetically, subservient to the student of a new language, or the mythology and customs, the geography and biography, of those to whom that language was common. Suidas and Hesychius aimed at no more; and Hoffman, towards the end of the seventeenth century, expanded chiefly the geography, mythology, and ancient history, of the Greeks, Romans, and Jews, from the dictionary of Lloyd. The two Stephani compiled dictionaries of words only; for the medical dictionary of H. Stephanus is confined to the explanation of the language of Hippocrates and Galen, including the similar attempts of Erotian and others. We need not enlarge on the Lexicon of Pitiscus, of Du Cange and his assistant Charpentier, of d'Herbelot, of Calmet, or the very excellent German Encyclopædia of the Bible. If these have extended the bounds of dictionaries, and facilitated the paths of science, they are not connected with our present investigation—the origin of those *encyclopedias*, which include arts and sciences in all their variety—an inquiry we perhaps should not have undertaken, had we been aware of its difficulty and extent; but which having once begun, we shall persevere in, by imparting the result of our labours, perhaps of our *tædium*, to our readers. The dictionary of Mr. Chambers was published in 1728, a work supposed to silence competition, and conceived to be

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without an example, or an adequate successor. Such, at least, is the language which has been employed. Mr. Chambers however, with apparent candour, mentions his predecessors; but joins together the good and bad, with little discrimination, as equally trifling and equally useless. In the commencement of this inquiry, we had some thoughts of examining these predecessors; but we were somewhat surprised to find that so much had been achieved, as to leave few sprigs of laurel for the person who completed it.

The great dictionary of the French academy preceded Mr. Chambers's work; but this could give him little assistance, as Mr. Chambers's contains no disquisitions, no engravings, and is confined to an explanation of terms only. Yet these are so numerous, for the period so complete, that his work is admirably calculated to afford a foundation on which any future superstructure may be raised. If the subjects be proposed, numerous will be the authors, which even the slightest inquiry may suggest, who can contribute to an explanation. Furetier's dictionary will scarcely furnish more. Chauvin's 'Lexicon Rationale,' or 'Thesaurus Philosophicus,' is, however, a work of much greater importance. It contains some excellent figures, and a good illustration of philosophy, so far as the ancients were acquainted with the subject; and the mathematical science displayed in it, from the best authors of antiquity, is far from being inconsiderable. The whole is, indeed, contaminated with the jargon of the schools; and, in the earlier editions of Chambers, we perceive many passages in this department of the work copied with a servility somewhat disgraceful. The dictionary of the Jesuits of Trevoux also preceded Mr. Chambers; and to this work he was greatly indebted: but his principal and most valuable assistant was Dr. Harris, author of the 'Lexicon Technicum.' We observe some little jealousy in the compilers of dictionaries; and it is seldom that they give any account of their predecessors. Dr. Harris's name does not occur in Bayle, in the General Dictionary, or even in the 'Biographia Britannica;' yet it is not easy to conceive the reason of this omission in the last instance. Even the authors of the supplement to his work, who are sufficiently jealous of his fame, add no account of his life; and Dr. Hutton does not notice a mathematician and philosopher of no common abilities. We have not been able to examine the first edition of his dictionary; but the second was already published when he had attained the age of forty; and, from incidental information, we find that the first must have appeared soon after 1704; for he apologises for giving a less distinct account of the Newtonian system of light and colours, as the books on this subject were then published so lately, the first edition of the Optics appearing in this very

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year. Dr. Harris's dictionary, however, though it claim the distinction of being general, by no means merits such indiscriminate commendation. In natural philosophy and mathematics, at the æra of its publication, it was unrivaled, and continued so, till, by a further enlargement of the bounds of science, it became incomplete; and it is to be regretted that the supplement, added to the fifth edition in 1736, aims rather at supplying the omissions in other branches of science, than the additions in mathematics or philosophy.

While these dictionaries preceded Mr. Chambers's work in the general circle of arts and sciences, many more limited publications of the same kind co-existed, among which we may particularly mention Ozanam's 'Dictionnaire Mathématique,' a most excellent work, the chemical dictionary of Johnson, the medical ones of Blanchard and Castellus, the sea dictionary of Mainwaring, and some others in the French language.—But who can even recount the *successors* of Mr. Chambers, and of the 'Encyclopédie Méthodique' of the French? Each of these are now receiving the most modern improvements in their respective capitals; and they are followed by others of no mean pretensions, particularly the 'Encyclopædia Britannica' in Scotland, and the present Encyclopædia in this metropolis. Though we do not attempt to enumerate the copies of a copy, the shadows of a shade, we are yet in justice called to notice some other truly original works. Rousseau's dictionary of music, and Macquer's dictionary of chemistry, in France; Dr. Hutton's philosophical, and Mr. Nicholson's chemical dictionary, in England, are of this kind; and if the last, from the change in the chemical system, should seem now obsolete, we trust it will urge the author to additional exertions in a new form. In other sciences, there are many valuable works. From Jacob, in jurisprudence; from Gusseme and Rasches, in numismatology; from Miller, in gardening; and from a French society in arts and trades; with many others, which, to mention, would render this article a catalogue. Now that mineralogy has assumed the shape of a science, it may properly constitute a part of some new edition; for we have frequently had reason to complain of the want of such a *desideratum*. A medical dictionary also, equally distant from the vague crudity of Motherby and the tedious compilation of James, would be a very valuable work.

A dictionary of arts and sciences may either consist of a simple explanation of terms, or may contain distinct treatises on each branch. Yet in no modern dictionary is either plan followed exclusively. As it is not, on the one hand, easy to give a definition, without some little explanation leading to a short disquisition, so neither, on the other, would an unconnected series of treatises, without explanations, be satisfactory.

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Every dictionary has therefore united both plans, leaning, occasionally, a little more to either, according to the original destination of the work. It has been generally the object of the authors to advance complete systems of each science, and to connect the scattered parts by references. This, however, they have seldom successfully effected: the references have been usually numerous; these articles have referred to others, till the original subject has gradually vanished in collateral ones, and at last totally disappeared. Another kind of reference is more important, *viz.* to the authors who have furnished the article, and to those by whom the subject is more minutely and scientifically explained, than the form of a dictionary will admit. Rare have been the assistances of this kind. More than one lexicographer may reflect,

'*Mecum habito; et novi quam sit mihi curta supellex.*'

The object of the work is thus explained in the preface:—

'To facilitate the labours of the industrious and the ingenious, to guide the hand of the diligent mechanic, and to extend the pursuits of the skilful artist, are the chief objects of publications like this; which, as their title of Encyclopædia expresses, embrace, in the complete circle of the arts and sciences, the true principles of social life.

'In proportion only as knowledge is diffused, and the advantages of it are clearly understood, the importance of such a work can be justly estimated. It presents, not solely a barren gratification to curiosity, but it is the spring of action, and the source of opulence: it instructs us to supply by human arts the deficiencies of nature; it controls fancy by experience; and placing before our eyes a long series of experiments, it enables us to reject the false, to adopt the true, and to improve the useful.' Vol. i. P. v.

'In the conduct of our work, we have indeed chosen the article of 'husbandry' as the foundation of manufactures, since the productions of nature are the materials for skill; but the same assiduous attention has been paid to all the liberal and mechanical arts, to every science, human or divine. Each forms a separate treatise; each has been adorned with whatever useful information could be gleaned from ancient or from modern literature; and the whole, thus carefully arranged and combined, presents to the reader a convenient library, replete with ready and profitable instruction on every subject.

'We are not backward, indeed, to confess that our work has profited in some considerable degree from the labours of our northern predecessors; but the "Encyclopædia Britannica," exclusive of the imputation of national partiality, has been conducted on so wide and so expensive a scale; has been swelled with such a variety of uninteresting biography; with tedious geographical descriptions of obscure towns and villages; with minute histories of fabulous heroes and divinities; as sufficiently to justify the compilation of a

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dictionary of the arts and sciences, both less costly and less cumbersome, though we trust not a whit less useful than their voluminous publication.

'Neither must it be forgotten by our readers, that years have elapsed since the first publication of the "Encyclopædia Britannica." During this period, the active genius of man has explored a great variety of new paths in the regions of science; and of these it will be found that we have fully availed ourselves, not only in the body of the work, where most of the recent discoveries and inventions are carefully noted, but also in our supplement, which, whilst it enabled us to supply some omissions, and to correct some errors (unavoidable in so multifarious a work), has afforded us an opportunity of tracing the labours of the learned and ingenious up to the present time; a motive which, we trust, will sufficiently account for and excuse its extension somewhat beyond what we intended, or our subscribers may have expected. Nor are the proprietors of this work afraid to assert, that the engravings which accompany it, possess a striking superiority, both in number and execution, over those which have been given in any similar performance.' Vol. i. p. vi.

As we began with the authors' professions, we shall progressively advance with a review of the work, which must nevertheless be cursory, from its extent, and the multiplicity of objects which it embraces. We shall then offer our opinion how far the end proposed has been attained.

As it is impossible to follow every article, to examine what is omitted and what is redundant, we shall only observe, that the explanations are, in general, clear and explicit. We remark, indeed, that a large portion of the supplement is filled with additional articles of the three or four first letters, as if, in the early stages, the authors had been less attentive; and we observed, with surprise, that among the omissions were some very common words which even Harris would have supplied. In the remaining part of the supplement, there are still, we think, omissions; and we could point out corrections which would yet be useful. But where is the work in every respect perfect, '*omnibus numeris absolutum?*' It is certainly no *dictionary* yet known, each of which, when tolerably conducted, is a work of peculiar labour, and affords, in Scaliger's opinion, a punishment sufficient for the worst of crimes.

'Lexica contexat: nam cætera quid moror? omnes
Pœnarum species hic labor unus habet.'

In this examination, professedly confined to the treatises, we shall occasionally notice also a few of the distinct articles, which, though arranged among those comprising explanations only, yet contain some short disquisition—articles of that equivocal nature in which the two plans just mentioned coincide. The first that occurs to us is on 'acids;' and we

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regret that we must begin with reprehension. Too much space is employed in recapitulating Mr. Kirwan's early arguments in opposition to Lavoisier's system—a system which the former has now adopted—and the modern doctrine engages too little of our author's attention. This is not rectified in the supplement; but we shall resume the subject under the article of 'chemistry.'

The first distinct treatise is on 'acoustics.' It is popular, rather than elementary, and confined to the vibrations of *stringed* instruments. Yet perhaps the whole doctrine should have been brought together; and we are left in uncertainty where it is resumed. We must thus early mention a striking error, *viz.* that the articles have neither references to the other portions of the work annexed, nor to authors who have treated more fully of the different subjects. Under the head of 'acids,' for instance, there is no reference to the article 'chemistry;' and no enumeration of the different kinds of acids, to lead us to look for the properties of each under their separate titles.

The mechanical properties of 'air' are well explained; but, when the authors treat of the chemical, they are too much immersed in the old school, and scarcely dare to venture beyond the leading-strings of Dr. Priestley. The old nomenclature is also retained, with all its imperfections; and even phlogiston is not wholly resigned, or resigned unwillingly. In consequence, perhaps, of the period at which this article was composed, the number of known aërial fluids is very incomplete. The heavy inflammable gas, the nitrous oxyd, the hydrocarbonat, &c. are omitted.

'Aërostation' is detailed at some length. Of 'algebra,' the elements only are given; and, in a work of this kind, we can expect no more: they are explained with great neatness and sufficient precision. The article of 'alkalis' is instructive; but the author has not been sufficiently explicit in his account of the principles of the volatile alkali, from not consulting the latest authors. We thought that there was much ingenuity displayed in the distinction of 'animal' and vegetable substances. Many of the remarks are also new; and, were we not afraid of extending our account of this work too far, we should have copied some of the observations. The articles on 'archery,' 'animalcules,' and 'annealing,' are, we think, good; and the treatises on 'anatomy' and 'architecture' contain a scientific and sufficiently complete view of their respective subjects. The treatise on 'arithmetic' is full and satisfactory; that on 'astronomy' very comprehensive; but we look in vain for Dr. Herschel's late labours, which were at least in time for the supplement. The account of 'comets' might have been improved from M. Pingrè's

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very systematic work; and the appearance of the tails, as connected with the *Aurora borealis*, and the latter as occurring exclusively in the magnetic meridian, would, if brought together, have elucidated this difficult inquiry. The 'stars' dim twinkling' through the light of the *Aurora* are not sufficiently noticed. The properties of the 'atmosphere' are well detailed; but they should have been included under 'air' or 'aërology;' or at least a reference should have been inserted, to inform the inquirer where these are to be found. As there are no regular references, an index should have been subjoined: it may not yet be too late.

In the former part of the second letter of the alphabet, there are few treatises; but the articles are often extensive and valuable. We can notice only the following.—'Banks' and 'banking' are explained at some length. 'Baptism,' and the various opinions on the subject, are explained also with great propriety. We mention this the more readily, to remark that the articles on religious subjects are, in general, executed with judgement, and display considerable knowledge, as well as a rational piety, without an improper attachment to any particular sect. What is said of horses occurs under the article 'barbs,' where it would be least expected; and it would appear still more unlikely to find an account of the ass, the zebra, the hemionus of Pallas, and the mule, under this article. The account of the horse, however, is clear, and on the whole exact. The article of 'bards' is incomplete, and somewhat erroneous: they are improperly confounded with the druids. The 'bark,' and its uses in the economy of vegetation, are described chiefly from authors of a former date; and the more modern philosophers are in a great degree overlooked. What relates to the 'Peruvian bark' appears to be full and correct. The article of 'barometer' is also satisfactory; but, with respect to the cause of the mercury sinking on rain, and rising on the return of dry weather, the authors feel a difficulty which has perplexed all their predecessors, merely from not reflecting that the barometer is not so much a standard indicative of the absolute weight of the air, as of its elasticity. What relates to the mode of measuring heights by this instrument is too short, and inconclusive. On the subject of 'basaltes' and its origin, the opposite opinions are detailed at some length, without any conclusion. The later authors, and the now general opinion that their form is the consequence of retraction from solution, and not from fusion, are omitted. The lizards, or rather the species of lacerta, including the crocodile, occur under the term 'basilicus,' one of its species; a very material error in arrangement, which pervades the whole work.

The following articles in this letter appear to be ably exe-

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cuted; and several of them, as well as our recollection assists us, seem not to have made a part of any former English dictionary. This is particularly the case with 'bird-catching,' which is a curious and entertaining subject. Under the titles of 'beaver' and 'bee,' we have too much of the common fancy of extraordinary sagacity, directed to an end which requires wisdom to discover, and reasoning to pursue. Later observation has destroyed many of these final causes; and the whole of these contrivances do not reach beyond the powers of instinct in other animals. The hexagonal form of the cells of the honeycomb, for instance, has been extolled as a masterpiece of contrivance, because it contains the greatest space with the least quantity of materials. The observers are not aware that every viscid fluid extended on a plane surface retracts in a similar form in drying. The biographical accounts are more numerous, more judicious, and comprehensive, than in many other dictionaries. We have sometimes thought that they were not sufficiently full; but we greatly distrust any judgement of this kind formed from a partial view, as it is difficult to adjust the proportion of attention which any subject may demand in so extensive a work. The article of 'blindness' is certainly too long: much space is filled with declamation; and the degree of improvement, of which the other senses are capable, seems not to be clearly understood. Dr. Moyes, in his youth, made a watch; but, what is more surprising, he made previously the tools. His compasses were only the tongue of an old buckle bent to the proper distance. There is not any evidence of the blind distinguishing colours. We knew a dyer who attempted it, and often succeeded; but we found that he was assisted by the smell. A blind man, with all his acuteness of hearing, cannot always say on which hand a distant sound is approaching. Yet, from the tone of his voice, often from his sense of feeling, he will say whether a room be large or small, low or high: when he looks out at a window, he will be able to determine whether the prospect be confined or extensive, whether it face the street or the country. The same sagacity of feeling was observed in a blinded bat by Jurine.

Under the article 'blood,' we find a very enlarged account of this general fluid of the system, which the author thinks is the immediate reservoir of the vital principle. We wish not to extend our article very far; but, as this principle of the Hunterian school is here more fully drawn out, and more ably supported, than in any other modern system, we shall select the passage. We may perhaps be pardoned, as, in a work of this kind, novelty is not generally expected, and not often found.

'To follow this dispute through every argument that hath been

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or that may be used by both parties, would prove tedious, and to us appears in a great measure unnecessary, as the following short considerations seem to decide the matter absolutely against the patrons of the nervous system. In the first place, then, if we can prove the life of the human body to have existed in, or to have been communicated from a fluid to the nervous system, the analogical argument will be very strongly in favour of the supposition that the case is so still. Now, that the case once was so, is most evident; for the human body, as well as the body of every other living creature, in its first state, is well known to be a gelatinous mass, without muscles, nerves, or blood-vessels. Nevertheless, this gelatinous matter, even at that time, contained the nervous fluid. Of this there can be no doubt, because the nerves were formed out of it, and had their power originally from it; and what is remarkable, the brain is observed to be that part of the animal which is first formed. Of this gelatinous fluid we can give no other account, than that it was the nutritious matter from which the whole body appears to be formed. At the original formation of man, and other animals, therefore, the nutritious matter was the substratum of the whole body, consisting of muscles, nerves, blood-vessels, &c. nay more, it was the immediate efficient cause of the nervous power itself. Why should it not be so now as well as then? Again, in the formation of the embryo, we see a vital principle existing as it were at large, and forming to itself a kind of regulator to its own motions, or a habitation in which it chooses to reside, rather than to act at random in the fluid. This habitation, or regulator, was undoubtedly the nervous system, and continues so to this moment; but at the same time, it is no less evident that a nutritious fluid was the immediate origin of these same nerves, and of that very nervous fluid. Now we know, that the fluid which in the womb nourishes the bodies of all embryo animals, is necessarily equivalent to the blood which nourishes the bodies of adult ones; and consequently, as soon as the blood became the only nutritious juice of the body, at that same time the vital or nervous fluid took up its residence there, and from the blood diffused itself along the nerves, where it was regulated exactly according to the model originally formed in the embryo. Perhaps it may be said, that the vital power, when once it hath taken possession of the human or any other body, requires no addition or supply, but continues there in the same quantity from first to last. If we suppose the nervous power to be immaterial, this will indeed be the case, and there is an end of reasoning upon the subject; but if we call this power a volatile and elastic fluid, it is plain that there will be more occasion for recruits to such a power than to any other fluid of the body, as its volatility and elasticity will promote its escape in great quantities through every part of the body. It may also be objected, that it is absurd to suppose any fluid, or mechanical cause, capable of putting matter in such a form as to direct its own motions in a particular way: but even of this we have a positive proof in the case of the electric fluid. For if any quantity of this matter has a tendency to go from one place to another where it meets with difficulty, through the air for instance, it will throw small conducting substances before it, in

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order to facilitate its progress. Also, if a number of small and light conducting substances are laid between two metallic bodies, so as to form a circle, for example; a shock of electricity will destroy that circle, and place the small conducting substances nearer to a straight line between the two metals, as if the fluid knew there was a shorter passage, and resolved to take that, if it should have occasion to return. Lastly, it is universally allowed, that the brain is a secretory organ, made up of an infinite number of small glands, which have no other excretories than the medullary fibres and nerves. As a considerable quantity of blood is carried to the brain, and the minute arteries end in these small glands, it follows, that the fluid, whatever it is, must come from the blood. Now, there is no gland whatever, in the human, or any other body, but will discharge the fluid it is appointed to secrete, in very considerable quantity, if its excretory is cut. Upon the cutting of a nerve, therefore, the fluid secreted by the brain ought to be discharged; but no such discharge is visible. A small quantity of glairy matter is indeed discharged from the large nerves; but this can be no other than the nutritious juice necessary for their support. This makes it plain, even to demonstration, that the fluid secreted in the brain is invisible in its nature; and as we know the nervous fluid hath its residence in the brain, it is very probable, to use no stronger expression, that it is the peculiar province of the brain to secrete this fluid from the blood, and consequently that the blood originally contains the vital principle.' Vol. i. p. 797.

We cannot now enlarge on this subject; but we think the author mistaken; and may take another opportunity to point out the error and its source.

The only treatise in this volume that we have not noticed is on 'bleaching.' The operation, as formerly conducted, is well explained; but our author stops short at the introduction of dephlogisticated muriatic acid, and its proposed use. It is now generally employed; and various refinements in this process have been introduced. Mr. Higgins's economical improvement, in substituting sulphuret of lime, is a very valuable one.

The plates bound with the first volume, though all do not belong to it, are fifty-six in number. The execution is greatly superior to those of any preceding dictionary, and the objects, in general, well chosen. To some we must, however, object, particularly to the view of Noah's ark, a representation in every respect puerile and uninteresting. We shall resume the work at a future opportunity; and, having now introduced its general character, with instances of its principal faults and merits, our subsequent progress will be more rapid.

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ART. II.—*An Essay on the Principle of Population; or, a View of its past and present Effects on Human Happiness; with an Inquiry into our Prospects respecting the future Removal or Mitigation of the Evils which it occasions. A new Edition, very much enlarged. By T. R. Malthus, A. M. &c.* 4*to.* 1*l.* 11*s.* 6*d. Boards.* Johnson. 1803.

THE first edition, or germinal pamphlet, which has expanded its leaves into this spreading quarto, was reviewed in our number for January 1799. It was then an anonymous work; it is now avowed by Mr. T. R. Malthus, A. M. a fellow of Jesus College, Cambridge. It will secure to him a lasting distinction for the lucid and acute reasoning, the deep and comprehensive research, and the important practical counsel, which it involves.

It respects the doctrine of population in all the points of view in which it concerns the statesman. The first object of the author is to ascertain its natural rate of increase. This he pronounces to be *progressive in a geometrical ratio.* He extracts from 'Price's Observations on Reversionary Payments' some American lists, which show that, in certain circumstances, it has doubled in twenty-five years. He produces the corroborating *census* of the republic: he quotes the opinions of some writers who suppose a more rapid increase to be possible. He infers that population, if left to itself, and unchecked, would every where double in twenty-five years.

This inference is surely rash. It is a known law of nature, that the certainty of reproduction is proportioned to the rarity of sexual intercourse. In villages the loose women have bastards; in cities hardly ever. In opulent families, where the means of maintenance and the incitements to gratification are profusely supplied, orbity is common. In needy families, in chilly climates, in seasons of adversity, births never fail. Our breeding counties are the highlands of Scotland, and the wolds of Yorkshire. In London few are born, although the attraction thither of the vigorous, the robust, and the beautiful of both sexes is perpetual. Take the most unproductive individuals in London, the thieves and their bedmates, and transplant them to Botany-Bay; and the tendency to increase and multiply astonishes the most experienced among them: they are there scattered in different plantations, and disposed by fatigue to temperance. Wherever population condenses, sexual intercourse is more and more promiscuous and frequent. The tendency to reproduction therefore *diminishes with the density of populousness;* and this wise law is enforced with the most exquisite benevolence by nature. There is no instance on record of two successive generations multiplying with equal rapidity. The natural rate of increase

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is in a decreasing ratio. It is quite the reverse of a geometrical progression. It diminishes regularly in a confined country, where the condensation is regular: it diminishes irregularly in a settlement at large, where the opportunities of dispersion and segregation operate unevenly. The first and most essential position of our author requires considerable qualification.

The lives of nations resemble those of individuals. The growth at first is in both probably rapid; but respecting nations in a state of infancy our information is deficient. At length arrives a period in which agriculture and the arts of life are first generally diffused and known: this period of national growth answers to adolescence, and is accompanied with a rapid start in the growth of the body politic, and a palpable increase of its members. Next comes the adult period, during which nations are usually stationary for a long time. At last arrive the senility and decrepitude, which are marked indeed by the profuse indulgence of sensual gratifications, but a declension of the productive powers. Our mechanics have invented what they call heart-wheels, to lift and drop the bobbins of a spinning-engine. The form of these wheels much resembles the section of a pear. Cut one of them in halves through the apex, and the curvilinear side will represent the habitual progress of populousness. It begins with a rapid start from the eye, and decreases in gradual acumination to the stem.

Man willingly divides his time between toil, pleasure, and repose. Pleasure palls; and repose is unattainable without interventions of exertion and fatigue. If, therefore, by eight hours of daily toil, a family be easily reared and comfortably maintained, population is really left to itself. This has been the case for a century past at Naples. The means of subsistence there have been remarkably cheap, and the wages of labour sufficiently ample; yet the increase of inhabitants has been scarcely perceivable. Why? Moral restraint was in a manner unknown there. Idleness and fruition basked in the day-light, and abortive pleasure had replaced creative abstemiousness. But our author unaccountably enumerates moral restraint among the preventive checks of populousness. To what do we owe the fecundity of private women, and the sterility of public women, but to moral restraint? How fast the puritanic sects multiply! They have, therefore, been patronised and encouraged by wise statesmen in countries deficient in people. How free from progeny is the libertine neighbourhood of the barracks and the inns of court! The opinions and habits, which best accord with promiscuous intercourse, always take root instinctively in an overpeopled district. Moral restraint, therefore, is not a preventive check, but a prospective stimulus to population. It is an engendering, not an infanticidal, principle; a Lucina, not a Cotytto.

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Another fundamental maxim of our author is, that subsistence can only be increased in an arithmetical progress. Some subsistence is given by nature, as fishes and game: its reproduction in the main corresponds with the waste; it neither increases nor diminishes. Some subsistence is reared by man, as cattle: its reproduction (if there be land to stroll over) corresponds with the fertility of the animals protected: in the case of sheep and oxen, it is more rapidly progressive than human population. In the pastoral state, the growth of subsistence notoriously outstrips that of consumption; so that, as at Goree and Buenos-ayres, cattle are killed for their hides and tallow, and the carcases abandoned to the vultures. In the agricultural state of human society, it is not easy to come at the possible rate of increase in the means of subsistence. Yet surely there are few farmers who would find it difficult, in any given year, to bring an additional tenth of land into cultivation. There are few who would find it difficult, in the course of ten years, to double their occupations, and to provide the requisite labour, stock, and capital. In ten years, then, the quantity of arable land could be doubled: so that, if human population doubled in ten years, which it has no-where done, the means of subsistence could keep pace with it; for subsistence is the result of labour applied to land.

So long then as there is waste land on the surface of the earth, it is plain that the means of subsistence can outstrip the utmost efforts of population; it can increase in a ratio still more rapid. Now the quantity of waste land on the surface of the earth is immense. The western end of Europe, and the eastern end of Asia, are the only peopled countries. All the rest of the earth, that is, about nine-tenths of the whole, is still unfurrowed by the plough. If, therefore, the surface of the globe exceed nine millions of square miles, and that of land approaches four millions of square miles—if, of this, little more than a tenth be under the plough—there remain full three millions and a half of square miles still capable of being applied to the production of subsistence. This, at forty acres to a family of five persons, would provide for two hundred and eighty or three hundred millions more of men than are yet in being. Thus the danger of wanting subsistence is surely not very imminent; not sufficiently so to become in our times a motive of legislative provision or political conduct, much less of private personal morality.

But this is not all. In the year 1743, the celebrated Celsius inserted in the 'Memoirs of the Academy of Stockholm' a series of observations and experiments, made by him and his friends, on the continual decrement of the sea. He has endeavoured to prove that it sinks at the rate of four inches and a half in eighteen years. It is evident, therefore, that a fresh belt of

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coast must be continually annexing itself to every island in the ocean; that every continent is widening, and every shoal tending to become habitable land. Pallas has proved that seas, more extensive than the Caspian, separated, not long ago, Persia and Hindustan from Siberia and Tartary. Isles are continually emerging in the whole Pacific Ocean, as we have often pointed out. How rapid is the accession of habitable surface, cannot easily be known, especially as the decrement of the sea may itself be a variable quantity. Evaporation seems to be the medium through which water is taken from the sea, scattered on the land, and fixed there in the form of vegetable fibres or crystalline wedges. In this case, the smaller the surface, the slower the decrease of the sea: and all geographical observation evinces, that, in the early ages, the desiccation really advanced faster than at present. Still the quantity of territorial surface, laid bare every century, may be invariably the same; because, while the shores were steep, a great decrement laid dry but little surface; now that shores have less inclination, a small decrement may dry an extensive surface. The silhouette of a mountain approaches a cycloidal curve.

Assuming that in Noah's time the mountains of Ararat were mere islands in the universal ocean, across which he drifted, it has required about four thousand years to metamorphose such clusters of mountain-tops into such continents as Asia and Africa. In four thousand years more, then, the surface of land may exceed that of sea, and have increased one-half. Busching estimates the actual population of the earth at one thousand millions. Half as much land more will admit an addition of five hundred millions, supposing only the present degree of compression to exist: but this compression in the civilised countries is more than triple the average compression: it follows that fifteen hundred millions of men more can, with an additional half of dry land, be provided for without any improvement in the arts of agriculture or government. An immediate addition of three hundred millions to the contemporary population of the earth---an eventual addition of fifteen hundred millions to the contemporary population of the earth---can, to reason from analogy, find subsistence as easily as hitherto, if the natural processes advance for the next four thousand years, as they appear to have done during the last four thousand. But if procreation, which in four thousand years has produced one thousand millions, should acquire an accelerated velocity, and produce in the next four thousand years two thousand millions, which seems to be the law of increase contended for by Mr. Malthus, even then only one-ninth of the whole would be superfluous, supposing the arts of supply unimproved. Surely,

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therefore, admitting for a moment the rate of population to be really such as Mr. Malthus imagines, subsistence would still be commensurate with its demand.

In discussing the checks to population among the American Indians, Mr. Malthus constantly notices the difficulty of subsistence, and the various sources of misery. He dwells little on the early, the premature, concubinage so profusely practised by their women; unwilling to class moral restraint among the corroborating causes of health and production. It is a great merit of religion to have introduced this restraint, and thus to have favoured an ampler, more orderly, and more educated, multiplication. Medicine has reluctantly and indecisively acquiesced in the continence of adolescents, and the monopoly of matrimony. Yet in all under-peopled districts, and during war, puritanic opinions are usually progressive: but in all over-peopled districts, and during peace, libertine opinions are usually progressive; so that there seems to be a secret feeling of general interest at the bottom of the preference; a conviction that the one set of doctrines conduce to accelerate, and the other set to retard the multiplication of the species. The puritanism taught in under-peopled districts includes both sexes; the object being to compel the males to marry early. The puritanism taught in time of war respects females only: the competition of males being then diminished, higher exactions of character, accomplishment and fortune can efficaciously be claimed of the marriageable women. Nor is this very inequitable. Of all the forms of moral restraint, abstinence from adultery in the female is the most important to society. Frugality, enterprise, all the exertions of a father to provide for his children (and these are the virtues that enrich a state), relax when a doubt intervenes of the offspring being his own; the laws concerning the descent of inheritances also cease to appear valuable; and thus the whole system of property, as well as of domestic happiness, is wounded in its vitals. Great Britain is not only domestically the happiest, but collectively the richest of countries, because its marriages are so spotless.

We agree, however, entirely with Mr. Malthus, in his principal inference, that the resident population of a country, once fully settled, is always proportioned to the means of maintenance; that the waste of war and pestilence is speedily replaced; and that the superfetation of improvident matrimony, by inflicting the inconvenience of lower wages and severer privation, soon roots itself out, or prevents further augmentation. For the excess of people, which in given societies is very real, the statesman is to seek situations. It is his most important duty. Transplantation to the unsettled districts of

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the earth is at once the most humane, and eventually the most profitable, of all forms of disposal. How can domestic industry be extended so effectually as by rearing distant nations of customers? War is, of all forms of removing the excess of people, the most unthrifty; because the expense of rearing, and the labour of instructing, the adults, whom it destroys, is all incurred in vain; and the destruction consists of machines for executing productive industry, which it had required twenty years to bring into working order.

In fourteen chapters the first book is comprised: the second opens with some very interesting original information concerning the state of the people in Norway and Sweden. Over with the leaves, away with the chapters, where every paragraph is valuable! What has a reviewer to do with sections, which admit only of praise? His occupation's gone, where every observation is new instruction, and every train of argument lasting conviction. O for the eyes of Argus, for the hands of Briareus, to read and turn a hundred such pages at a volition! In the third book, eighth chapter, luckily there is something to cavil at—but first a long extract.

'The economists consider all labour employed in manufactures as unproductive; and in endeavouring to disprove this position, Dr. Smith has been accused of arguing obscurely and inconclusively. He appears to me, however, only incorrect in applying his own definition to try the reasoning, by which the economists support theirs; when, in fact, the question was, respecting the truth or falsehood of the definitions themselves; and, of course, one could not be applied as a test to the other. Nothing can be more clear than that manufactures increase the wealth of a state, according to Dr. Smith's definition; and it is equally clear, that they do not increase it, according to the definition of the economists. The question of the productiveness or unproductivenesss of manufactures, is allowed by the economists to be a question respecting net produce; and the determination of this question either way, would not affect Dr. Smith's definition, which includes produce of every kind, whether net, or otherwise. And in the same manner, the proof of a net produce arising to individuals from manufactures, would not really invalidate the definition of the economists, though they have laid themselves open to objections from this quarter, by the manner in which they have defended their position.

'They say, that labour employed upon land is productive, because the produce, over and above completely paying the labourer and the farmer, affords a clear rent to the landlord; and that the labour employed upon a piece of lace is unproductive, because it merely replaces the provisions that the workman had consumed while making it, and the stock of his employer, without affording any clear rent whatever. But supposing the value of the wrought lace to be such, as that besides paying in the most complete manner,

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the workman and his employer, it could afford a clear rent to a third person, the state of the case would not really be altered. Though, according to this mode of reasoning, the man employed in the manufacture of lace, would, upon the present supposition, appear to be a productive labourer; yet, according to their definition of the wealth of a state, he ought not to be considered in that light. He will have added nothing to the produce of the land. He has consumed a portion of this produce, and has left a piece of lace in return; and though he may sell this piece of lace for three times the quantity of provisions which he consumed while he was making it, and thus be a very productive labourer with regard to himself; yet he has added nothing by his labour to the essential wealth of the state.

'Suppose, that two hundred thousand men, who are now employed in producing manufactures, that only tend to gratify the vanity of a few rich people, were to be employed on some barren uncultivated land, and to produce only half of the quantity of food that they themselves consumed, they might still be considered, in some respects, as more productive labourers than they were before. In their former employment, they consumed a certain portion of the food of the country, and left in return some silks and laces. In their latter employment, they consumed the same quantity of food, and left in return, provision for a hundred thousand men. There can be little doubt which of the two legacies would be the most really beneficial to the country, and which, according to the definition of the economists, would add the most to the wealth of the state.

'A capital employed upon land may be unproductive to the individual that employs it, and yet be productive to the society. A capital employed in trade, on the contrary, may be highly productive to the individual, and yet be almost totally unproductive to the society. It is indeed impossible to see the great fortunes that are made in commerce, and, at the same time, the liberality with which so many merchants live, and yet agree in the statement of the economists, that manufacturers can only grow rich by depriving themselves of the funds destined for their support. In many branches of trade the profits are so great, as would allow of a clear rent to a third person; but as there is no third person in the case, and all the profits centre in the merchant or master manufacturer, he seems to have a fair chance of growing rich without much privation, and we consequently see large fortunes acquired in trade by persons who have not been remarked for their parsimony.

'These fortunes, however, by which individuals are greatly enriched, do not enrich proportionally the whole society, and, in some respects, have even a contrary tendency. The home trade of consumption is by far the most important trade of every nation. Putting then, for a moment, foreign trade out of the question, the man who, by an ingenious manufacture, obtains a double portion out of the old stock of provisions, will certainly not be so useful to the state, as the man, who by his labour, adds a single share to the former stock. And this view of the subject, shews that manufactures are essentially different from the produce of the land, and that the question respecting their productiveness, or unproductiveness, by

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no means depends entirely upon the largeness of the profits upon them, or upon their yielding or not yielding a clear rent. If the economists would allow, which, from the manner in which they express themselves, they might be sometimes supposed to do, that the value yielded by manufactures was of the same nature as the produce of the land, though it were allowed to be only accurately equal to the value of their consumption, they certainly could not maintain the position that land is the only source of wealth. A marriage which produces two children, though it contain in itself no principle of increase, yet it adds to the sum of the actual population, which would have been less by two persons, if the marriage had been really barren. But the fact is, that though the language of the economists has fairly warranted this illustration, which Dr. Smith gives; yet the illustration itself is incorrect. In the case of the marriage, the two children are really a new production, a completely new creation. But manufactures, strictly speaking, are no new production, no new creation, but merely a modification of an old one, and when sold must be paid for out of a revenue already in existence, and consequently the gain of the seller is the loss of the buyer. A revenue is transferred, but not created.

'If, in asserting the productiveness of the labour employed upon land, we look only to the clear monied rent yielded to a certain number of proprietors, we undoubtedly consider the subject in a very contracted point of view. The quantity of the surplus produce of the cultivators is, indeed, measured by this clear rent; but its real value consists in its capability of supporting a certain number of people, or millions of people, according to its extent, all exempted from the labour of procuring their own food, and who may, therefore, either live without manual exertions, or employ themselves in modifying the raw produce of nature into the forms best suited to the gratification of man.

'A net monied revenue, arising from manufactures, of the same extent, and to the same number of individuals, would by no means be accompanied by the same circumstances. It would throw the country in which it existed into an absolute dependence upon the surplus produce of others; and if this foreign revenue could not be obtained, the clear monied rent, which we have supposed, would be absolutely of no value to the nation.

'As manufactures are not a new production, but the modification of an old one, the most natural and obvious way of estimating them, is by the labour which this modification costs. At the same time, it may be doubted, whether we can say positively that the price of this labour, added to the price of the raw material, is exactly their real value. The ultimate value of every thing, according to the general reasoning of the economists, consists in being *propre à la jouissance*. In this view, some manufactures are of very high value; and in general, they may be said to be worth to the purchaser what that purchaser will consent to give. In the actual state of things, from monopolies, from superior machinery, or other causes, they are generally sold a price above what the economists consider as their real worth; and with regard to a mere monied revenue to an individual, there is no apparent difference, between a

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manufacture which yields very large profits, and a piece of land which is farmed by the proprietor.

'Land, in an enlarged view of the subject, is incontrovertibly the sole source of all riches; but when we take individuals or particular nations into our view, the state of the question is altered, as both nations and individuals may be enriched by a transfer of revenue, without the creation of a new one.

'There are none of the definitions of the wealth of a state that are not liable to some objections. If we take the gross produce of the land, it is evident that the funds for the maintenance of labour, the population and the wealth, may increase very rapidly, while the nation is apparently poor, and has very little disposeable revenue. If we take Dr. Smith's definition, wealth may increase as has before been shewn, without tending to increase the funds for the maintenance of labour and the population. If we take the clear surplus produce of the land, according to most of the economists; in this case, the funds for the maintenance of labour and the population may increase, without an increase of wealth, as in the instance of the cultivation of new lands, which will pay a profit but not a rent; and, *vice versa*, wealth may increase, without increasing the funds for the maintenance of labour, and the population, as in the instance of improvements in agricultural instruments, and in the mode of agriculture, which may make the land yield the same produce, with fewer persons employed upon it; and consequently the disposeable wealth, or revenue, would be increased, without a power of supporting a greater number of people.

'The objections, however, to the two last definitions do not prove that they are incorrect; but merely that an increase of wealth, though generally, is not necessarily and invariably accompanied by an increase of the funds for the maintenance of labour; and consequently, by the power of supporting a greater number of people, or of enabling the former number to live in greater plenty and happiness.

'Whichever of these two definitions is adopted, as the best criterion of the wealth, power, and prosperity of a state, the great position of the economists will always remain true, that the surplus produce of the cultivators is the great fund which ultimately pays all those who are not employed upon the land. Throughout the whole world, the number of manufacturers, of proprietors, and of persons engaged in the various civil and military professions, must be exactly proportioned to this surplus produce, and cannot in the nature of things increase beyond it. If the earth had been so niggardly of her produce as to oblige all her inhabitants to labour for it, no manufacturers or idle persons could ever have existed. But her first intercourse with man was a voluntary present; not very large indeed, but sufficient as a fund for his subsistence, till by the proper exercise of his faculties he could procure a greater. In proportion as the labour and ingenuity of man, exercised upon the land, have increased this surplus produce, leisure has been given to a greater number of persons to employ themselves in all the inventions which embellish civilised life. And though, in its turn, the desire to profit by these inventions, has greatly contributed to sti-

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mulate the cultivators to increase their surplus produce; yet the order of precedence is clearly the surplus produce; because the funds for the subsistence of the manufacturer must be advanced to him, before he can complete his work: and if we were to imagine that we could command this surplus produce, whenever we willed it, by forcing manufactures, we should be quickly admonished of our gross error, by the inadequate support which the workman would receive, in spite of any rise that might take place in his nominal wages.

'According to the system of the economists, manufactures are an object on which revenue is spent, and not any part of the revenue itself. But though from this description of manufactures, and the epithet *stérile* sometimes applied to them, they seem rather to be degraded by the terms of the economists, it is a very great error to suppose that their system is really unfavourable to them. On the contrary, I am disposed to believe, that it is the only system by which commerce and manufactures can prevail to a very great extent, without bringing with them, at the same time, the seeds of their own ruin. Before the late revolution in Holland, the high price of the necessaries of life had destroyed many of its manufactures. Monopolies are always subject to be broken; and even the advantage of capital and machinery, which may yield extraordinary profits for a time, is liable to be greatly lessened by the competition of other nations. In the history of the world, the nations, whose wealth has been derived principally from manufactures and commerce, have been perfectly ephemeral beings, compared with those, the basis of whose wealth has been agriculture. It is in the nature of things, that a state which subsists upon a revenue furnished by other countries, must be infinitely more exposed to all the accidents of time and chance, than one which produces its own.' P. 430.

To begin with the last position, Rome, which has been the most stable of all nations, always depended on foreign supplies of food. Sicily, Egypt, were alternately the granaries of Rome; and Italy was chiefly cultivated to feed cows and horses. Egypt, Lombardy, Flanders, have been remarkably agricultural; they have all been the seats of independent sovereignties, and have all quickly passed away. The agriculture of Spain was once carried to great perfection; but the price of produce having fallen, in consequence of colonial agriculture, below what the state of rental required, this source of prosperity decayed during a short cycle of plenty. France is but beginning to be agricultural: yet it may safely be prophesied, that, as her manufactures decline, the market for produce becoming less, her dole-lands (for, during the revolution, all wastes and commons were distributed to specific owners) will again be suffered to wilder into sheep-walks, wherever they require a troublesome or costly cultivation. Agriculture is an ephemeral, a dependent, source of prosperity. A Babylon can grow up in a Mesopotamia of shepherds, before the plough is invented; but husbandry

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cannot dispose of any surplus produce, until industry have first built her cities of commerce and manufacture, and provided the consumer with an income to offer at market. Our author is historically, as well as theoretically, mistaken, in proclaiming agriculture to be a more permanent source of prosperity than commerce.

There is certainly a radical error in the position of Adam Smith (book II. c. 5.), that the capital employed in agriculture adds a greater value to the annual produce of the country than an equal capital employed in manufactures; or, in other words, that agriculture is more profitable to the community than manufactures. Smith altogether omits, in his calculation, to estimate the capital value of the farm to be cultivated, which is as much a part of the capital employed by the cultivator to put industry in motion, as the machinery or raw materials of the manufacturer. Reckoning as he does, it was natural to infer the superior productiveness of the business of the farmer. In like manner, Dr. A. Smith (book III. c. 1.) considers the industry of the country as necessarily prior to that of the town; and supposes the progress of opulence naturally to begin with the surplus produce of the farmer, which he is afterwards supposed to convert to purposes of manufacture. Yet the annals of society do not support this imaginary progress. Towns are founded near convenient rivers in pastoral countries; and agriculture has every where been the consequence of a contiguous market resulting from commercial industry. Manufactures precede husbandry. The oldest countries are the best cultivated. Norfolk, where the worsted manufactures began, has little waste land, poor as its soil is. Lancashire, where the cotton manufactures are recent, has comparatively little inclosure. The peat-bogs of Ireland will not be improved, until the rise of large towns shall furnish to the farmer such customers as may replace to him the expense necessary for rendering them productive.

The only merit of the *economistes*, or physiocrates, consists in arguing well against legal interference, and legal restraint; against bounties or drawbacks on importation or exportation; against duties and regulations; against statutes of apprenticeship, or legal recipes for brewing and baking. Tax the rent of houses and lands, is their cry; and leave every thing else untouched by the mischievous rapacity of meddling financiers. If your taxes, by progressive augmentation, eventually absorb half the rent, where will be the mischief? The capital value of your estates will, indeed, have diminished; they will thus become more transferable; and every transfer occasions the fixation of additional capital: but they will not become less productive; they will afford as much food, as much shelter, as much employment, as before. Every other form of taxa-

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tion injures the consumer; this alone is not assessable on the commodity produced; its price depends on the competition of an open corn-market; it falls, therefore, exclusively on the proprietor, on the idle, the useless, the unproductive citizen.

The physiocrates, when they place national wealth in net produce, use a jargon: Smith is not correct in placing it in the exchangeable value of annual produce; for there are other exchangeable values, as of perpetual annuities in the funds, which constitute a part of positive national wealth, so long as they retain an exchangeable value, although they are the very reverse of annual produce. National wealth is the sum of individual wealths; national income the sum of individual incomes; and the profits of a profession are as much a part of it, as a tuft of green hemp, or the boiler of a steam-pump.

We deprecate extremely the doctrine with which the ninth chapter of the third book concludes, that a bounty should be given for the production of corn. From the moment that it ceases to answer to our farmers to raise it at home, let it be brought from the Susquehannah and the Patowmack, where rent constitutes no part of its price, and where it can, consequently, still be reared to advantage during a period of plenty and of cheapness. Beef, butter, and all the articles which cannot be brought from a distance, are the more essential productions of domestic industry.

In the fourth book, a remarkable dissertation on the poor-laws occurs: this author recommends their total abolition. Dr. Priestley has somewhere hazarded the same opinion. The people would, in this case, be left to voluntary provisions against adversity. Purse-clubs and benefit-societies would be more frequent. The benevolent rich would become members, and would bring about very extensive associations. There would be overseers in every district to collect contributions, and apportion relief. The improvident poor, and the niggardly rich, would alone be left out of the association. Why not call in the aid of law, then, to procure, for the one and from the other of these classes, their natural share of aid?

In the eighth chapter, some curious doctrines are advanced concerning the meritoriousness of celibacy.

'The merits of the childless, and of those who have brought up large families, should be compared without prejudice, and their different influence on the general happiness of society justly appreciated.

'The matron who has reared a family of ten or twelve children, and whose sons, perhaps, may be fighting the battles of their country, is apt to think that society owes her much; and this imaginary debt, society is, in general, fully inclined to acknowledge. But if the subject be fairly considered, and the respected matron

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weighed in the scales of justice against the neglected old maid, it is possible that the matron might kick the beam. She will appear rather in the character of a monopolist, than of a great benefactor to the state. If she had not married and had so many children, other members of the society might have enjoyed this satisfaction; and there is no particular reason for supposing that her sons would fight better for their country than the sons of other women. She has therefore rather subtracted from, than added to, the happiness of the other parts of society. The old maid, on the contrary, has exalted others by depressing herself. Her self-denial has made room for another marriage, without any additional distress; and she has not, like the generality of men, in avoiding one error, fallen into its opposite. She has really and truly contributed more to the happiness of the rest of the society arising from the pleasures of marriage, than if she had entered in this union herself, and had besides portioned twenty maidens with a hundred pounds each; whose particular happiness would have been balanced, either by an increase in the general difficulties of rearing children and getting employment, or by the necessity of celibacy in twenty other maidens somewhere else. Like the truly benevolent man in an irremediable scarcity, she has diminished her own consumption, instead of raising up a few particular people, by pressing down the rest. On a fair comparison, therefore, she seems to have a better founded claim to the gratitude of society than the matron. Whether we could always completely sympathize with the motives of her conduct, has not much to do with the question. The particular motive which influenced the matron to marry, was certainly not the good of her country. To refuse a proper tribute of respect to the old maid, because she was not directly influenced in her conduct by the desire of conferring on society a certain benefit, which, though it must undoubtedly exist, must necessarily be so diffused as to be invisible to her, is in the highest degree impolitick and unjust. It is expecting a strain of virtue beyond humanity. If we never reward any persons with our approbation, but those who are exclusively influenced by motives of general benevolence, this powerful encouragement to good actions will not be very often called into exercise.

'There are very few women who might not have married in some way or other. The old maid, who has either never formed an attachment, or has been disappointed in the object of it, has, under the circumstances in which she has been placed, conducted herself with the most perfect propriety; and has acted a much more virtuous and honourable part in society, than those women who marry without a proper degree of love, or at least of esteem, for their husbands; a species of immorality which is not reprobated as it deserves.

'If, in comparisons of this kind, we should be compelled to acknowledge that, in considering the general tendency of population to increase beyond the means of subsistence, the conduct of the old maid had contributed more to the happiness of the society than that of the matron; it will surely appear, not only unjust, but strikingly impolitick, not to proportion our tribute of honour and

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estimation more fairly according to their respective merits. Though we should not go so far as to reward single women with particular distinctions; yet the plainest principles of equity and policy require, that the respect which they might claim from their personal character, should, in no way whatever, be impeded by their particular situation; and that, with regard to rank, precedence, and the ceremonial attentions of society, they should be completely on a level with married women.

'It is still however true, that the life of a married person with a family, is of more consequence to society than that of a single person; because, when there is a family of children already born, it is of the utmost importance, that they should be well taken care of, and well educated; and of this there is very seldom so fair a probability when they have lost their parents. Our object should be merely to correct the prevailing opinions with regard to the duty of marriage; and, without positively discouraging it, to prevent any persons from being attracted, or driven into this state by the respect and honour which await the married dame, and the neglect and inconveniences attendant on the single woman.

'It is perfectly absurd as well as unjust, that a giddy girl of sixteen should, because she is married, be considered by the forms of society as the protector of women of thirty, should come first into the room, should be assigned the highest place at table, and be the prominent figure to whom the attentions of the company are more particularly addressed. Those who believe that these distinctions, added to the very long confinement of single women to the parental roof, and their being compelled, on all occasions, to occupy the back ground of the picture, have not an influence in impelling many young women into the married state against their natural inclinations, and without a proper degree of regard for their intended husbands, do not, as I conceive, reason with much knowledge of human nature. And till these customs are changed, as far as circumstances will admit, and the respect and liberty which women enjoy, are made to depend more upon personal character and propriety of conduct, than upon their situation as married or single; it must be acknowledged, that among the higher ranks of life we encourage marriage by considerable premiums.' P. 549.

There is, in this, much of truth. If all those who are afflicted with hereditary diseases and imperfections, would resolutely abstain from propagation, it is probable that the health and beauty of the human race would sensibly improve; and there can be no doubt that the various departments of society would still be sufficiently stocked with active members. Other motives justify, and are promoting, the increase of celibacy.—Connected manners may follow. Monastic institutions were rationally encouraged in the over-peopled countries of ancient times, for the purpose of separating the imperfect portion of the species from the more finished portion, which was in duty bound to live a creative life. These institutions may have become receptacles of indolence,

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or have degenerated into manufactories of superstition; but they are assuredly capable of an organisation which would contribute to the comfort of age, to the amusement of singleness, to the progress of literature, and to the accommodation of penury. Vows may be foolish; vigilance, unwholesome; segregation, dull; and uniforms, ridiculous: but Charity will remember with gratitude the Sisters of Mercy, and Learning record with veneration the instructive toils of the Benedictines. Tasks of beneficence or utility, adapted to the rank and education of the component individuals, might be distributed among these endowed public boarding-houses: in some, children might be taught to read; in others, statesmen to legislate: here might arise an hospital of nurses, there of muses: here might be manufactured tobacco-pipes, there encyclopædias. We especially recommend the foundation of a splendid college for the luxurious accommodation of a corps of reviewers: we shall willingly assist in the selection of the library, and solicit the refusal of the pleasanter apartments.

This truly philosophic work contains important contributions to statistical knowledge and to political truth: it conducts controversy with urbanity; it is composed with perspicuous propriety.

ART. III.—*Remarks on a late Publication, entitled, "An Essay on the Principle of Population; or, a View of its present and past Effects on Human Happiness. By T. R. Malthus, A. M. &c."* 8*vo.* 2*s.* Bickerstaff. 1803.

THIS commentary is about worthy to form an article in one of our daily newspapers. It notices with early attention the distinguished work of Mr. Malthus, and fixes especially on two sweeps of argument for critical animadversion. The one respects late marriages, which Mr. Malthus recommends as the least mischievous check on the too rapid progress of population. There can be no doubt of the efficacy of this remedy. Marriages usually produce from four to five children. Out of four or five births, only two live to marry; so that each marriage exactly rears one couple, and no more. If, therefore, all persons married at thirty-five and died at seventy, there would be no increase of population at all: the grand-children would replace the grand-parents, and the numbers of mankind would neither diminish nor augment. If all persons married after thirty-five and died at seventy, population would decrease. If all persons married before thirty-five and died at seventy, population would increase. All the rapid progresses of population are accomplished by early

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marrying, which provides a progeny contemporary with the progenitors.

We will hear this writer on the poor-laws, which are his second chief topic.

'Mr. Malthus devotes two chapters to the subject of Poor Laws, and more particularly those of England. "The first obvious tendency of the English poor laws," says the author, "is to increase population, without increasing the food for its support. A poor man," he continues, "may marry without any prospect of being able to support a family without parish assistance. They may be said therefore to create the poor which they maintain; and as the provisions of the country must, in consequence of the increased population, be distributed to every man in smaller proportions, it is evident, that the labour of those who are not supported by parish assistance, will purchase a smaller quantity of provisions than before, and consequently more of them must be driven to apply to parish assistance." The premises of this argument are just, and furnish much important matter of inquiry. But the conclusion does not appear to me by any means sound or satisfactory. Such a self-increasing system, proceeding in the geometrical series described by the author, must long ago have swallowed up at least nine-tenths of the population of this country. The second objection to the poor laws of England, adduced by Mr. Malthus, is, that "the quantity of provisions consumed in workhouses upon a part of society that cannot be considered as the most valuable part, diminishes the shares that would otherwise belong to more industrious and more worthy members, and thus forces more to become dependent." The inference drawn in this latter argument is precisely the same as in the former, and liable to the same objection, *reductio ad absurdum*. But the position itself indicates very narrow views of policy; for the greater part of those who are subsisted in parish workhouses are the old, the infirm, and the absolutely indigent, who must be maintained by some funds, either drawn directly from their poor relations, which would increase the very evil complained of by Mr. Malthus, or from the wealthier part of society, by regular contributions. But I shall not dwell upon the futility of the latter position. Thus far the author's doctrine appears to be just, that the parish workhouses of England do in a very great measure create their own poor. The easy and universal access to those charities tends to diminish the influence of moral restraint; they act as a bounty upon marriage, and weaken the spring to exertion and parsimony. They may be said therefore, with justice, to encourage those very marriages which they are obliged to support; and the production of those very children which they are obliged to maintain; and it is only because the sources of poor-law revenue are limited, that the numbers supported by it have limits also. But the operation of these laws is worse than nugatory, it is positively bad; and in the author's sentiments I entirely agree, that they directly tend to encourage idleness, to reward want, and to cherish a spirit of prodigality and dependence. Mr. Malthus may therefore

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be justly of opinion, that, as they at present stand, nothing short of entire abolition can ever remove the evils which originate in them. But I am very far from coinciding with him in opinion, that the poor in a flourishing, and more especially in a commercial country, should be left altogether to nature and chance for subsistence in all the vicissitudes of life and of fortune.

'It may, I think, be demonstrated, that provisionary laws, for the relief of the poor, under very strict limitations, are very important objects of political legislation. And in a manufacturing country, where the demand for labour is always very precarious, where the wages of labour are perpetually varying, and where a full complement of inhabitants renders these variations dreadful instruments of misery, the duty of provision is decided and imperious. And this provision ought to be either legislative or parochial. If the affair be left to private and spontaneous charity, the contribution will be either too great or too little; it must of necessity be variable in its amount; precarious in the supply; and, generally speaking, ill applied. Private benefactors are neither willing nor able to make the proper enquiries, nor to observe the due medium between liberality and profusion, between satisfying the absolute demands and gratifying the inclinations of those whom they relieve. The funds for the assistance of the poor, must be levied upon the rich, according to a certain rate; and distributed by appropriate persons. And let us not despair of being able to establish parochial or other fixed institutions, for the relief of certain classes of indigent poor, upon principles neither remote from our conceptions, nor far removed from our abilities to comprehend.' P. 50.

What our author says of workhouses is, in a great degree, true. They ought, certainly, to receive only single persons; the sexes should be separated from each other; the children should be separated from adults. The married poor should always be relieved at their own houses: it is impossible to rear a family with the slightest regard for cleanliness, decency, or moral order, which is exposed every winter to be steeped in the contaminating atmosphere of a workhouse. The first account in history of an institution for the relief of the poor is that which Herodotus gives of the 'Table of the Sun.' A public dinner was provided by the priesthood, of which the necessitous were allowed to partake. This is not merely the earliest, but the wisest form of relief. To dwell separately is essential to morality; but to feed the poor together at a public table is cheaper than to distribute aliment. Every parish should have its prytaneum; where, in seasons of distress, the poor might be fed at the public charge. A Rumford kitchen could be put up in the vestry, and the table spread in the church-aisle.

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ART. IV.—*Philosophical Transactions of the Royal Society of London. For the Year* 1803. *Part I.* 4*to.* 13*s. sewed.* G. *and* W. Nicol. 1803.

WHILE authors speak with peculiar complacency, and sometimes with an ill-concealed triumph, of the gigantic energy of the French directory, who united three excellent societies into one peculiarly languid in its exertions, and not highly interesting in its publications, we may hold up, in opposition, with a conscious dignity, the labours of the Royal Society. Without any pecuniary support from government, without titles, distinctions, or pensions, the members and contributors, volunteers in the cause of science, suffer no year to pass without exertions highly honourable to their active energy. If it be contended that the volumes are unequal in interest or execution, the charge may be admitted; for where is the philosopher at every moment equally acute and penetrating; where the author at all times able to relate his observations with equal spirit and propriety? The mind, like the body, has its periods of excitement; nor will the strongest exertions enable it, at all times, to equal the demands. In every volume, however, we meet with papers of interest and importance; and there are few of them in which we do not find most valuable additions to our scientific knowledge. The most distinguishing feature of this part of the work is Mr. Hatchett's paper on the various alloys, &c. of gold. We must, however, follow the articles in their order.

'I. The Bakerian Lecture. Observations on the Quantity of horizontal Refraction; with a Method of measuring the Dip at Sea. By William Hyde Wollaston, M. D. F. R. S.'

Dr. Wollaston, in this paper, offers some judicious observations on M. Monge's explanation of the optical phænomenon, the *mirage*, and explains the advantages of ascertaining the horizontal refraction, 'on account of the variations in the dip of the apparent horizon, from which all observations of altitude at sea must necessarily be taken.' Accident suggested, at least, one cause of horizontal refraction, *viz.* a difference of temperature between the air and water. When the latter has been warmed by a long continuance of heat, it does not soon acquire the new temperature when a change occurs; and, from the communication of its heat, there is always a stratum of warm air between the water and the superior parts of the atmosphere.

'From a review of the preceding table it will be found, upon the whole, that when the water is warmer than the air, some increase of depression of the horizon may be expected; but that its quantity will be greatly influenced, and in general diminished, by dryness of the atmosphere.

'It appears, however, that no observable regularity is deducible

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from the measures above given; but that the quantity, on some occasions, is far different from what the states of the thermometer and hygrometer would indicate. On the 9th of September, for instance, the difference of temperature is only $\frac{1}{2}^{\circ}$, and the evaporation, to counteract this slight excess of warmth, produced as much as 3° of cold; nevertheless, the refraction visible was full 5′. In this observation I think that I could not be mistaken, as the water was at the time perfectly calm, the air uncommonly clear, and I had leisure to pay particular attention to so unforeseen an occurrence.

'This one instance appears conformable to the opinion entertained by Mr. Huddart, and by M. Monge, that, under some circumstances, the solution of water in the atmosphere causes a decrease in its refractive power; but, on no other occasion have I been induced to draw a similar inference.' P. 7.

'From the foregoing observations we learn, that the quantity of refraction over the surface of water may be very considerable, where the land is near enough to influence the temperature of the air. At sea, however, so great differences of temperature cannot be expected; and the increase of dip caused by this variation of horizontal refraction, it is to be presumed, is not so great as in the confined course of a river; but, if we consider that it may also be subject to an equal diminution from an opposite cause, and that the horizon may even become apparently elevated, there can be no question that the error in nautical observations, arising from a supposition that it is invariably according to the height of the observer, stands in need of correction.

'The remedy employed by Mr. Huddart, of taking two angles of the sun from opposite points of the horizon at the same time, and considering the excess of their sum above 180° as double the dip, must without doubt be effectual; but, from causes which he assigns, it is practicable only within certain limits of zenith distance; for, where the zenith distance is small, and the changes of azimuth rapid, there is required considerable dexterity and steadiness of a single observer who attempts to turn in due time, from one observation to another; and, when it exceeds 30°, the greater angle cannot be measured with a sextant, and consequently this method is, with that instrument, of use only in low latitudes.

'On account of the difficulty attending some of the adjustments for the back observation, he rejects that method for taking angles in general, with much reason; but he has thereby overlooked a means of determining the dip, which I am inclined to think might be employed with advantage in all latitudes, without any occasion to hurry the most inexperienced or cautious observer.

'By the back observation, the whole vertical angle between any two opposite points of the horizon may be measured at once, either before or after taking an altitude. Half the excess of this angle above 180°, should of course be the dip required.

'But, if it be doubtful whether the instrument is duly adjusted, a second observation becomes necessary. The instrument must be reversed, and, if the apparent deficiency of the opposite angle from 180° be not equal to the excess before obtained, the index error

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may then be corrected accordingly; and, since the want of adjustment, either of the glasses at right angles to the plane of the instrument, or of the line of sight parallel to it, will affect both the larger and smaller angle very nearly in an equal degree, the $\frac{1}{4}$ part of their difference will be extremely near the truth, and the errors arising from want of those adjustments may with safety be neglected.' P. 9.

'II. A chemical Analysis of some Calamines. By James Smithson, Esq. F.R.S.'

M. Hauy supposed that all calamines were simple calces of zinc, without admixture, except by a small proportion of carbonat of lime; to which he attributed the effervescence occasionally observed. Mr. Smithson has, however, shown the error of this opinion, and pointed out no inconsiderable proportion of carbonic acid and water in many different kinds of calamine. In the electric calamine the carbonic acid is wanting, and about one half consists of quartz.

Mr. Smithson refines perhaps too far, when he would draw conclusions from so few observations. 'It is improbable,' he thinks, 'that the proximate constituent parts of bodies should be united in the very remote relations which the analyses of natural bodies seem to show.' They, on the contrary, appear, in his opinion, to be 'universally fractions of the compound of very low denominators, not exceeding 5.' Water in the calx of zinc seems to be in a state of peculiarly intimate composition, and it is called, by our author, 'hydrat of zinc;' and the whole of the ingredients of this ore appear to be in a state of chemical combination. Mr. Smithson attempts to support the theory, just mentioned, by particular remarks on the proportion of the component parts of the calamines analysed in this paper.

'III. Experiments on the Quantity of Gases absorbed by Water, at different Temperatures, and under different Pressures. By Mr. William Henry. Communicated by the Right Honourable Sir Joseph Banks, K.B. P.R.S.'

'X. Appendix to Mr. William Henry's Paper, on the Quantity of Gases absorbed by Water, at different Temperatures, and under different Pressures.'

The combination of some of the gases with water is sufficiently known; but the affinity of several airs with water has not been generally explained. The quantity of air, also, which will combine with water under different degrees of pressure, has not been clearly ascertained. In wandering over various chemical subjects in the foreign memoirs, and the labours of the chemists on the continent, we have added many facts on this subject; and we lately observe, in the first number of the new volume of the 'Journal de Physique,' some interesting observations on the absorption of air by water,

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and on the peculiar elective attraction of the latter to the oxygen of the air, by M. Berger, of Geneva. We may just add, in this place, that, by stagnation over water, hydrogenous gas is reduced to the state of common air; and, by longer continuance, becomes azotic gas.—But to return to the article before us.

In combining carbonic acid gas with water, our author found that the quantity of the residuum greatly lessened the dissolvent power of the latter, and that a greater proportion was dissolved in a given quantity of water, when the quantity of the air, exposed to it, was increased. The increase of the proportion of the latter appeared more effectual than the increase of temperature. Of sulphurated hydrogen gas, 100 parts of water, at a temperature of 55, absorb 86 parts; of nitrous oxyd at 45°, 100 cubic inches take up from 50 to 54. Azotic gas, as M. Berger has also shown, is scarcely soluble; but our author represents hydrogen gas as less so.

'The results of a series of at least fifty experiments, on carbonic acid, sulphuretted hydrogen gas, nitrous oxide, oxygenous and azotic gases, with the above apparatus, establish the following general law, that, under equal circumstances of temperature, water takes up, in all cases, the same volume of condensed gas as of gas under ordinary pressure. 'But, as the spaces occupied by every gas are inversely as the compressing force, it follows, that water takes up, of gas condensed by one, two, or more additional atmospheres, a quantity which, ordinarily compressed, would be equal to twice, thrice, &c. the volume absorbed under the common pressure of the atmosphere. By frequent repetition of the experiments, I obtained results differing a little from the general principle above stated; but, for all practical purposes, I apprehend, the law has been announced with sufficient accuracy.' P. 41.

In the Appendix, Mr. Henry corrects his former measures; and, of the sulphurated hydrogen gas, states the quantity absorbed by 100 measures of water, at 106 and 108; and of nitrous oxyd 86, at 60°. Of the quantities absorbed by gases which have less affinity to water we shall add the proportions from his corrected table.

'Table shewing the Quantity of each Gas absorbed by 100 Measures of Water, at 60°.

	Actual Absorption.	Inferred Absorption.
Nitrous gas	5	5
Oxygenous gas	3.55	3.7
Phosphuretted hydrogen gas	2.14	
Gaseous oxide of carbon	2.01	
Carburetted hydrogen gas	1.40	
Azotic gas	1.47	1.53
Hydrogenous gas	1.53	1.61' P. 276.

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'IV. Experiments and Observations on the various Alloys, on the specific Gravity, and on the comparative Wear of Gold. Being the Substance of a Report made to the Right Honourable the Lords of the Committee of Privy Council, appointed to take into Consideration the State of the Coins of this Kingdom, and the present Establishment and Constitution of His Majesty's Mint. By Charles Hatchett, Esq. F.R.S.'

This is a laborious and very valuable paper, the joint work of Mr. Cavendish, the Newton of modern times, and Mr. Hatchett, drawn up by the latter. We can give no account of it adequate to the merit it possesses, but shall notice the chief results.

The object was to ascertain the state of our present gold coin, and to inquire into the loss which it appeared to have sustained by wear within certain periods.

'Two questions were to be principally decided,

'1st. Whether very soft and ductile gold, or gold made as hard as is compatible with the process of coining, suffers the most by wear, under the various circumstances of friction to which coin is subjected in the course of circulation?

'2dly. Whether coin with a flat, smooth, and broad surface, wears less than coin which has certain protuberant parts raised above the ground or general level of the pieces?

'Concerning the first question, opinions were various, and the most intelligent persons were uncertain whether very soft or hard gold was to be preferred; and, in respect to the second question, it must be observed, that although the prevalent opinion was in favour of flat and smooth surfaces, yet, as the fact had never been fully and satisfactorily determined, this opportunity was embraced, in order that every doubt might be removed.' P. 44.

In this inquiry, they first examined the effect of different alloys; and, from their experiments, have added considerably to our metallurgic knowledge, correcting, at the same time, numerous errors. In general, it appeared that the alloys were separable by fusion; that arsenic, which, on account of its volatility, cannot be easily united with gold, is not only carried off by continued heat, though in a small proportion, as it possesses a strong affinity to gold, but that some portion of the gold escapes with it in vapour. With silver, copper, and tin, there was no loss by fusion; with lead, iron, and bismuth, there was a loss, in consequence of calcination or vitrification; with antimony and zinc, chiefly by volatilisation. Tin, in a small proportion, does not make gold brittle, as has been supposed; but two metals only were found suitable as alloys, *viz.* silver and copper; for gold is changed both in colour and ductility by the necessary admixture of the others. With respect to the diminution of ductility, the different metals seem to act in the following order.

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'1. Bismuth.
2. Lead. } These are nearly equal in effect.
3. Antimony.
4. Arsenic.
5. Zinc.
6. Cobalt.
7. Manganese.
8. Nickel.
9. Tin.
10. Iron.
11. Platina*.
12. Copper.
13. Silver.' P. 95.

The various incidental remarks would detain us very long. We may, however, remark that we were considerably instructed by what our author has observed respecting the different kinds of copper.

The second section is on the specific gravity of gold, when alloyed by different metals. We may premise some observations suggested by the introduction to this section. The specific gravity of a compound is not always that which may be supposed to result from the respective densities of the ingredients. It is sometimes less, owing to the little cavities, or air-bubbles; and this inconvenience, except in the brittle metals, may be remedied by rolling or hammering. Yet it is different from another cause, which we are anxious to point out. The union is very often, we dare not say always, a chemical combination: the result is a third body, different from either of the component parts, and its internal organisation may be supposed to differ also from either. In the passage of every body from a state of fluidity to solidity, there is a crystallisation more or less regular, as the cooling has been slower or quicker; and, probably, the arrangement of its crystalline forms may greatly influence the specific gravity of the new body. Thus, it is singular that lead and bismuth with gold, or with copper and gold, produce a mixt metal, similar in specific gravity and some other properties, though lead and bismuth differ so materially from each other. One cause of the great uncertainty in the result of trials respecting the specific gravity of combined metals, is the difficulty of uniting the alloy equally through the whole mass. Even in philosophic experiments, great accuracy in this respect cannot be obtained; and an allowance is made for this inconvenience at the mint. In casting, also, there is a considerable inequality, for

'* Had the platina been quite pure, the compound metal would probably have possessed more ductility; I cannot therefore take upon me to assert positively, that the place here assigned to platina, is precisely that which it ought to occupy.'

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the densest part of the ingot is at the bottom; so that a bar may, at each end, be of the same specific gravity, though of different value; for the finer quality of the upper extremity may be compensated by the superior density of the lower. The specific gravity is also increased by rolling, and diminished by annealing, as well as by friction. The last circumstance is singular, and little to be expected. The specific gravity of gold, made standard by silver or copper, or by both united, may vary nearly from 18 to 17.

The third section is 'on the comparative Wear of Gold, alloyed by different Metals.' We cannot analyse it more satisfactorily than the author has done in his own summary.

'From a general view of the present experiments, there does not appear to be any very great or remarkable difference in the comparative wear of the three kinds of standard gold, all of which suffer abrasion slowly, and with much difficulty; and (as it has been already observed) the difference of wear between the two last mentioned, is certainly but inconsiderable. For these reasons, and from the consideration of every other circumstance, it must be evident, that the extraordinary loss which the gold coin of this kingdom is stated to have sustained within a certain limited time, cannot, with even a shadow of probability, be attributed to any important defect in the composition or quality of the standard gold; and all that can be said upon this subject is, that some portion of this loss may have been caused by the rough impression and milled edge now in use, by which, each piece of coin acts, and is acted upon by the others, in the manner of a file.

'The loss thus occasioned cannot however be considerable; for the quality of the present standard gold is certainly that which is well adapted to resist abrasion, especially in the case of the friction of coin against coin; and this is strongly corroborated by the observations of bankers and others, who are in the habit of sending or receiving large quantities of gold coin from any considerable distance. When a number of guineas, rather loosely packed, have been long shaken together by the motion of a coach or other carriage, the effects of friction are observed chiefly to fall upon only a few of the pieces. But it is not a little remarkable, that although these are often reduced nearly or quite to the state of plain pieces of metal or blanks, yet, upon being weighed, they are found to have sustained little or no loss; and from this it appears, that the impressions have been obliterated, not by an actual abrasion of the metal, but by the depression of the prominent parts, which have been forced into the mass, and become reduced to a level with the ground of the coin. Pieces of hard gold would not so easily suffer by depression; but the real loss would probably be greater, they being, in the case of the friction of coin against coin of similar quality, more susceptible of abrasion.

'Upon the whole, there is every reason to believe, that our gold coin suffers but little by friction against itself; and the chief cause of natural and fair wear probably arises from extraneous and gritty

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particles, to the action of which the pieces may occasionally be exposed in the course of circulation. But still it must be repeated, that the united effects of every species of friction to which they may be subjected, fairly and unavoidably, during circulation, cannot produce any other wear than that which is extremely gradual and slow, and such as will by no means account for the great and rapid diminution which has been observed in the gold coin of this country.' P. 190.

'V. Observations on the chemical Nature of the Humours of the Eye. By Richard Chenevix, Esq. F.R.S. and M.R.I.A.'

This, which may be styled one of the minor subjects of physiologic consideration, has not been yet satisfactorily examined; and fancy must have given the aqueous humour something of an ethereal nature, when Bertrandi determined its specific gravity to be 975, in other words, less than that of distilled water. In the eyes of sheep, at 60° of Fahrenheit, the aqueous humour is 10090; and it contains, in very minute proportions, albumen, gelatine, and muriat of soda, dissolved in water. The specific gravity of the crystalline is 11000, but it contains no salt. The albumen and gelatine is united with a less proportion of water. As it putrefies rapidly, it must contain a large portion of animal matter, or azote, which our author has not noticed. The vitreous humour is said, in every respect, to resemble the aqueous. The result of the experiments on the humours of the human eye was the same; but the specific gravity of the aqueous and crystalline humours was 10053 and 10790 respectively; in the eyes of oxen 10088 and 10765.

'What is particularly worthy of notice is, that the difference which appears to exist between the specific gravity of the aqueous or vitreous humour and that of the crystalline, is much greater in the human eye than in that of sheep, and less in the eye of the ox. Hence it would appear, that the difference between the density of the aqueous and vitreous humour and that of the crystalline, is in the inverse ratio of the diameter of the eye, taken from the cornea to the optic nerve. Should further experiments show this to be a universal law in nature, it will not be possible to deny that it is in some degree designed for the purpose of promoting distinct vision.' P. 198.

The cataract is owing, in our author's opinion, to the coagulation of the albumen in the crystalline; and, from its connexion with gouty habits, he seems to suspect that the phosphoric acid may have some effect. On the whole, however, this analysis is, in many respects, imperfect; and we wish the author, of whose chemical abilities we have formed an advantageous idea, would resume the subject. Let us only remark, among many observations we might make, that the vitreous humour *must* differ, in some respects, from the aqueous, and

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that the cataract is an obfuscation of the mere COAT of the lens.

'VI. An Account of some Stones said to have fallen on the Earth in France; and of a Lump of native Iron, said to have fallen in India. By the Right Honourable Charles Greville, F.R.S.'

The little that this article contains, tends to establish the similarity of the stones said to have fallen from the superior strata of the atmosphere; but we shall, probably, at no great distance of time, have occasion to resume the subject with all the facts regularly before us. The account of the fall of a mass of iron on the earth, from the 'Memoirs of the Emperor Jehangire,' written by himself, is peculiarly curious, and connects the appearances of native iron with the other masses from the atmosphere.

'VII. Observations on the Structure of the Tongue, illustrated by Cases, in which a Portion of that Organ has been removed by Ligature. By Everard Home, Esq. F.R.S.'

Mr. Home's great object, in this article, is to show that the tongue is not peculiarly irritable, as has been supposed. Parts of it, when diseased, have been taken out without inconvenience. A singular case merits particular notice. A person bit his tongue severely. No particular or violent inflammation ensued, but the tip of the tongue continued insensible. Mastication was inconvenient and unpleasant; and the sense of taste was destroyed. It is not, we believe, generally known or acknowledged that the sense of taste resides in the tip of the organ only.

'VIII. Observations of the Transit of Mercury over the Disk of the Sun; to which is added, an Investigation of the Causes which often prevent the proper Action of Mirrors. By William Herschel, LL.D. F.R.S.'

Dr. Herschel's communications are always valuable, even on the minuter branches of the science; and, though we do not now, under his guidance, penetrate the immensity of space, or soar beyond the remoter suns, yet we cannot follow him on any subject without instruction. His observations on the planet Mercury, in its passage over the sun, are chiefly designed to show that the disk of Mercury is perfectly well defined without the smallest suspicion of an atmosphere, either from its appearance on the sun, or in the moment of emerging. It seems not to be flattened at the poles, unless its pole were in the centre, opposite to the eye; which would conceal the difference between the polar and equatorial diameter.

The causes which prevent the proper action of mirrors, are investigated by a series of observations in which this action was defective. They in general meet in the following conclusion, *viz.* 'that in order to see well with tele-

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scopes, it is required that the temperature of the atmosphere and mirror should be uniform, and the air fraught with moisture.' Every observation is satisfactorily explained by these causes, which are, perhaps, too much crowded in the theorem, *viz.* the uniformity of temperature and moisture in the air. Every observer knows, that, in the moment of impending rain, the air is peculiarly clear. Another source of improper action of the mirrors is too great heat or cold: the former lengthens the focal distance, the latter shortens it.

'IX. An Account of some Experiments and Observations on the constituent Parts of certain astringent Vegetables; and on their Operation in Tanning. By Humphry Davy, Esq. Professor of Chemistry in the Royal Institution.' Communicated by the Right Honourable Sir Joseph Banks, Bart. K.B. P.R.S.'

This article is an excellent one, and displays a very intimate knowledge of all the refinements of modern chemistry on a subject of the greatest importance to the arts. The tanning principle, the *tanin* of the French chemists, is distinguished by its precipitating gelatine, and it hardens leather in consequence of this effect. Our author's first object was the analysis of galls. Five hundred grains of good Aleppo galls gave, by lixiviation with water and subsequent evaporation, 185 grains of solid matter; of which 130 grains were tanin, 12 consisted of mucilage and matter rendered insoluble by evaporation, 31 of gallic acid, and 12 of calcareous earth and saline matter. The fluid obtained by the last lixiviation of galls is of a pale-green colour, owing, in Mr. Davy's opinion, to a gallat of lime.

The next object was the catechu, formerly called terra Japonica. It is procured both from Bengal and Bombay; but these different kinds do not seem to vary in their sensible properties. In their effects on leather, the former appeared the stronger; but, on analysis, 200 grains of the purest catechu, in powder, from Bengal and Bombay, produced respectively of tanin, 109 and 67 grains; of extractive matter 68 and 73 grains; of mucilage 13 and 16; of residuum, chiefly sand and calcareous earth, 10 and 14 grains. The darkest specimens contained most tanin; the lightest most extractive matter. From the more miscellaneous analyses we shall select the following passage.

'The experiments of Mr. Biggin have shown, that similar barks, when taken from trees at different seasons, differ as to the quantities of tannin they contain: and I have observed, that the proportions of the astringent principles in barks, vary considerably according as their age and size are different; besides, these proportions are often influenced by accidental circumstances, so that it is extremely difficult to ascertain their distinct relations to each other.

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'In every astringent bark, the interior white bark (that is, the part next to the alburnum) contains the largest quantity of tannin. The proportion of extractive matter is generally greatest in the middle or coloured part: but the epidermis seldom furnishes either tannin or extractive matter.

'The white cortical layers are comparatively most abundant in young trees; and hence their barks contain, in the same weight, a larger proportion of tannin than the barks of old trees. In barks of the same kind, but of different ages, which have been cut at the same season, the similar parts contain always very nearly the same quantities of astringent principles; and the interior layers afford about equal portions of tannin.

'An ounce of the white cortical layers of old oak bark, furnished, by lixiviation and subsequent evaporation, 108 grains of solid matter; and, of this, 72 grains were tannin. An equal quantity of the white cortical layers of young oak produced 111 grains of solid matter, of which 77 were precipitated by gelatine.

'An ounce of the interior part of the bark of the Spanish chesnut, gave 89 grains of solid matter, containing 63 grains of tannin.

'The same quantity of the same part of the bark of the Leicester willow, produced 117 grains, of which 79 were tannin.

'An ounce of the coloured or external cortical layers from the oak, produced 43 grains of solid matter, of which 19 were tannin.

'From the Spanish chesnut, 41 grains, of which 14 were tannin.

'And, from the Leicester willow, 34 grains, of which 16 were tannin.' P. 264.

'Of the entire barks, the oak produced, in the quantity of an ounce, 61 grains of matter dissolved by water, of which 29 grains were tannin.

'The Spanish chesnut 53 grains, of which 21 were tannin.

'And the Leicester willow 71 grains, of which 33 were tannin.

'The proportions of these quantities, in respect to the tanning principle, are not very different from those estimated in Mr. Biggin's table.

'The residual substances obtained in the different experiments, differed considerably in their properties; but certain portions of them were, in all instances, rendered insoluble during the process of evaporation. The residuum of the chesnut bark, as in the instance of the strongest infusion, possessed slightly acid properties; but more than $\frac{1}{4}$ of its weight consisted of extractive matter. All the residuums in solution, as in the other cases, were precipitated by muriate of tin; and, after this precipitation, the clear fluids acted much more feebly than before on the salts of iron: so that there is great reason for believing, that the power of astringent infusions to precipitate the salts of iron black, or dark coloured, depends partly upon the agency of the extractive matters they contain, as well as upon that of the tanning principle and gallic acid.' P. 266.

An ounce of the bark of the elm gave 13 grains of tanin; of the common willow, 11 grains; of Sicilian sumach, 78;

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of Malaga sumach, 79; of souchong tea, 48; and of green tea, 41 grains. Tanin exists also in the juice of sloës, and in Port-wine.

These experiments contain many minute circumstances, of considerable importance to the chemical history of tanin, and the analysis of astringent substances, which we cannot enumerate. Some observations respecting its affinities we shall select.

'In making some experiments upon the affinities of the tanning principle, I found that all the earths were capable of attracting it from the alkalis: and, so great is their tendency to combine with it, that, by means of them, the compound of tannin and gelatine may be decomposed without much difficulty; for, after pure magnesia had been boiled for a few hours with this substance diffused through water, it became of a red-brown colour, and the fluid obtained by filtration produced a distinct precipitate with solution of galls. The acids have less affinity for tannin than for gelatine; and, in cases where compounds of the acids and tannin are acted on by solution of gelatine, an equilibrium of affinity is established, in consequence of which, by far the greatest quantity of tannin is carried down in the insoluble combination. The different neutral salts have, comparatively, feeble powers of attraction for the tanning principle; but, that the precipitation they occasion in astringent solutions, is not simply owing to the circumstance of their uniting to a portion of the water which held the vegetable substances in solution, is evident from many facts, besides those which have been already stated. The solutions of alum, and of some other salts which are less soluble in water than tannin, produce, in many astringent infusions, precipitates as copious as the more soluble saline matters; and sulphate of lime, and other earthy neutral compounds, which are, comparatively speaking, insoluble in water, speedily deprive them of their tanning principle.

'From the different facts that have been stated, it is evident that tannin may exist in a state of combination in different substances, in which its presence cannot be made evident by means of solution of gelatine; and, in this case, to detect its existence, it is necessary to have recourse to the action of the diluted acids.' P. 269.

M. Seguin supposes, that, in the process of tanning, the gallic acid is absorbed, and the leather de-oxygenated; but this theory is, in Mr. Davy's opinion, without sufficient foundation. In tanning, some portion of extractive matter is absorbed, and adds to the durability of the leather. Where the tanin is in larger proportion, and the extractive matter in a less, the leather is hard, and liable to crack. Slow tanning, as it favours the union of extractive matter, is preferred by our author. In strength, half a pound of catechu seems to be equal to four or five pounds of oak-bark.

In the 'Meteorologic Journal,' the range of the thermometer was from 82° (more probably from 75°) to 15°, the

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mean about 50°: the mean heat of April 51°. The barometer from 30.48 to 29.07; the mean, 29.91. The hygrometer was from 94 to 55; the mean, 76.3. The rain, 13.946 only!

ART. V.—*Amadis de Gaul; a Poem in three Books; freely translated from the first Part of the French Version of Nicolas de Heberay, Sieur des Essars; with Notes. By William Stewart Rose, Esq.* 8vo. 7s. *Boards.* Cadell *and* Davies. 1803.

IN 1560, Bernardo Tasso, the father of a still more celebrated poet, published at Venice a metrical translation of Amadis, under the title 'Amadigi.' It consists of one hundred cantos, and more than seven thousand staves; and, like his 'Floridante,' was a popular poem in Italy, according to the account of Lodovico Dolce, even after the Italians had seen the superior efforts of his son.

The fable, however, of this celebrated romance is not remarkably adapted for the purposes of the epic poet. There is no singleness of end and aim in the conduct of the hero, no steady, persevering, skilful, daring pursuit of some one great and important achievement. The incidents are successive adventures, not portions of a progressive event. In the Iliad, and still more in the Jerusalem Delivered, every combat is a part of the main action; it affects the relative situation of the conflicting parties; it endangers the dispersion, or consolidates the confidence, of the besiegers; it excites not only personal hopes and fears for the antagonists, but a mightier solicitude for the fortunes of the enterprise itself. But, in the life of Amadis, almost any one prominent circumstance might be omitted without being missed: each is insulated and unconnected; one adventure precedes, but does not prepare for the next; and although each is marvellous and impressive, and affords occasion for splendid description, yet the result of relating them is likely to produce a mass, and not a whole; arms and legs, and trunk and head, but no entire body; a file or knot, rather than a groupe, of champions; a tale more of bustle than of business.

There is another fault in most of these biographic fables: we hardly preserve a sentiment of the hero's identity. In the first book Amadis is exposed an infant in a sort of floating cradle; in the second, he is in love with Oriana, and kills king after king. Now it is with epic as with dramatic poetry. So long as the imagined appearance, and disposition, and master-passion, of the heroes can, with probability, remain the same, so long we are content the poet should busy us with their affairs. The duration of the long action is not dis-

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pleasing in Macbeth, or Fiesco; in the Jerusalem Delivered, or the Oberon; but it sensibly offends in the Æneïd, and in the Orlando; in the Winter's Tale of Shakspeare, and in the Cid of De Castro; because a revolution actually takes place in the body or mind, which changes the pursuits and objects of the personages. In the drama, says Boileau, and justly, we cannot bear to see the hero---

'Enfant au premier acte, et barbon au dernier:'

but this dislike does not originate in its being a violation of the unity of time; it originates in its being inconsistent with the unity of action. It is a doctrine, therefore, as applicable to the *epopœia* as to the stage.

In order to have brought the fable of his Amadis within due compass, Mr. Rose should have begun with the arrival of the full-grown Amadis at the court of Perion and Elisena. The narrative of his education and previous adventures should have given occasion to the very interesting and pathetic interview in which he is discovered to be their son. In the course of these adventures, he should already have been brought acquainted with Oriana, and owe, to his new rank and station, the means of her deliverance and possession. All this *rounding* of the fable might have been accomplished with little transposition, and with little omission, of the more familiar and prominent incidents; no one of which ought to be dropped without strong reasons for its suppression.

As to the characters, they are, perhaps, incapable of very discriminate evolution in a romance of chivalry. Every knight is brave, and in love; one may be humane like Amadis, another cruel like Arcelaus; this may be constant like Amadis, that versatile like Galaor; but the possible varieties are not great. Ariosto is encumbered with too many personages to characterise each knight with peculiarity: it is a merit of the story of Amadis that it does not require a numerous band of heroes. These few, however, should have been marked with dispositions of a more distinct contour than Mr. Rose has chosen to impress.

The translator's style has the same fault as that of Way's 'Fabliaux;' it is neither of one age nor of another; it is a mosaic, whose cement is a modern patent-varnish, whose inlay is a rubbish of *giallo-antico*, rusty-iron, and French porcelain. The basis of the English language is a Gothic dialect: hence all words of Saxon derivation have the national physiognomy about them; the air of natives. These words, when forgotten, may freely be revived; when wanted, may freely be introduced. The old French words, on the contrary, which, from the Norman conquest, till the introduction of protestantism, were so pro-

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fusely and officiously used by all our professional men and almost all our authors, are not natural to our language, nor akin to the received stock of terms: when once obsolete, they will seldom bear revival. Protestantism exploded the Norman or Frenchified English, and restored the ancient vulgar dialect to the rank of a national language, by introducing it both into our worship and our literature. We have since taken many words directly from the Latin and the Greek; but we have banished more French words than we have invited. In attempting to form a sort of English *Gaulois*, which, by its antiquated yet interesting simplicity, should seem to be the appropriate dress, the natural *costume*, of a tale of chivalry, attention should be paid to this irresistible tendency of our language. Not all the words in the glossary to Chaucer can be restored to circulation: the Saxon terms have the best chance: of the French only the technical may be retained; the names of pieces of dress and armour, now in use no more. The modern Latin terms of the language must studiously be avoided, although familiar; they are like new purple patches on an old garment, which disguise its fashion and reveal its shabbiness.

We shall extract from this metrical chronicle the account of a night and a day spent by Amadis.

'Now sunk the sun; and from the distant sky
Deep thunders roar, the echoing hills reply:
Nearer and nearer bursts the deafening crash,
Athwart the lurid clouds red lightenings flash:
A deluge swift succeedes: the knight to speed
With goring spur provokes his restive steed.
When, gleaming thro' the woods, a blaze of light
To a proud castle guides his eager flight:
Gay glittering forms across the casements glance,
And loud resounded revelry and dance.
Long at the gates he shouted; in the sound
Of mingled dance and song his cries were drown'd.
At length a voice: "I wot some craven knight,
Some losel vile, that fears the face of light.
Hence from my gates! hence while unscath'd ye may!
And bless thy dole that sent thee not by day!"
"Caitiff accurs'd!" made Amadis reply,
"Bereft of grace, devoid of courtesy,
Swift let thy blazing torches lend their light,
And take my fierce defy to mortal fight."
"Bethinks me, sir," the taunting churl replied,
"More ire than wit thy random speech doth guide,
With screech-owls, and ill-omen'd birds of night
I wage not, I, unprofitable fight.
But, so it please thee, ill-advis'd, remain;
Here bide the piercing cold, and pelting rain;

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And, eftsoons as Aurora's dawning light
Shall serve to guide my conquering sword aright,
Long wish'd for tho' it come, I ween, the day
Shall ill thy night's bad harbourage repay.
Now hold thine host excus'd, if he retire
To lead the festive dance, to joy the lyre,
And with fair dames the spicy goblets quaff."
He said; and ended with a churlish laugh.
Then from the window turn'd: the casement clos'd
To the fell tempest left the knight expos'd.
Wood wax'd Sir Amadis; but, deeming vain
All hopes of instant vengeance, turn'd the rein.
Long thro' drear wilds the weary knight did fare;
Till the red lightening's momentary glare
Bewray'd two gay pavillions to his view.
Admonish'd by the spur, his courser flew.
Him, lighting from his sell, with welcome sweet
And hospitable cheer, two damsels greet.
The feast remov'd, to his fair hosts the knight
Relates the castellan's discourteous slight.
To him the damsels; "Dardan is his name,
Not Britain, grac'd with chiefs of mightiest fame,
Contains within her wide domain a knight
So strung for toil, so matchless in the fight.
Hence fair Lycena's grief. A dame, whose charms
Bless the ferocious Dardan's circling arms,
Bids him her right in listed field maintain
To wrong'd Lycena's fiefs and wide domain.
The king commands the dame, so will the laws,
To some bold champion's arm confide her cause;
But, tho' each breast in secret owns her right,
Each craven soul disclaims the proffered fight."
"Grammercy, lovely damsels! on her side
Lo, here I vow the strife," the knight replied;
"This trusty brand, I trow, shall venge my shame,
And vindicate the wrong'd Lycena's claim."
With generous transport fir'd, the lovely pair
Heard their young guest his bold intent declare.
To Windsor's towers they vow'd to guide his way;
There Lisvard's hest had fix'd the dire affray:
Thither themselves were bound, when Phœbus' light
Should serve to guide their doubtful course aright.
Then, done due courtesies, with toil opprest,
The knight and friendly damsels sunk to rest.' v. 190.

Of this passage the earlier lines are completely modern: the conversation of the knights is almost unintelligibly antique: the line

'And eftsoons as Aurora's dawning light'

is not metrical: the lyre was not in use during the age of chivalry: Amadis's patient procrastination of revenge is scarcely

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spirited enough for a knight: the words *lurid*, *momentary*, *unprofitable*, *circling*, *admonish'd*, *ferocious*, *vindicate*, &c. belong to the modern style: the words *craven*, *losel*, are not revivable, because abuse makes no impression which is not understood: *wood (furious)*, and *sell (saddle)*, are not revivable, because liable to be confounded with words in common use of very different meaning. Several of the proper names, although they occur in the Portuguese romance, ought to have been changed, because they are geographically improbable: although the ignorance of Lobeira's readers might not have been alarmed, this is no reason for exercising the indulgence of an English reader. There is much bad grammar: I *wot*, here used as a present tense, is the past tense of to *weet*, or to *wit*, to know. *Bethink* is never a verb impersonal. *Eftsoons* is an adverb absolute, signifying *swiftly as an eft*: it cannot be followed by *as*. *To joy* is not a verb active, and cannot govern *lyre*. The *casement clos'd* for the *clos'd casement* is not an allowable, because an equivocal, transposition. *Discourteous*, though received by Johnson, is not a very defensible substitute for *uncourteous*. *So matchless*—does matchless admit of degree? In the versification there are many *splines*. This word is, perhaps, not universally understood: it is the technical translation of the French *cheville*. When there is a gap, chink, or rift, in the wainscot, which a carpenter is employed to fill up, he cuts a lath to the length of the aperture, planes it to the right width, and inserts it. Such inserted bits of wood, contrived to fit a given vacancy, are called *splines*, or *chevilles*; and those hemistichs, and shorter portions of lines, which are inserted by poets merely to eke out the metre, or to provide the requisite rime, are, by analogy, called, among the French critics, *chevilles*. Why may not we call them *splines*? It is one of the most important secrets of versification to shape one's splines dexterously, and in a workmanlike manner; to make the after-insertions appear like a part of the original conception; to inlay epithets and dovetail hemistichs together without the appearance of thwarting the grain, or interrupting the veins of the wood. The following are awkward splines, not fitted in neatly:—*The echoing hills reply*—*That fears the face of light*—*Ill-advis'd*—*Graced with chiefs of mightiest fame*—*With toil opprest.*

If this captious sort of criticism were extended to a whole book of the poem, we should make our readers believe that it is a very bad one; yet it is because we do not think it incorrigible that we have given the author a specimen of the sort of severity which we wish him to exercise on himself. The scourges of criticism should be actively used by voluntary flagellants, and cautiously inflicted by public disciplinarians.

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In refashioning this pleasing poem—for we think it might yet be rendered an ornament to our national literature—surely it would be worth while to recast the couplets into stanzas. There is a fatiguing uniformity in the couplet, which is little perceived in a short effort, in a satire, a heroid, or even a tale; but which, in a long work, as in Pope's Iliad, for instance, wearies the most passive perseverance, and palls on the most greedy taste. Stanzas, on the contrary, by distancing the rimes, conceal the iterated recurrence of *flight, light, might, knight,* and those other hackneyed endings, which threaten the reader, not in vain, with sleep. In stanzas Amadis was originally sung; in stanzas the more celebrated metrical romances have been composed; so that an association of congruity, an opinion of the aptness of that dress, already exists. The Tasso of Fairfax retains a hold which the couplets of Hoole have lost. Blank verse seems to require a stalking stateliness of tone, at variance with half the topics of a metrical romancer.

The preface and notes display an attentive perusal of that literature most conducive to the writer's object. The traditional achievements of the heroes of chivalrous romance should all be studied by the poet who intends to immortalise any one. He will often find incidents worthy of transplantation, or manners evolved in circumstances, which he has to feign; and, above all, he will observe that main drift of exploit in which the peculiar character of the heroic age of the modern world consists. He will also sometimes want to allude to the adventures which may have stimulated the early ambition of his own knights; and to render his very inventions poetically probable, by making them consistent with the established fictions of others.

This poem will derive a welcome illustration from Mr. Southey's excellent abridgement of the original Amadis, and will contribute to prepare for 'The Child of the Sea' an extensive and enduring popularity in Britain.

ART. VI.—*Amadis of Gaul, from the Spanish Version of Garciordonez de Montalvo, by Robert Southey. 4 Vols.* 12*mo.* 1*l.* 1*s. Boards.* Longman *and* Rees. 1803.

IN the sixth chapter of Don Quixote, the curate and the barber undertake a scrutiny of the courteous knight's library, and condemn to the flames those books which were thought to have affected his intellects. A few, however, were held worthy of a better fate, than to increase the bonfire in the court; and among these were the four volumes of Amadis of Gaul, which Nicolas had heard say was the first book of chivalry printed in Spain, and which he is for condemning, as the foundation of a mischievous

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system; but which the barber saves, because it is the best of the kind that had yet been composed, and *unico en su arte*—a matchless work.

A French translation of Amadis was first made by Nicolas d'Herberay, who, in 1540, began the publication: this was afterwards prolonged to four-and-twenty books, by the additional adventures of Esplandian, Florisando, Lisuarte, Perion, Florisel, the Amadis of Greece, Roger of Greece, and Silvio de la Silva. From the French it was translated into German, and published in folio in 1583. The old English version, by Munday, is dated 1618. The earliest abridgement is that of mademoiselle de Lubert.

Count Tressan modernised this and other romances of chivalry in a manner which rendered them popular novels at Paris. His delineation of queen Brisena was made to reflect a flattering likeness of the dauphiness Marie Antoinette: but he grossly violated the costume of manners and opinions, in order to introduce stimulant allusions to the personages and literature of his own times (1770 to 1780). The court of France gave a fashion to his publication; and three thousand copies were dispersed through the genteelest book-cases in Europe. Tressan pretends to prove that the original Amadis was written in what he calls the *Picard* language; that is, the Welsh *patois*, common to the opposite coasts of Brittany and Cornwall. Had it been a story-book about Arthur, one would have listened with credulity; but every symptom points to a southern origin.

'Had the comte de Tressan' (says Mr. Southey in his most learned and interesting preface) 'been versed in Portugueze literature, he might have found one single evidence in favour of his assumption. In the "Agiologio Lusitano," t. 1, p. 480, Joze Cardoso says, that *Pedro* de Lobeira translated the history of Amadis de Gaul from the French language, by order of the infante Dom Pedro, son of king Joam I. He calls him *Pedro*, says Barboza, that he may be wrong in every thing. The first volume of the "Agiologio" was printed in 1652. With this single exception, the Portugueze have always ascribed the work to Vasco Lobeira; and the authority of this tradition would alone outweigh all the possibilities of the French writer. It is substantiated by the work itself, and by old and unquestionable testimony.

'At the end of the 41st chapter, vol. 2, p. 42, it is said, that Briolania would have given herself and her kingdom to Amadis, but he told her right loyally how he was another's. In the Spanish version, ff. 72, this passage follows, "But though the infante Don Alfonso of Portugal, having pity upon this fair Damsel, ordered it to be set down after another manner, that was what was his good pleasure, and not what actually was written of their loves; and they relate that history of these loves thus, though with more reason faith is to be given to what we have before said. Briolania

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being restored to her kingdom, and enjoying the company of Amadis and Agrayes, persisted in her love: and seeing no way whereby she could accomplish her mortal desires, she spake very secretly with the damsel to whom Amadis, and Galaor and Agrayes had each promised a boon if she would guide Don Galaor where he could find the Knight of the Forest. This damsel was now returned, and to her she disclosed her mind, and besought her with many tears to advise some remedy for that strong passion. The damsel then in pity to her lady, demanded as the performance of his promise from Amadis, that he should not go out of a certain tower, 'till he had a son or daughter by Briolania; and they say, that, upon this, Amadis went into the tower because he would not break his word, and there because he would not consent to Briolania's desires he remained, losing both his appetite and his sleep, 'till his life was in great danger. This being known in the court of king Lisuarte, his lady Oriana, that she might not lose him, sent and commanded him to grant the damsel's desire, and he having this command, and considering that by no other means could he recover his liberty or keep his word, took that fair queen for his leman, and had by her a son and a daughter at one birth. But it was not so, unless Briolania seeing how Amadis was drawing nigh to death in the tower, told the damsel to release him of his promise, if he would only remain 'till Don Galaor was arrived; doing thus, that she might so long enjoy the sight of that fair and famous knight, whom when she did not behold she thought herself in great darkness. This carries with it more reason why it should be believed, because this fair queen was afterwards married to Don Galaor, as the fourth book relates."

'Here then it appears that an infante of Portugal commanded some alteration to be made in the story: because he was displeased that Briolania should love in vain. There exists a sonnet ascribed to an infante of Portugal, and addressed to Vasco Lobeira, praising him as the author of Amadis, and objecting to this very part of the story. It is thus printed in a work entitled "Obras ineditas dos nossos insignes Poetas dadas a luz por Antonio Lourenço Caminha. Lisboa 1791.

'SONETO.

'Feito polo Senhor Infante Dom Pedro, Filho do Senhor Rey Dom Joam primeiro. Outros dizem que he do Senhor Rey Dom Affonso quarto, mais provase que foi do antecedente, porque o Lubera morreo no anno de 1408.

'Bom Vasco de Lubera, e de graõ sem
De pram que vos avades bem contado
O feito de Amadis o namorado,
Sem que dar ende por contar irem,
E tanto vos apprôve, e a tambem,
Que vos seredes sempre ende loado.
E antre os homes hos por homẽtado,
Que vos eraõ adiante, e que era bem.
Mais porque vos fizeste a formoza

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Brioranja amar endoado hu nom,
Esto cõbade, e contra sa amarom vontade:
Ca eu hey grão formozura, e sa bondade,
E hor porque alfim amor no lho paragaõ.

Tom. 1. 213.

"In the reign of Joam I. says Manuel de Faria y Sousa, the infante Don Pedro wrote the sonnets 'Bom Vasco' &c. 'Vinha Amor' &c. in praise of Vasco Lobeira, the inventor of the books of chivalry by that of Amadis." I know not where the second of these sonnets is to be found, neither of them are among the infante Dom Pedro's poems published by Joseph Soares da Sylva at the end of his "Memorias para a Historia del Rey Dom Joam I." as copied from the "Cancioneiro of Resendé; nor do I recollect them in that very rare and valuable collection, to which I cannot now refer. But it is impossible that this sonnet should have been written by either of the princes to whom it has been ascribed. The infante Dom Pedro was but in his eleventh year when Vasco Lobeira died, and Lobeira himself must have been a boy at the time of Alfonso the IVth's death. Montalvo and Manuel de Faria and the Portugueze editor are in this point all in the wrong. If it be the composition of a royal or of a princely author, it must be king Pedro. This however must remain uncertain. But we may believe what Montalvo tells us, that the story had been altered in compliance with the taste of some noble Portugueze. The language of this sonnet is certainly as old as the time of Joam I. It agrees with the opinion of the person whom Montalvo calls the infante Alfonso, and it addresses Vasco Lobeira by name as the author of Amadis of Gaul.

'This evidence is sufficiently decisive. It is incontrovertibly confirmed by Gomes Eannes de Zurara, in his "Chronica do Conde Dom Pedro de Menezes;" a work written in 1463, and first published in the "Collecçaõ de Livros Ineditos de Historia Portugueza, 1792." He expressly says that Vasco Lobeira wrote the book of Amadis, and that the whole was his own invention. Could he have foreseen that it would have ever become a subject of controversy, his testimony could not have been more decisive. "Jaa seja, que muitos autores cobiçosos d'allargar suas obras, forneciam seus livros recontando tempos que os principes passavam em convites, e assy de festas, e jogos, e tempos allegres, de bue se nom seguia outra cousa, se nom a deleitaçaõ delles mesmos, assy como som os primeiros feitos de Ingraterra, que se chamava Gram Bretanha, e assy o livro d'Amadis, como quer que soomente este fosse feito a prazer de hum homem, que se chamava Vasco Lobeira, em tempo d'El Rey Dom Fernando, sendo toda-las cousas do dito livro fingidas do autor." T. 2. p. 422.

'Therefore it can no longer be doubted, that Vasco Lobeira is the author of Amadis of Gaul. The romance was written towards the close of the fourteenth century; if in Fernando's reign, before 1383, but certainly after Edward III. had laid claim to the crown of France, and when the court of Windsor was the most splendid in Europe. This is evident from the work itself. Had it been

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written later, even by one generation, Montalvo could not have complained of its rude and ancient style.

'Barboza says the original work was preserved in the family of the Aveiros. If this copy has escaped the earthquake, it may probably be traced from the wreck of that family; and it is greatly to be wished that the Royal Academy of Lisbon would publish it for the honour of Portugueze literature, to which that academy has already rendered such essential services, and which by other nations is little valued, only because it is little known.' Vol. i. p. iv.

Mr. Southey's epitome is not from the Portuguese original, but from the Spanish version by Garçia Ordonnez de Montalvo, of Medina del Campo, where probably the first edition made its appearance about 1510;—the older edition of Seville is dated 1526, and the newer, 1547. This abridgement is the work of a superior hand. The incidents were marvelous and impressive, but they were too successive and trailing: by the omission of merely expletive circumstance, and of idle circumlocutory dialogue, the requisite throng and pressure of event is attained, attention kept awake, and curiosity on the stretch. Traits of sentiment and character of the age and country, picturesque accidents of scenery or action, are carefully preserved; what delicacy forbade to reprint, is carefully suppressed. It deserves to become the model of future similar abstracts, from its excellency of abbreviation; for it consults every purpose of convenient amusement, while it preserves for the philosopher and the historian all they can hope to learn of the manners and the times.

The style is in costume; it has that quaint unaffectedness of character which reminds of the inartificial manner of the early chroniclers, but which is itself less natural to us now, than phrases of a more various and more sweeping march. The second chapter narrates an interesting discovery.

'It so happened, that as he was one day walking in the hall with the damsel, young Melicia, king Perion's daughter, past by him weeping. He asked her why she wept, and she told him for a ring, which her father had given her to keep while he slept, and which she had lost. I will give you another as good, said the child, and he gave her one from his finger. She looked at it, and cried, this is the one I lost. Not so, said he.—Then it is the one in the world most like it. So much the better: you may give it for the other. And, leaving her, he went with the damsel to his chamber, and laid [*lay*] upon his bed, and she upon another that was there.

'The king awoke, and asked his daughter for the ring; then gave she him the same she had of the prince, which he put on, thinking it was his own; but presently he saw his own lying where Melicia had dropt it, and taking it up he compared it with the other, which he then saw was the one which he had given to Elisena, and which she told him, when he had enquired for it, had been lost. He demanded of the little girl how she came by that

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ring; and she, who was much afraid of him, told him what had happened. Immediately he began to suspect the queen, that she had fallen into some dishonest liking of the young knight for his great worth and exceeding beauty; and he took his sword, and went into the queen's chamber, and fastened the door. Madam, said he, you always denied to me the ring which I gave you, and the Child of the Sea has now given it to Melicia! How came he by it? if you tell me a lie, your head shall pay for it. Ah God, mercy! quoth Elisena, and fell at his feet. I will tell you what I have hitherto concealed, but now you suspect me! And then she told him how she had exposed the infant, with whom the ring and the sword were placed; and then she lamented, and beat her face. Holy Mary! cried the king, I believe that this is our child! The queen stretched out her hands,—may it please God! With that they went into his chamber, whom they found sleeping; but Elisena wept bitterly because of her husband's suspicion. The king took the child's sword which was at the bed's-head, and looking at it he knew it well, as one wherewith he had given many and hard blows; and he said to Elisena, By my God I know the sword! Then Elisena took the child by the arm, and wakened him, who awoke in wonder, and asked her why she wept. Ah! said she, whose son art thou?—So help me God I know not, for by great hap I was found in the sea! The queen fell at his feet, hearing him, and he cried, My God! what is all this? My son, quoth she, you see your parents!

'When the first joy had a little subsided he remembered the writing, and took it from his bosom. Elisena saw it was what Darioletta had written. Ah, my son, quoth she, when last I saw this writing I was in all trouble and anguish, and now am I in all happiness,—blessed be God!

'It were long to tell what joy Agrayes made and the lords of the realm at this discovery. The damsel of Denmark could now no longer abide. Sir Amadis, said she, I will go carry these good tidings to my lady, for you must tarry to give joy and gladness to those eyes that have shed so many tears for your sake. God have you in his keeping! replied Amadis. I shall soon follow, and will come in arms like those I wore against king Abies, so shall ye know me.

'At this time would Agrayes also depart; for the damsel, when she brought him Galpano's helmet, came with a message from his mistress, Olinda, daughter to king Vanayn of Norway, desiring to see him with all convenient speed. He had won her love when he was with Galvanes in that kingdom. Now Galvanes was his uncle, and because he had only one poor castle to his heritage, they called him Lackland. Cousin, said Agrayes, I desire your company above all other things, but I must now go where my heart leads me. Where shall I find you on my return? In the house of king Lisuarte, said Amadis, for there they tell me is chivalry more worthily maintained than in the house of any other king or emperor in the world; and I pray you commend me to your parents, for they as well as you may ever esteem me in their service for the education they gave me. This said, Agrayes took leave of the queen his

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ment, and departed with his company. The king and Amadis conducted him through the city. As they were going out of the city-gate, they met a damsel who took Perion's bridle, and said to him, King Perion, remember what thou wert told,—how, when thou didst recover thy loss, the kingdom of Ireland should lose its flower. See now if the damsel told thee true! for thou hast found thy son who was lost; and that brave king Abies is slain, who was the flower of Ireland. And now I tell thee, that never shall that country have his like, till the good brother of the lady shall come, who shall proudly and violently make the tribute of other lands be brought there, and he shall die by the hands of him who must perish for the thing in the world that he loves best. This was Marhaus of Ireland, brother to the queen, whom sir Trystram de Lyons slew on the quarrel of tribute demanded from king Mark of Cornwall, and Trystram himself was slain afterward because of queen Isoude, who was the thing in the world that he loved best. And this, said the damsel, my mistress Urganda sends me to tell thee. Then, said Amadis, damsel and my friend, say to her who sent you, that the knight to whom she gave the lance commendeth himself to her good grace, being now assured in the matter whereof then she spake, that with that lance I should deliver from death the house from whence I sprung, for I saved with it the king my father. So the damsel returned, and Agrayes went his way.

'Then king Perion summoned a *cortes*, that all might see his son Amadis; and then were great rejoicings and pastimes made in honour of the lord whom God had given them, and many things were done in that *cortes*, and many and great gifts did the king bestow. And when Amadis heard how the giant had carried away his brother Galaor, he determined to seek him, and recover him by force of arms or otherwise. When the *cortes* was ended, he requested his father permission to go to Great Britain. Much did the king and queen labour to detain him, but it might not be by reason of the love he bare, which made him obedient to none but his lady. So he clad himself in harbour like that which Abies had destroyed in the combat, and taking none with him but Gandalin set forth. They proceeded till they came to the sea, then entered a vessel, and sailed to a goodly city in Great Britain, which is called Bristol. Here he learnt that king Lisuarte was at his town of Windsor, whither he shaped his course; but far had he not gone when he met a damsel, who demanded of him if that were her ready way to Bristol, and if she could find shipping there for her speedy passage into Gaul. Whom seek you there? said he.—The good knight Amadis, who is the king's son, and has not long known his father. Greatly did Amadis marvel thereat, and he asked her from whom she heard thereof. I know it, quoth she, from her to whom nothing is hidden, from Urganda the Unknown, who now stands in such need of him, that by no other can she obtain what she desires. Thanks to God! replied Amadis, she who can assist all, now requires me to assist her. Let us go, for I am the man whom ye seek. And he forsook his road, and followed her.' Vol. i. p. 90.

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This chapter contains complete proof that Amadis, although perhaps the first Portuguese or Spanish romance of chivalry, is itself but an imitation of Sir Trystram and other similar compositions here quoted. We are tempted to wish, that, to these earlier romances also, the honour of republication may be extended. The mythologic records of our heroic ages will be found to conceal some historic facts, to preserve many ethic peculiarities of our forefathers, and to form the only mine out of which future epic poets may hope to draw a fable adapted for European celebrity and interest. The story-books of chivalry are the sole common stock of heroic exploit, to which every modern nation has in turn devoted its attention. Unknown heroes do not interest. Achievements must be associated in the memory with great names and famous places, in order to make an impression of reality on the imagination. Illusion, such as an epic poet or a dramatist needs, cannot be superinduced through the medium of fictitious personages, here unknown to narrative and song, such as a Sir Guyon, or Artegal, or the Orphan of China. All works of art have been most successful, which connect their own celebrity with that of some previously distinguished event. The poet should not make his hero famous, but take him because he has become so. Let us prepare, then, for the artist his necessary road, by recalling to popular attention those *gestes* of our forefathers, which the patriotism of the antiquary, which the fancy of the poet, has insatiately fed on so long. These heroic romances are far worthier to amuse the reading world, than the mawkish novels in which it professes to delight. In some propitious hour, they will fall into the hands of young Genius meditating enterprise; and they will, here too, inspire the efforts of an Ariosto or a Wieland.

ART. VII.—*Travels in Turkey, Asia-Minor, Syria, and across the Desert into Egypt during the Years* 1799, 1800, *and* 1801, *in Company with the Turkish Army, and the British Military Mission. To which are annexed, Observations on the Plague, and on the Diseases prevalent in Turkey, and a Meteorological Journal. By William Wittman, M. D. &c. 4to. 2l. 12s. 6d. Boards.* Phillips. 1803.

THE tale of Egypt has no longer novelty or interest to recommend it: it has been often told; and genius must enliven the narrative, or new discoveries awaken curiosity, to re-excite the public attention. Dr. Wittman has neither of these advantages; and the little that he could, for the first time, have told, policy has, with great propriety, suppressed. Sir

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Robert Wilson, early in the field, attracted our curiosity by his military details; and, about the same time, Denon supplied what Pocock and Norden were not able to investigate with accuracy, what Savary never saw, and Volney more openly copied from others: lieutenant Anderson compiled with attention the 'Official Journals;' and captain Walsh, with slower and more guarded steps, contributed, very satisfactorily, minuter circumstances, and fixed our meditation by more precise scientific descriptions of the spot and the events connected with it. Such was the state of public information when the present work appeared. It is evident, therefore, that scarcely a niche remained unfilled, a spot undescribed; and, even in the author's immediate profession, the little which his limited experience could supply, has been repeatedly offered by preceding travellers.

Our readers will recollect, that, a short time previous to the Egyptian expedition, some artillery-officers and engineers were sent to Turkey, to instruct the Turkish cannoneers. Dr. Wittman was physician to the expedition, which he styles, perhaps improperly, the 'mission,' as this term is, by common consent, appropriated to religious enterprises. His residence in Turkey, his voyage to Syria, and the encampment at Jaffa, previous to the march of the Turkish army to Egypt, form the most interesting parts of his work. The description of Egypt is much more full and satisfactory in the authors already mentioned. The excursion to Jerusalem adds little to what Maundrel and others have before told us; and, as we have already observed, we find no novelty in our author's professional details. The return from Egypt by sea, through the Grecian Archipelago, is not uninteresting, but scarcely offers any novelty. The description of the procession at the festival of the beyram and of the grand seignor are, however, among the few novelties of this volume.

'About eight o'clock the procession commenced; but the grand seignor did not make his appearance until half-past nine. The dresses of all those who composed the procession were splendid and costly. The fine horses on which they were mounted, and more especially those of the eunuchs and principal officers of state, were most gorgeously caparisoned, the housings of many of them being of gold embroidery, studded with precious stones, by which a very brilliant effect was produced. In the turban of the grand seignor was a beautiful aigrette of very great value, the diamonds of which it was composed being of uncommon magnitude. Several of his horses, on which his shield and various trophies were carried, were led in the procession; and being very richly caparisoned, and ornamented with a profusion of diamonds, rubies, and other precious stones, gave a brilliancy and magnificence to the scene, which far exceeded any idea I could previously have formed of it.

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'During the procession, a Turkish officer was constantly employed in throwing on the heads of the populace handfuls of new paras. The contest which ensued, to pick them up, afforded to the Turkish spectators no little amusement.

'The grand seignor, who was very superbly mounted, was followed by his sword-bearer, carrying his sabre, the hilt of which was profusely studded with diamonds. Next came several officers of his seraglio richly dressed, bearing on cushions his turbans, ornamented with diamonds and other gems. The streets were lined on each side with Janissaries, whose dress-caps appeared to me both ridiculous and unbecoming. As the sultan passed along, he from time to time bowed with great affability to the people, all of whom prostrated themselves on his approach.

'The kislah aga, or chief of the eunuchs, officiated at the mosque, and wore on his return a valuable pelice and a rich caftan, with which the grand seignor had presented him. Several other caftans, of qualities suited to the rank of those for whom they were destined, were distributed by the sultan on this occasion.

'The procession was conducted with great decorum, and throughout the whole of it the best order observed. It would be impossible for me to attempt to describe all the striking appearances it exhibited, or to enter into a detail of the great variety and extreme singularity of the magnificent costumes which were displayed. To be brief—it afforded to us strangers a spectacle truly novel and interesting, and fully repaid us for the trouble we had taken to be comprehended among the number of the spectators. By eleven o'clock the streets were cleared.

'Selim III, the present sultan, is extremely popular with his subjects, and by no means destitute of the talents and abilities which a sovereign ought to possess. He is descended from the house of Osman, by whom the fifth dynasty of the caliphs was established in the thirteenth century. Having received a more liberal education than has usually been bestowed in Turkey on those to whose lot the succession has fallen, sultan Selim possesses a well cultivated mind, and has made himself acquainted with the policy of the more refined states of Europe. It is, therefore, not surprising, that he has introduced so many salutary innovations into his empire; and, from a conviction of their manifest superiority, has become so strenuous a partizan of the tactics and military discipline of England and France. In my subsequent details relative to the grand visier and the capitan pacha, I shall have occasion to notice, in a particular manner, the improvements he has introduced in his army and marine. He is of a courteous and affable character; and his physiognomy is fine and full of expression. His figure is well proportioned, and his aspect commanding.' p. 46.

The following remarks, of a different kind, merit attention.

'Among the prevailing diseases in Turkey, the rickets are very common in children, and blindness in adults.

'The lame and deformed objects who constantly intrude themselves on the view, are in such numbers as to excite astonishment.

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'Pulmonary complaints, as far as I had occasion to observe, are by no means prevalent in this country; the catarrhal and asthmatic affections prevail most among elderly people.

'The Turks are certainly not subject to the multitude of diseases which infest some other nations. Sores and wounds are managed and healed with more facility; much may be ascribed to their temperance. Fontanelles, or issues, are in common use; and somewhat lessen the evils resulting from the indolent and inactive life which the Turks in general lead. Cutaneous affections, herpetic and tettery eruptions are common, particularly upon the head: dyspepsia, and other stomach complaints, prevail very generally. Their greasy food, inactive life, their excesses in the use of smoking tobacco, and opium, may give rise to these disorders. Hernias are common. Besides plague, they are occasionally subject to malignant and bilious remittent and intermittent fevers in autumn.

'In Constantinople, Pera, and the suburbs, there are, it is said, nearly five thousand persons who profess the different branches of the medical art. They are natives of almost every nation, but consist more particularly of Turks, Greeks, Armenians, and Italians, and are for the greater part utterly ignorant of the principles either of medicine or of surgery. There are, however, some exceptions to this observation, and among them a Mr. Ruiné, an Italian, whom I accidentally met with a few days before the period of which I am now treating. He occasionally attends the grand seignor, when indisposed, as well as the harem, and many of the principal officers of state. For these services he has no salary, but is paid for his visits. His practice is extremely lucrative. The person who at present holds the appointment of physician to the sultan, is a Turk, who, notwithstanding he is entirely unacquainted with medicine, receives an annual stipend of nearly five thousand pounds sterling. Almost every individual in Turkey has a nostrum for some disease or other.' P. 48.

The Turkish marine appears to improve; and we read, with some interest, the description of the admiral's ship, the Sultan Selim. Many ships of the line, built by Swedish and other foreign artificers, are said to be excellent. Sailors, however, cannot be *built*, with equal ease. The country in the neighbourhood of the Euxine, and of the Dardanelles, seems to have been observed very cursorily.

The British engineers were encamped for a long time at Jaffa, a situation sandy and dreary, but safe from an attack by sea, in consequence of its shelving coast, and the surf on its shore. Dr. Wittman confirms, from his inquiry, the reality of the tales of assassination and poison repeatedly asserted against Bonaparte. It adds to the enormity of the former transaction, that *four days* had elapsed after their surrender, before the unfortunate prisoners were butchered: it was cool deliberate cruelty. England may perhaps revenge, on her own grounds, these violations of every law human and

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divine, should their author ever venture on the British shores; or, perhaps, the punishment of Bajazet may be still more appropriate; and, when Holland, Italy, and Switzerland, have expressed their detestation in every mode they may be able to devise, the murderer should be conveyed to Asia. Common punishments should be reserved for common crimes. We need scarcely mention the lesser enormities of the civilised barbarian—the wanton and cruel plunder of Jaffa, and the devastation of the cultivated scenery around it. The Syrian expedition is said to have proved the destruction of 12,000 Frenchmen. This seems, however, to be impossible, from the strength of the French army on the landing of the English, compared with their original number on their first descent at Aboukir.

The disorderly arrangement of a Turkish camp, the little attention to cleanliness, and the disregard of infection, are well known. What our author seems, in prudence, to have suppressed, is the turbulence of the Janissaries, and the want of subordination in the different allied corps which form the motley groupe of a Turkish army—perhaps the tardiness and procrastination of the commander in chief. It is, we have been told by other authors, no uncommon mode among the soldiers of expressing their disapprobation of any measure, or even of the inactivity to which they are compelled, to discharge a few balls through the visier's tent; for their cartridges are always furnished with a bullet.—The anatomy of a chamæleon we do not remember to have seen in any other writer.

'I had caught several camelions, one of which was found dead in its cage. Being desirous to know the cause of its death, I dissected it, and, on opening the intestine, found withinside a portion of a small twig, about an inch in length; and, a little further downwards, a delicate white round worm, nearly four inches in length, which was alive. I was much pleased with the singular conformation of this little animal, from the mouth of which I drew a white tender substance, between five and six inches in length, and of the thickness of a goose quill. Having an increased width at its extremity, it had somewhat the appearance of an inverted cone, and was filled with an extremely viscid and tenacious whitish fluid. This description of tongue, or weapon, as it may be more properly termed, nature has supplied to the animal to enable it to seize on its prey. I had repeatedly observed my camelions dart it forth suddenly, to the distance of five or six inches, and in this manner catch flies with an equal promptitude and certainty. The viscid and tenacious quality of the fluid sufficiently explains its use. By applying the point of a probe dipped in it, to the bodies of flies, I detained them for some time. The pulpy substance of which the dart, or tongue, is composed, is projected forwards by a triangular

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cartilaginous ring, to which it is attached, and which is seated at the posterior part of the mouth. This cartilage is composed of rings, like the trachea in animals.

'The capacious lungs are composed of a number of small and delicate cells, tinged of a fine crimson colour. On cutting into the heart, the blood issued, but of a darker colour than that contained in the delicate pulmonary cells. The liver, which was of a darkish hue, was somewhat large in proportion to the size of the animal; and the gall bladder was filled with bile of a dark green colour. Only one common straight gut was perceptible. Several small round substances, nearly of the size of a vetch, and of a deep yellow colour, lay connected together in the lower part of the abdomen; as did also two lobes, similar to the lungs of an animal. These were likewise of a deep yellow, or orange-colour, and were nearly of the size of a small Windsor bean. It is evident, from this account of the conformation of the animal, that those who cherished the old error of its existing upon air, must have been very inaccurate observers.' P. 144.

The account of the climate of Syria we shall also select.

'A general idea of the climate of Syria may be formed from the following particulars:—During our stay there, the thermometer, in the months of July, August, and September, marked the highest, in the afternoons, from ninety-three to ninety-five degrees of Fahrenheit. It is unnecessary to remark, that during this interval the heat was extremely oppressive to such of our party as had not been inured to the more sultry climes. The sky was, at the above season, beautifully clear, without a cloud to obscure the wide expanse; and the atmosphere pure and benign. The greatest variation of temperature occurred in the months of October and November, when the rains came on suddenly with some degree of violence. This may properly be considered as the rainy season, since, generally speaking, during the other parts of the year a drought prevails. The very copious dews which fall in the dry months, when there is a total absence of rain, promote and forward the vegetation.

'During the summer months the prevailing winds are from the north and north-west. In entering on October, they are more variable, blowing strongly from the south, south-east, and east. It is at this time that the sudden and heavy showers commence, and that the sky, which was before so uniformly clear, is overspread with dark and heavy clouds. At length, the month of November drawing towards its close, the rains cease to fall, and the weather becomes pleasant and salubrious. The result of my observations at this season was, that before sun-rise the thermometer ranged from 42 to 52 and 53, and that, consequently, the mornings were refreshing and cool. At noon the variations of the thermometer were from 66 to 76, with a degree of heat which was by no means oppressive.

'On the coast of Syria the sea breeze prevails during the day time, and, falling in the evening, gives place to the gentle land breeze, which continues to blow until about nine the next morning.

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'In the month of December, 1800, the January following, and a part of February, the weather was very tempestuous, with heavy rains, vivid lightnings, and thunders, the explosion of which was awful and tremendous. During this period the thermometer was low; and, on one occasion, the storm was accompanied by hail. The winds were usually from the south or south-west. A haziness from the southward was the sure precursor of each of the gales; and to this indication of foul weather was superadded a remarkably large circle, or disk, round the moon. This boisterous and comparatively cold weather was highly favourable to the health of the individuals belonging to the mission. It yielded, about the 10th of February, to a more warm and settled temperature of the air, which, bestowing on the arid hills some slight degree of verdure, rendered the aspect of the country more cheerful.

'Syria may in general be considered as a mountainous country; but the part bordering on Jaffa has several very extensive plains, which are intersected, at certain distances, with moderate heights. In approaching Jerusalem, after having proceeded to the other side of Ramla, the mountains are very lofty, and, having but a slender superficies of earth to cover their rocky prominences, are exclusively adapted to the cultivation of olive-trees, which take root in their very clefts, and hide the naked appearance they would otherwise exhibit.

'In general the country is but thinly covered with trees, and has few woods, or thickets. In the parts where there is no texture of soil, but merely a white loose sand, not a tree nor shrub is to be seen.

'To the north side of Jaffa, a small river, which empties itself into the sea, presents itself at the distance of two or three miles. It is the only one which I met with in Syria; it is probable, however, that others may have been formed, subsequently to the excursions I made into the interior, by the abundant falls of rain I have had occasion to notice.

'From the information I was able to collect, as well as from my own personal observation, I could not learn that either mines or eruptions of volcanic matter are to be met with in Syria.

'The soil in many parts, in those more especially bordering on the deserts, consists almost exclusively of a fine white sand, the reflexion from which is extremely painful to the sight. This barren territory extends, to the northward, beyond Jaffa. It contains, however, in common with the other parts of Syria, several fertile spots, covered with a rich black mould, which very copiously repay the labour bestowed on them. On the rocky grounds an inconsiderable portion of calcareous earth is found blended with marl.' p. 210.

The Syrians are, in general, of a moderate stature, but active and alert: their countenances are meagre; their complexions dark; their abstemiousness singular. Their principal disorder is ophthalmia; but they are subject also to cutaneous complaints, remittent fevers, and the plague. They are not disposed to pulmonary diseases, and are usually long-lived.

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The Bedouins, and the other inhabitants of Egypt and the desert, have been sufficiently described.

The march through the desert offers nothing particularly interesting. Ascalon and Gaza, in this route, are distinguished as sacred ground, the scene of some singularly miraculous events recorded in the Old Testament.

What relates to Egypt we have repeatedly received, as already noticed, in a more satisfactory form, and in a more complete detail, from other authors. The following observations, however, we wish to preserve.

'On the 25th I had a particular conversation with an Abyssinian priest, recently arrived from his own country, who was about to leave Cairo for Jerusalem, from religious motives, and whose details relative to his native territory were extremely interesting. He assured me that the indigenous inhabitants still persevered in their custom of eating raw flesh, a luxury in which, however, the priests were not allowed to participate, but were, in conformity to their religious tenets, obliged to cook the meats necessary to their subsistence. He calculated that his return to Abyssinia would occupy a space of three months. In the course of our conversation it appeared that he was familiarly acquainted with many of the plants and animals, of which the celebrated Bruce has in his Travels given engravings and written descriptions. Mr. Bruce's book being at hand, the engravings, &c. were shown to him, and he gave to the animals and other productions the names which Bruce had annexed to them. I was thus enabled to satisfy myself of the accuracy of a part of what has been so strongly questioned in the accounts which the above traveller has published.' P. 332.

On his return homewards, we have observed that our author's voyage through the Grecian Archipelago furnishes some circumstances of interest. Rhodes and Scio are described at the greatest length; and the account of the school of Homer, as well as the description of the lepers, are interesting. The *lepra* of this country is evidently the *elephantiasis* of the more correct medical writers. The journey to England, through Asiatic Turkey and Germany, offers nothing of importance. Dr. Wittman should have known, that Dr. Gall's fanciful system had been published long before the printing of his own work; his account of it is both incomplete and inaccurate. Indeed we are sorry to observe, that the author's ideas on every part of philosophy, chemistry, and natural history, which he has had occasion to introduce, are vague or erroneous. We are promised many analyses; but not one appears; and we perceive some disgraceful errors, which, from their repetition, cannot be those of the printer.

The appendix relates to the weather and diseases of the country through which Dr. Wittman passed. The ophthalmia he never found infectious, except in one instance; and he

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attributes it, as usual, to light and dust; but does not fail to remark the injurious consequences of *night* air in producing the disease, where both the preceding causes are excluded. What he says of the plague is peculiarly vague and unsatisfactory. Chenot and Mertens would have afforded him better information. It appears to be a fever from specific infection, highly asthenic, and only occasionally putrid. The kampsin is evidently a dry wind, chiefly consisting of hydrogenous gas; and the dust, said to pervade the nicest fastenings, is evidently deposited from the atmosphere, in consequence of its being deprived of water.—In Turkey, we perceive the thermometer in the shade at 95° in August, and at 16° in January. In Syria, in July, it often exceeded 90° degrees in the shade; but we do not notice it to have been below 46° in the ensuing winter. In Egypt, the heat and cold were more moderate.

The ornaments of this work are splendid and numerous. The march of the grand visier's army through the desert, the subject of the frontispice, is by no means deficient in spirit and execution: the sultan, as well as the chief officers of the state and of the army, are delineated in coloured engravings with considerable fidelity. The views, however, are neither drawn nor engraved with ability. The map is too confined in its extent; and the coasts and islands are by no means laid down with geographic accuracy.

ART. VIII.—*Life of Geoffrey Chaucer, the early English Poet: including Memoirs of his near Friend and Kinsman, John of Gaunt, Duke of Lancaster: with Sketches of the Manners, Opinions, Arts and Literature of England in the fourteenth Century. By William Godwin. 2 Vols. 4to. 3l. 13s. 6d. Boards.* Phillips. 1803.

THE literary raiment of Mr. Godwin is variegated. He wears a grotesque suit, checquered with patches, laboriously selected from political, moral, and philosophical romances, dramas, novels, and 'light memorials of the frail and fair.' Distinguished by this panoply, his characteristic *energy* enlivens the masquerade of modern learning, where he wanders 'from prose to song;' now 'serious,' as 'Antonine;' now 'raving,' as 'Rabelais.' Veiled in the sable of our dominos, we can silently mark the operation of *perfectibility* on our active and erudite speculator, admire his 'musing gait,' and smile at his fantastic attitudes. His splendid re-appearance, with an important addition to his robe, once more attracts us. Its texture and its hues we shall attentively examine.

To the undertaking of two quarto volumes, which (includ-

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ing a preface, dissertation, appendixes, and nearly eighty chapters) comprehend eleven hundred pages, this biographer assures us that he 'came in a manner a NOVICE,' desirous, nevertheless, of convincing his countrymen that 'there existed mines of instruction and delight, with which *they* had hitherto little acquaintance.' To a novice we may hint, without arrogance, that, before *he* existed, students in poetry and history had worked these mines with effect; and that multitudes continually resort to them for *genuine* ore.

Mr. Godwin purposes to produce a work of a *new* species. He *liberally* describes preceding antiquaries, as persons, whom, nevertheless, it may be useful to consult, 'of *cold* tempers and *sterile* imaginations,' '*ignorant of the materials of which man is made*,' who usually '*stupefy the sense*,' and 'IMBUE *the soul with* MOPING *and* LIFELESS *dejection!*'

Mr. Godwin has not yet condescended to reveal '*the materials of which man* IS *made*;' but we suspect that the man must be made of *new* materials, whose sense or whose soul can be imbued with this rhetorical inanity.

Fancy and Philosophy are invited to unite their *energies* to accompany Mr. Godwin in his investigation of past ages; in his efforts to rescue 'the illustrious dead' 'from the jaws of the grave,' to 'question their spirits,' make *himself* 'their master of the ceremonies,' and 'introduce them to his countrymen.'

If we correctly apprehend, he is also ambitious 'to erect a monument to the name of Chaucer;' and, 'as far as he is capable, to produce an interesting and amusing book,' which may tempt others to study our older poets, and the elements of our language—'a study,' which *he* considers 'at least as improving as that of the language of Greece and Rome.' He next proposes to survey 'the manners, opinions, arts, and literature, of the same age;' 'to delineate the state of England, such as Chaucer saw it, in *every point of view* in which it *can be delineated*.'

Of his success, he expresses himself with exemplary self-abasement.

'I CAN pretend only to have written a *superficial* work. My studies, IF ANY THING OF MINE DESERVES SO SERIOUS A NAME, have chiefly been engaged upon other subjects.' Vol. i. p. ix.

The *overweening* humility of this passage ill-becomes a writer whose heroic *perfectibility* once boldly speculated on the ultimate annihilation of the moral, religious, and political establishments prevailing in the civilised world. A more appropriate modesty, however, generally pervades his volumes.

To accumulate materials for this *compilation*, Mr. Godwin

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has consulted records in our national repositories neglected by *former* biographers. He acknowledges that his inquiries have received every attention from the keepers of these *records*, and from the officers of government. For his own omissions, he cautiously endeavours, in his preface, to anticipate censures, which, we fear, he cannot avert. The obvious defect of 'being less copious upon the last fifteen than upon the preceding years of the life of Chaucer,' is conveniently attributed to his bookseller, who professionally assured him that 'the public would not allow the TITLE of his book to authorise more than two volumes in quarto.' Mr. Phillips may be 'more conversant with matters *of this sort*;' yet *we* perceive nothing in the mere title which might not authorise a more voluminous publication. Chaucer, John of Gaunt, the manners, opinions, arts, and literature of England, during an entire and interesting century, are subjects not unprolific.

To palliate this neglect of Chaucer in his latter years, it is insinuated, that 'less is lost by this compression' than the writer 'was at first apt to imagine.' The reasons offered are feeble. 'An ample survey having been given of what occurred before Chaucer was fifty-seven years of age,' '*it is not likely* that his mind underwent any essential revolution *after* that period.' On a similar neglect of the concluding events in the life of John of Gaunt, the writer remarks: 'If I have not adequately rescued this prince,' in the antecedent narrative, from historical 'misrepresentation,' '*I am afraid it would be to little purpose* to have laboured on the concluding period of his life.'

'The analysis of Chaucer's last production, his Canterbury Tales, and the endeavour to trace these tales through preceding and contemporary authors,' Mr. Godwin has '*been constrained*' to omit. 'This part of Chaucer has been most studied.' The elaborate edition of Mr. Tyrwhitt, therefore, although expressly mentioned by Mr. Godwin, as the production of one of those '*cold*, *sterile*, *sense-stupefying*, '*moping*'-'*dejection*'-'*imbuing*' antiquaries, whom he has already described, has 'enough of judgement and knowledge' to form some excuse for this *constrained* compiler of two extensive volumes, who *declines* to recomment on the very work which he thus hyperbolically applauds: 'There is NO PRODUCTION OF MAN that displays more various and vigorous talent than "the *Canterbury Tales!*"

'The slightness' of the biography, compared 'with the magnitude of its object,' is confessed. The apologies for avowed omissions will be such only to *novices*. Abundant literary nutriment rapidly devoured, and *more* rapidly digested, impatience for publication, "or *any other* reason why" would have appealed as successfully to *our* indulgence.

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The prefatory confessions of Mr. Godwin have extorted from us these unpleasant observations. *Critical* justice requires that we should state with equal sincerity his claims to commendation.

Disappointed in the aid which he had expected to derive from private collections, the biographer resolved 'to yield an assiduous, and almost daily, attendance at the British Museum.' All the books to which he has referred, 'throughout the publication, have been actually consulted.' He has examined the records preserved in the Tower, and in many other archives. 'For about one hundred pages' only, 'the books referred to are few, and many references are given at second-hand;' 'afterwards, this defect no longer occurs.'

Mr. Godwin has had 'the good fortune' to 'encounter' some 'discoveries:' the principal of these is discussed in a preliminary '*dissertation* on the *period of the birth of Chaucer*.'

URRY (authorised by a communication from John Anstis, esq. garter principal king at arms) had, in *his* edition, observed, that, 'in the tenth year of Richard II,' Chaucer gave evidence 'in a case of chivalry, depending between sir Robert Grosvenor and sir Richard le Scrope, concerning their arms,' which the king directed the heralds to decide. This observation awakened the curiosity of Mr. Godwin, who procured a copy of the deposition from the college of arms (which the appendix contains), and unexpectedly discovered grounds for a new hypothesis respecting the time of the poet's birth. The date usually assigned to this event is 1328. 'The deposition is dated 1386,' and mentions Chaucer to be '*del age de xl. ans et plus, armeez par xxvij. ans*,' aged forty years and upwards, and having borne arms twenty-seven years. If the *received* chronology of his life be correct, the age of Chaucer would have been, at this time, not *forty*, but *fifty-eight* years. Admitting the authority of the deposition, he must have been born 'about the year 1344.'

After a detailed statement of the *arguments* (founded on official records) which exhibit Chaucer as distinguished by a *gradation* of appellatives in successive grants, denominated *valettus* in 1367, *scutifer* in 1372, and *armiger* in 1374—although these reasonings appear to corroborate the *direct* evidence of the deposition—Mr. Godwin adheres to the *old* chronology, and most unceremoniously attacks even our *heralds*.

This *style* of fighting, if successful, is not remarkably *close*. We must endeavour to *compact* the conjectures and reasonings of many a page.

The deposition of Chaucer is not considered to *require* a more *precise* statement of *age*, than appeared sufficient to constitute *a credible witness* to a fact.

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Chaucer deposed to a fact which had happened twenty-seven years before: he must, therefore, have been more than *forty* years old.

The deposition might be officially arranged *after* the examination. The officer might ask, generally, 'Are you forty years old *and upwards?*' (no very probable *form* of question) 'in other words,' Are you of an age to be a credible witness to the fact?' Chaucer, perhaps, as generally, answered, 'I am.'

'Forty years old' is a *round* number, and seems to authorise the presumption of inaccuracy.

Chaucer might be influenced by *vanity* to *understate* his age. He was a courtier, and might feel 'like an antiquated belle.'

Further evidence against the age, expressed in the deposition, is attempted to be substantiated by the assertions of Chaucer himself. Thus the cause of 'Chaucer *versus* Chaucer' proceeds:—

The poems of 'The Parliament of Birds,' and 'Chaucer's Dream,' were written, as is conjectured, in 1358 and 1359. If the *deposition* be authority, his age was then fourteen or fifteen; but these compositions are mature, and 'bear no marks' of juvenility.

If his birth occurred in 1344, the accepted statements of all his biographers, which relate to his studies at Cambridge, Oxford, and Paris, must be false.

Leland mentions 'the grey hairs' of Chaucer, and 'old age, as his greatest disease.' This cannot be true, in the general sense, if he were born in 1344, and died at the age of fifty-six.

Gower, a contemporary poet and personal friend, in the year 1392—3, alluding to Chaucer, mentions '*his daye's olde*,' '*his latter age*;' and proposes '*his setting an ende of all his worke*.' According to the *received* date, Chaucer, when these verses were written, was sixty-four or sixty-five years of age; but, if born in 1344, he could only be forty-eight or forty-nine; consequently the phrases quoted would be inapplicable.

In his 'House of Fame,' a poem which is supposed to have been written in 1380, Chaucer says of himself; 'for I am *olde*.' Judging by the *received* date, his age was fifty-two: by the *deposition*, he could be only thirty-six.

Mr. Godwin thus concludes:—

'It may seem indeed a very bold supposition, to maintain that Chaucer was fifty-eight years of age, at the time that he declared himself "forty years old and upward." But less than this appears scarcely sufficient to bear out the events of his life, and the language of Gower, as well as his own, taken from the House of Fame, upon

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the subject. If we confess ourselves obliged to desert his own testimony and the idea that he was born so late as the year 1344, we are then placed at large in the wide field of conjecture; and I do not, in that case, feel myself inclined to "remove old land-marks," and set aside the date which has hitherto always been received, though we do not exactly know the authority upon which it is founded.' P. xxxii.

The novelty of the subject alone has induced us to abridge a hypothesis which we shall now abandon to our readers. In a subsequent article, we shall consider the work itself: determined, with chivalrous prowess,

——————— *'gittarci*
Nell' ampio fosso con prestezza immensa.'

ART. IX.—*The History of Ilium or Troy: including the adjacent Country, and the opposite Coast of the Chersonesus of Thrace. By the Author of "Travels in Asia Minor and Greece."* 4*to.* 10*s.* 6*d. Boards.* Robson. 1802.

'THE tale of Troy divine' will never cease to interest. If its venerable antiquity no longer recommend it, the picture which it offers of remote scenes, of manners so distant from those of the present times, of a state of society of which our ideas would otherwise be peculiarly imperfect, must render it a relique of singular importance and value. Our author has, in person, examined the scene, and collected, with assiduous care, what in every æra would interest, but what of late has become peculiarly attractive, in consequence of the bold denial of Mr. Bryant, that the siege of Troy was not a real transaction, and his assertion that its source was only a petty warfare in Upper Egypt.

A subject of late so often canvassed we cannot again engage in; but this abstract of our author's more extensive labours, which he seems to promise, and which we trust he will eventually give to the public, must not be wholly passed over. The present is a history of the Troäd, of the facts which occurred in that scene, of the varied fate to which it has been subject. As it may be again the theme of our remarks, we may now survey, with a little anxious curiosity, its earlier destinies, especially as we suspect that the peculiar circumstances of this district have not entered, so much as they ought to have done, into the views of the authors who have contended on either side.

The commerce of the ancients has not been explored with a scientific eye; but it was commerce that first gave consequence and importance to the Troäd. The sagacity of Clarke, in a work which scarcely promises information upon this subject—the Connexion of the Roman and Saxon Coins—has in a few pages more fully illustrated the subject, than the plan-

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sible but superficial bishop of Avranches in his whole work. The Euxine was the scene of the ancient trade. It was hence the productions of the north were received by means of the numerous rivers, and of the east through the passes of Mount Caucasus. The latter were seised by Sesostris, and the *dépôt* was assailed by the Argonauts—for this was in reality the golden fleece. The harbours of the Troäd, at the entrance of the Bosporus, rendered it a convenient spot for mutual communication. It was always easy to enter the straits by a south-west wind, the prevailing one in the Ægæan; and the currents afforded an equally easy communication to return. Hence the riches of Troy, rather than the insult offered to Hercules, occasioned its first destruction—for the Argonautic expedition, as we shall on another occasion show, was merely a predatory one.

The first Troy was seemingly built near the sea, probably in consequence of the convenience afforded by the harbours. Taught by their disasters, the Trojans next founded their city in the vicinity of Mount Ida. Their rear was defended by this mountain; their right by the grove of fig-trees: they were hence no longer exposed to a predatory incursion, but required a regular siege. The cause of the concerted expedition of the Greeks is said to have been the rape of Helen; but it cannot be concealed that the independent states were not likely to be excited in a cause so little interesting to the whole. The adventure of Paris was in the piratical style of a freebooter—a character neither uncommon, nor, as we find in different parts of Homer, disgraceful; and we observe, among the presents selected by Hecuba to ransom the body of Hector, a robe brought from Sparta, with Helen. In fact, this piratical expedition seems to have been avenged by another, not merely confined to Troy—for Lemnos and Samothrace were confessedly laid under contribution; and, from accident or design, the coasts of Mysia were for a time ravaged, instead of the Troäd. If any additional argument for the importance of this coast, as a rich commercial *dépôt*, were wanted, we might cite the obscure narrative of former descents. It is sufficient, however, to notice the subsequent rebuilding of a third Troy nearer the coast; of the encouragement and liberality of Alexander, all whose establishments were fixed with commercial views; and, above all, the magnificent designs of Constantine, till he found the harbours would no longer admit large ships.

Advancing this preface, we may very advantageously follow our author's history, which, though short, is interesting, lively, and satisfactory.

* Avoiding the question concerning the limits of the Tröia or Troas, about which authors have varied, I shall follow the very ancient geographer Scylax of Caryanda, who makes it, as Strabo

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has observed, commence at Abydos; and, in Asia, shall confine my researches to the district, of which the coast, beginning at the junction of the Propontis with the Hellespont, reaches to Cape Leetos; including the region of Mount Ida connected with it, serving as it were for a back-ground to the landscape as beheld from the sea; and also some places situate on the opposite side: in Europe, to the corresponding coast of the Chersonesus of Thrace, ending in the promontory where the Hellespont falls into the Ægæan. I shall not enter at present on the local detail, but, referring the reader to the annexed map of the country, proceed with its history.' P. 2.

From what quarter the Troäd was peopled, is of little consequence, though it engages a part of Dr. Chandler's attention. Tradition has conveyed Dardanus, its king, from Samos or Samothrace on the west: history supports a continued population from the east. It was probably, as tradition asserts, once a marsh, and gradually rendered populous, as the ground grew harder, and more capable of being inhabited. The early names of the chieftains were evidently fictitious. Helle must be drowned, to give a name to the Hellespont; and Tros must reign, for the sake of an etymology. The Greeks have always had recourse to such expedients, to appropriate to themselves countries in which they were only colonists; and, in many instances, Celtic and descriptive names have become Grecian by the happy substitution of a fictitious ancestor. In general, when such shifts occur in the Grecian history, or when the genealogy terminates in a deity, we may conclude, either that little is known, or that Phrygian or Celtic appellations are accidentally misunderstood, or designedly misinterpreted.

'The dominions of Priam, who from little became great and a king of kings, comprised the whole of the country lying within the island of Lesbos, Phrygia, and the Hellespont; and were divided into eight or nine dynasties. Of the portion within our limits, the mountain-side, and the tract beneath Ida, toward the sea, constituted Dardania; in which was the city Dardanus or Dardania, possessed by the Dardani or Dardanii. Troy or Ilium belonged to the Troes or Trojans. The other places noticed in the Ilias are, in Asia, Abydos, Thymbra, Scepsis, and Tenedos; which island had been recently peopled by Tennes, from whom it was named; the son, according to some, of Cygnus, a Thracian by descent, and king of Colonæ, on the opposite continent of Asia. The Thracians of the Chersonesus are distinguished by the poet as dwellers on the Hellespont, and Sestos is joined with Abydos and Arisbe, which last, from an epithet bestowed on it, is supposed to have been the principal city in that jurisdiction.

'The Troïa seems, in the time of Priam, to have been inhabited chiefly by villagers, who cultivated the soil; or by peasants, who were dispersed over the country, attending cattle in the plains and on Mount Ida. In Asia, as well as Greece, the sons of the most

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exalted personages were then commonly employed in keeping flocks and herds; which constituted a large portion of the opulence, if not the entire revenue, of their fathers. This had been the occupation of Anchises and Æneas. The mares of Priam fed in the pastures of Abydos, under the care of his son Democoon; and his oxen, to omit other instances, under that of Alexander, or Paris, on Mount Ida.

'If, according to old tradition, iron-ore was first discovered and manufactured by dwellers on Mount Ida, the Phœnicians, it is likely, frequented the Tröia, even before Priam, to traffic for the metal while it was rare. They are mentioned by Homer as resorting to the ports of Lemnos, with the pretious merchandise of Sidon. A large silver bowl belonging to Achilles, which the poet describes as of incomparable beauty, had been a present from some of them to the king of that island; and queen Hecuba possessed store of robes embroidered by Sidonian women, and procured for her by Alexander or Paris, her son; whose return from his voyage was made memorable by another article of importation which had better been omitted. This was Helen, wife of Menelaus, king of Sparta; to recover whom and the treasures with which she had eloped, was the object of the famous confederacy of Grecian princes under Agamemnon, brother of the injured husband.' P. 10.

This passage is singular in many views, particularly in what respects iron; for, though this metal occur in rocks of the earliest formation, it was not used in the warlike weapons of the ancients. The hardest metal they knew was copper with an admixture of tin. We confess that we have sought in vain for the passage quoted in Diodorus Siculus, and suspect some mistake. It is, however, certain, that iron was known before its manufacture was understood.

Our author next gives an abstract of the siege, and seems to think that it was not seriously undertaken till the tenth year. Various skirmishes and accidental rencontres had occurred, but no decisive attack had been made. He then follows the events subsequent to the death of Achilles, either as noticed in the Odyssey, or from the best accounts of subsequent historians. The evidence in favour of the credibility of the story is added, from which we shall select a page or two, as a specimen of our author's concise refutation, and the lively archness with which he sometimes unexpectedly animates an otherwise dry disquisition.

'This island of Achilles, which is mentioned by Euripides and by many other antient authors, was formed by mud from rivers; and perhaps has since been connected with the continent of Europe. But, whatever it may now be, for the spot has not been explored, it was originally small, and is described as desert and woody, as abounding in living creatures, and much frequented by aquatic birds, which were regarded as the ministers of the hero, fanning his grove with their wings, and refreshing the ground with drops, as it were of rain, from their bodies. He was said to be visited

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there by Protesilaus, and several of his friends, who had been likewise released from the regions of Pluto, to appear sometimes; and oftener to be heard, playing on his lyre and accompanying it with a voice divinely clear. A long and narrow peninsula in the same sea was called *The Course of Achilles;* being the place where he was reputed to take his exercise of running.

'It does not often happen that antient fiction can, as in this instance, be traced to its source; and scepticism or incredulity is frequently the result of difficulty in discriminating true history from its alloy. Mr. Bryant has contended, that the two poems of Homer are mere fables, and that no such war, no such place as Troy, has ever existed. Having made a large collection of idle and absurd stories from different authors about Jupiter and Leda, and Helen (whom he will not allow to have been carried away from Sparta by Paris), and several other persons concerned, he declares, and nobody, I imagine, will dissent from a position of so great latitude, that "the account of the Trojan war, as delivered by Homer and other Grecian writers, is attended with so many instances of inconsistency and so many contradictions, that it is an insult to reason to afford it any credit."

'In the description, says the same learned person, of the siege of Troy and the great events with which it was accompanied, Homer "is very particular and precise. The situation of the city is pointed out as well as the camp of the Grecians," and various objects, "with the course and fords of the river, are distinctly marked, so that the very landscape presents itself to the eye of the reader.—The poet also" mentions "several" subsequent "events—in medias res non secus ac notas auditorem rapit—" all which "casual references seem to have been portions of a traditional history well known in the time of Homer, but, as they are introduced almost undesignedly, they are generally attended with a great semblance of truth. For such incidental and partial intimations are seldom to be found in romance and fable." Who, on reading these remarks, would suspect it to be the scope of the author, to prove the whole story of Troy as ideal as a fairy-tale?

'I will not enter here on a particular examination of the arguments used by Mr. Bryant on this occasion. Some of them I shall be obliged, though unwilling, to notice as we proceed. It may, however, be now mentioned, that among other novel opinions, for which I refer to his Dissertation, he maintains, that the groundwork of the Ilias, if it had any, was foreign to the country on which we are employed; that the history never related, but has been borrowed and transferred, to it; that, in short, the original poem of Troy, the parent of the Ilias, was an Egyptian composition. I shall add a companion or two to this notable discovery. A disciple of Epicurus undertook to prove the Ilias to be entirely an allegory; and I have somewhere read, that it was not first written in Greek, but is a translation from the Celtic language.' P. 25.

Dr. Chandler follows Homer, so far as regards the fates of Æneas and Antenor. He thinks, with great reason, that Æneas afterwards reigned in the Troäd, and that, in his per-

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son, the race of Dardanus was continued. Of course, the foundation of the Æneïd is destroyed; and our author shows that the name of Iülus was never heard of, till it was necessary to deduce the Julian race from Æneas. Æneas was, however, soon overpowered by a successive irruption of Æolians, Ionians, and Lydians; and the family was no longer remembered. Sigeum was afterwards taken by the Athenians. —The chapter on the age of Homer we shall select intire.

'It is remarkable that Homer, though he has taken notice of two capes or promontories forming a bay before Troy, and had frequent opportunities, has yet never mentioned either of them by name. The reason might be, if they had then appellations in the language of gods or men, that these were not reconcilable, as in some other instances, to the measure of Greek heroic verse. They seem to have been called, not perhaps till long after him, the one Rhœtéum, because the current of the Hellespont made a ripling noise about the cape in entering the bay; the other, Sigéum, from its passing out in silence.

'Homer, according to some, was of the country, and lived at or about the time of the siege of Troy. We have his own authority for saying, that he was not present when the two armies, after the secession of Achilles, were arrayed for battle; but he might be contemporary with the transaction though not on the spot. He mentions the public cisterns near the city, where the Trojan females had been accustomed to wash their linen before the arrival of the Greeks, as still remaining. A tale is related of him, not the only one of the sort which we shall have occasion to notice, that, keeping some sheep by the barrow of Achilles, he prevailed on him by supplication and offerings, to appear; when the insufferable glory which surrounded the hero deprived him of his eye-sight. If I have reasoned rightly in a preceding chapter concerning Æneas, he flourished during the monarchy which succeeded to that of Priam, and which, if it did not expire before, was subverted or greatly curtailed after the arrival of the Æolians at Leshos and Cuma.

'The predictions, if they may be so termed, of the future kingdom of the Æneadæ, of the demolition of the Greek entrenchment, and of the death of Achilles, in the Ilias, must be regarded as of a date posterior to their accomplishment. It was easy for Homer to have, in like manner, recorded by anticipation the coming of the Æolian colonists, if it had happened before his time; and as he is silent respecting it, and any later occurrences or transactions, while he holds forth an increasing kingdom in the Tröia, recumbent on the house of Æneas, it may be inferred, that those spreading, though not hostile, aliens had either not left their homes, or not reached this country.

'We have here a strong argument from the Asian continent in favour of the opinion that Homer was prior as well to the return of the Heracleids into the Peloponnesus, to which he has not even alluded, as to the Æolic migration, which was a consequence of it; since a son of Æneas ruling in the Tröia will coincide as contem-

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porary with Orestes son of Agamemnon; with whom yet reigning at Argos the Grecian history of Homer in the Odyssey ends.

'The poems of Homer are said to have been first introduced into Greece from Ionia by the Spartan lawgiver Lycurgus; but it was Pisistratus, or rather his son Hipparchus, who was believed to have arranged the separate cantos; and, by digesting and uniting them, to have compiled the Ilias and the Odyssey. The residence of the latter at Sigéum was likely to produce a knowledge of these compositions; or, if he had previous acquaintance, an intimacy with them; but who will say how long they had been extant and popular in Asia Minor before Lycurgus and Pisistratus?

'In the Tröia, some of the places which had been desolated by the Greeks, afterwards revived; or were removed, either through the superstition of the people or for greater convenience, to other situations, mostly near the sea. Besides those already mentioned, some will occur within our limits, of more recent foundation; and some, which might be extant in the time of Homer, though unnoticed by him; and which, from circumstances attending or connected with their remote origin, afforded antiquaries matter of disquisition. The changes undergone by the country, and the new distribution of territory, which succeeded the war, could not be suddenly completed; and in certain cases, as in the instance of the Trojans of Poliium, their commencement did not admit of being long delayed. But it does not appear that Homer had any knowledge of Poliium, of the cities which were erected on the Rhœtéan and Sigéan promontories, of the settlements by Æantéon or Achilléon, or of Eléus; and his silence respecting these and other very antient places may be considered as an additional argument against the late age assigned to him by some writers.' P. 39.

These arguments are very satisfactory; yet the voice of tradition opposes them; and the internal evidence of the language is also in opposition to the facts stated. The Æolic migration occurred about fifty, or at least within eighty, years after the taking of Troy. This, according to the Marbles, would bring the æra of Homer to 1129 years before Christ; but, according to other chronologists, only about 1100 years. If Herodotus flourished about 450 years before Christ—for that is nearly the middle period of his life—it will bring the age of Homer to 850 years before the Christian æra, since he says that Homer lived about 400 years before him. If this computation be allowed, it will vary the sacking of Troy to a much lower date than chronologists have yet attempted.—We must explain.

The æra of the capture of Troy is taken, we believe generally, from the Marbles—a record that we do not think absolutely to be depended on. In this case, its æra is open to great suspicion. The united voice of antiquity makes Hesiod a contemporary with Homer, perhaps a little older; but the æra of Hesiod is not uncertain; for he mentions the heliacal rising of Arcturus, the occultation of the Pleiades, and

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the culminating of Sirius and Orion, when the rising of Arcturus coincides with break of day (Αρκτουρον εξιδη ροδοδακτυλος Ηως). These circumstances have been considered by sir Isaac Newton and Mr. Robinson; and the difference is about seventy-two years. Mr. Robinson, who certainly strains his calculation to approach the æra of the Marbles, fixes the period of Hesiod at 942 years before Christ; sir Isaac, at 870. For reasons too long to be adduced in this place, we adhere to the latter; though some corrections must be allowed, which will approximate the age of Hesiod to 900 years; and, from our author's very satisfactory reasons, the sacking of Troy must be brought down to about 950 years before Christ. Hesiod himself speaks of his living in the age which succeeded that of the Trojan warriors (E. και Η. v. 156 to 185); and of course Homer may have conversed with those who had seen Achilles, Agamemnon, and Ulysses: he might have been ignorant of the Æolic invasion, and supposed the race of Æneas to have reigned long and happily. It will also follow, as the æra now assigned is nearly that of the travels of Pisistratus, that these ballads had not been long in danger from the corruption inseparable from oral tradition.

Yet the internal evidence of the language is at variance with this well-compacted series of arguments. The state of society described is rude and primitive; the language employed such as Greece could not excel in the *acmè* of her civilisation. At the period of the war, the wants of the parties engaged were few, and luxuries unknown; yet, in polish, variety, and force, of the language, we are carried to an æra of high civilisation. In the 400 years interposed between Homer and Herodotus, the Greek language seems to have admitted of little improvement. Hesiod is very different. A rugged energy pervades his works; an uncourtly simplicity gives little relief to his solid good sense. Even to the Muses his address is coarse and uncivil: He expressly says that they could tell lies with a good grace, and speak truth only when they chose to do so.

Ιδμεν ψευδεα πολλα λεγειν, ετυμοισιν ομοια·
Ιδμεν δ', ευτ' εθελωμεν αληθεα μυθησασθαι.

The mythology, also, of Homer and Hesiod greatly differs; but such discussions would lead to a volume. However the elegance of Homer's language may be accounted for, we may probably conclude, that the taking of Troy, the poems of Homer, and their collection by Pisistratus, were not events very distant. If sixty years be allowed to elapse between the two former, thirty or forty will probably be the utmost extent of the period between the latter æras.

The history of Ilium, after this æra, is less interesting. The Ilieans, as they are styled by our author, were always

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sufficiently cunning to profit by the scenes formerly acted on their stage; and, when the fancy struck the Romans to claim Æneas for their ancestor, lest, like prince Prettyman in the Rehearsal, they might be suspected of having no ancestor at all—the inhabitants of the Troäd obtained numerous advantages in consequence of that supposed origin. They had also various reports, and many contrivances, to keep credulity and superstition alive. 'Portents and prodigies grew so frequent, that they soon lost the name;' but Apollonius of Tyana availed himself, with great sagacity, of the credulity of his compatriots, and forged a tale, which has its counterpart only in Don Quixote's visit to the cave of Montesinos. One of Lucian's jests our author has omitted. When it is proposed to question Homer, in the Elysian fields, respecting some event, Pythagoras observes, 'How should he know? he was a camel in Bactria at that time;' and, if we mistake not—for we now quote from memory after a very long interval—he makes the period between the age of Homer and the destruction of Troy to be 300 years.

Dr. Chandler follows the history of Ilium under the reign of Darius, during the expedition of Xerxes, the two Peloponnesian wars; the reigns of Alexander, his successors, and king Attalus, to the establishment of the Roman empire in Asia. After the time of Julian, the history is pursued to the final settlement of the Troäd under the dominion of the Turks.—These chapters offer nothing that needs detain us; for we have, in part, anticipated the detail.

We must now leave our author, to whom we would express our gratitude for thus bringing us back to the days of other years, to the recollection of images long since stored, and on which we little expected to be again called to meditate. We trust that his claim on our recollection will be renewed by a future publication; and we may then be able to recall more perfectly our former ideas by a perusal of Heyne's Homer, which we have not yet been able to obtain. In the mean time, a work on the early maritime discoveries, unexpectedly and undesignedly delayed, will usher us into the same arena on a subject somewhat allied to the present—the Argonautic expedition.

ART. X.—*Memoirs of the Life and Writings of the Reverend Alexander Geddes, LL. D. By John Mason Good.* 8vo. 10*s.* 6*d.* *Boards.* Kearsley. 1803.

'TO write,' says Mr. Good, 'the life of a friend, is a difficult and a delicate undertaking;' and he assigns this reason for his assertion, that 'the public are entitled to a correct impar-

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tiality of statement, while the heart of the writer, from a sacred regard to the duties which friendship itself inculcates, is perpetually prone to magnify the merits, and to soften the imperfections, of the character he attempts to delineate.' In this position we agree; and it was upon this ground, that, in reviewing our biographer's *Translation of Solomon's Song*, we thought it a duty to speak of Dr. Geddes less partially than Mr. Good appeared to have spoken. But though the Memoirs before us are written in the same friendly spirit, they will be found, if read with proper allowance, to be as well instructive as amusing.

The plan which Mr. Good has adopted is both simple and judicious. The personal and literary history of Dr. Geddes are ingeniously blended; and an account is given of his several publications, with the circumstances that occasioned them, and the effects they produced. Much entertaining information is interwoven, by the author, with acute criticism and judicious remarks.

Proceeding from the birth of Dr. Geddes, which happened in 1737, at Arradowl, in the parish of Ruthven, and county of Banff, in Scotland, his biographer takes occasion to observe, 'from what apparently trifling incidents we sometimes derive the whole bent of the dispositions and studies of our future lives;' and exemplifies his observation from the instance of the doctor, whose parents were Roman-catholics, and possessed an English Bible, as the principal of the few books that composed their meagre library. 'His parents, though catholics, were not bigots; they taught him, therefore, to read the Bible with reverence and attention;' and his taste being thus fixed in his childhood, continued to predominate through life. After prosecuting his studies at Scalan, in the Highlands, under a student of Aberdeen, whose name was Shearer, and whom the laird of Arradowl had engaged to educate his sons, young Geddes removed, at the age of twenty-one, to the Scotch college at Paris, under principal Gordon; and, while there, availed himself of the lectures on rhetoric, which were delivered with so much celebrity by M. *Vaucaire**, professor in the college of Navarre, and those of Buré and De Saurent, who lectured on theology in the same college. Nor did these subjects entirely engross his attention. M. l'Avocat, professor of the Orleans chair in the Sorbonne (an appointment instituted in 1751, by the son of the duke-regent, for the revival of the eastern languages, and explaining the Hebrew Scriptures), attached him to the study

* Of this accomplished scholar there is a profound critique on the *Eneis of Virgil*, which, though but a small duodecimo volume, includes the result of thirty years study employed on the subject. We mention it here, as highly deserving attention.

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of Hebrew; and this he pursued with the rest. Of this excellent man, Dr. Geddes has presented the following character:—

"He had a penetrating genius, an astonishing memory, a correct judgment, and an exquisite taste. He was the most universal scholar, the most pleasant teacher, the most benevolent man, and the most moderate theologian, I ever knew. Had he lived a little longer, and enjoyed more leisure to accomplish the work he meditated on the Scripture, we should now possess a treasure of great value; but a weakly constitution and too constant an application to his professional duties hurried him away in his 56th year, to the great regret of all who knew him; but of none more than of him who dedicates these lines to his memory." P. 20.

Besides those pursuits, Mr. Good observes, that Dr. Geddes

'entered deeply into an analysis of the Greek and Latin languages, pursued with insatiable avidity those exquisite mines of precision and judgment, of taste and fancy, which are no where else to be met with in an equal degree, and laid the foundation for that elegance and facility, that fecundity and correctness of style, with which he afterwards engaged in Latin and Greek compositions, and which have not often been exceeded by any of his countrymen since the age of George Buchanan. To these important acquisitions he also added a study of several of the modern languages of Europe. The French was indeed become almost vernacular to him, and required no further study whatever: his first serious engagement was therefore in the Italian; and having shortly mastered the few difficulties which were here presented to him, he carried his pursuits successively to the Spanish, the German, and the Low Dutch. To the mathematics he never discovered much attachment: at which I have often been considerably surprised; for no man was ever a shrewder logician, or followed with keener penetration, in a controversy, the bearings of an adversary's argument through all the lights and shades, not merely of every syllogistic proposition, but of almost every phrase and every individual word. The mathematics, however, which have seldom been in any high degree of favour with our neighbours of France as a branch of general education, did not, I believe, constitute any prominent part of the course of instruction delivered at the Scotch Parisian university, and hence perhaps his distaste for a science for which he was so well qualified by nature. To many of the branches of natural and experimental philosophy he paid, nevertheless, a considerable portion of attention; devoting to them almost the whole of his intervals at home, and pursuing them rather as a relaxation from the severer duties of stated instruction, than as comprehending a necessary part of such instruction itself.' P. 22.

The panegyric which the biographer pronounces on his friend's classical attainments, we must confess ourselves unable to assent to; for, if any thing written by Dr. Geddes be intitled to such praise, we will henceforth renounce all pre-

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tensions to judge. His Greek compositions, indeed, we never have seen; but those written by him in Latin, when compared with the classical remains of Roman taste, are as little like them as monkeys are to men; and, however well Mr. Good may have described the properties of *a shrewd logician*, as possessed by Dr. Geddes, in our estimation that species of logomachy which tends rather to perplex an adversary, than to discover truth, is a qualification of but little worth. In respect to the science of mathematics, we wonder not at the doctor's dislike; for it ill assorts with that logic in which he excelled. But Euclid, had Dr. Geddes condescended to have read him, would have been found less a fool than, it seems, he supposed.

To the doctor's competency in the French and Italian languages we have nothing to object, from not having had an opportunity of judging; but that his knowledge of the German, Arabic, and Hebrew, was limited, we affirm without scruple.

From Paris, Dr. Geddes returned to Scotland, after an absence of six years; and, being ordered to exercise the function of a priest at Dundee, quitted Edinburgh for that purpose. There, however, he remained not long: an offer having been made him by the earl of Traquaire, to become one of his family, he became, and continued, an inmate of it for somewhat more than a twelvemonth, when love slipped in, and occasioned his removal. The doctor feeling the pressure of a vow, perhaps too rashly taken, quitted at once the house of his friend, and the object of his passion, to whom alone he communicated the cause. Paris was the scene to which he repaired; but, dissatisfied here, he returned to North-Britain. At Auchinhalrig he took charge of a catholic congregation, built a new chapel and parsonage, rendered himself useful in his flock, and cultivated the acquaintance, in particular, of protestants. Having, at this period, incurred pecuniary embarrassments, from which the late duke of Norfolk liberally relieved him, Dr. Geddes entered on a farm. In a short time, however, through the erection of a new chapel at Fouchabers, he found his difficulties return. It was probably to console himself, by his literary exertions, that he now (1779) published his first work—'Select Satires of Horace, translated into English verse, and for the most Part adapted to the present Times and Manners:'—the profits of which, with the assistances of his friends, served once more to wipe off his debts. Being, at this time, engaged to instruct lady Findlater in English, Dr. Geddes contracted an intimacy with a Scottish clergyman, of the name of Buchanan, who had been preceptor to the earl; and, having been induced to attend his ministry in the church, the rage of bi-

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shop Hay was so stimulated, that, from expostulation, he proceeded to rebukes, and thence to menaces, which ended in suspension.

The doctor left the diocese, and Scotland, to the regret, not only of his two congregations, but also of his literary friends at Aberdeen, who, in the beginning of the following year (1780), conferred on him the degree of Doctor of Laws.

At this time was instituted the Society of Antiquaries in Scotland; in founding which, Dr. Geddes had been very active. On this account he was elected a corresponding member; an honour which he acknowledged in a Scottish epistle. At his arrival in London, the recommendations he was furnished with procured him access to many literary characters. The duchess of Gordon received him in her house, and favoured him with an introduction to the late lord Petre, who there met him by express invitation.

The want of a good vernacular version of the Bible was an evil that his lordship had long lamented; and, Dr. Geddes concurring in opinion, a plan was formed to effect such a work, and seconded by his lordship with a 'princely munificence.'

About this period, the Imperial chapel being suppressed by the emperor Joseph, Dr. Geddes went from it to that of Duke-street; and, thence, to reside again in Scotland, with the earl of Traquaire, his former patron, in compliment to whom he published his Tweedale pastoral. The bill of sir George Saville, for relieving papists, having occasioned riots in Scotland; and these being followed by the conflagration in London, Dr. Geddes composed his *Modest Apology for the Roman-Catholics of Great Britain;* which, however, by the advice of his friends, he was induced for a while to suppress. A fanatical pamphlet, published by Mr. Williams, drew from him, at this time, a brief reply.

After a tour to the south of France with lord Traquaire and his lady, the doctor returned to London; and, having become acquainted with Dr. Kennicot, was introduced to bishop Lowth, who advised him to draw up a *Prospectus* of his version of the Bible, which he did, and published it with a dedication to lord Petre.

This was followed by a letter to the bishop of London, intended as a sequel to the foregoing work.

The new connexions thus formed with the dignitaries in the church, doctor Geddes no doubt thought he might more strongly cement by joining in an attack so powerfully patronised as that on Dr. Priestley. Accordingly a pamphlet from the doctor immediately appeared under the title, of 'A Letter, in which the Author attempts to prove, by one prescriptive Argument, that the Divinity of Jesus

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Christ was a primitive Tenet of Christianity.' But with what sincerity this opinion was avowed by our author, his Latin creed addressed to Dr. Disney will show.

The application of the dissenters for a repeal of the Test, having revived that topic of dispute, Dr. Geddes heartily joined in it, though he admitted that the ground which they chose to act upon, was neither well chosen, nor judiciously defended.

The doctor now took part in the Analytical Review, in which, for five years and half, he continued to write.—It will be proper here to remark, that the articles he supplied (of which Mr. Good has inserted a list), are amongst the best productions of Dr. Geddes's pen.

This engagement, however, causing no relaxation in the doctor's Biblical pursuits, he published, in 1788, his 'Proposals for printing a new Translation of the Bible, from corrected Texts of the Original, with various Readings, explanatory Notes, and critical Observations.' The specimen appended to this tract excited much discussion both among Jews and Christians; and, the doctor having solicited hints and suggestions for the improvement of his work, it became necessary, previous to the appearance of the first volume, that he should notice the communications received. This induced him to bring forward, in the year 1790, 'Dr. Geddes's General Answer to the Queries, Counsels, and Criticisms that have been communicated to him since the Publication of his Proposals for printing a new Translation of the Bible.' This pamphlet involved him in a contest with bigots of different persuasions, but particularly in his own church, against whom he defended himself with a commendable spirit.

The breach, however, with some of the latter, was made wider in consequence of the application of the English catholics to the legislature for additional relief in matter of *præmunire*. On the protest and oath, the great body of the catholics were indeed divided: a pastoral letter was published by the bishop of Comana, to which Dr. Geddes replied. Two encyclical letters likewise appeared, written by the vicars apostolic; of which the latter was republished by Dr. Geddes, with a sarcastic commentary. In the mean time the bill proceeds, and, passing into a law, the dispute it had occasioned terminates. The advantages which were gained to the catholic community by this act, Mr. Good has well stated.

In the same year, our doctor showed himself in a new light, by the publication of his *Epistola Macaronica*, addressed to his brother, and his *Carmen Seculare pro Gallica Gente*. Of the former (occasioned by a general dinner of the protestant dissenters at the London Tavern, at which place they had assembled to wish success to their efforts for obtaining a repeal

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of the Test and Corporation acts), possessing considerable merit, we will present an extract.

'Quid referam Cleri clarissima nomina? Reesum,
Lindsæum, Kippis, conspicillisque Toërum
Insignem—et (woe's me!) violentâ sorte coactum
Belshamum; niveo candentem pectore Disney;
Et Price, humani generis totius amicum.
Non aderas, Priestley!—potior te cura tenebat
Rure, ubi magna inter centum miracula rerum,
Horslæi caput in rutilantia fulmina forgis;
Sulphuris et satagis subtilia grana parare,
Church quibus et churchmen in cœlum upblowere possis.'
P. 258.

In this poem the doctor takes occasion to introduce his extravagant praise of Mr. Fox, whom he styles, in plain English, 'one of the *greatest*, and *wisest*, and *best* of men.' Concerning the *Carmen Seculare*, little good can be said.

The topic that next engaged Dr. Geddes's attention, was the slave-trade; concerning which Mr. Good very unadvisedly observes, 'the attack began, for some reason, *of which I am ignorant*, upon the tender conscience of Mr. Wilberforce.' The doctor's tract on this subject is ironical, and entitled an 'Apology for Slavery.' What, in the conclusion, Dr. Geddes foretold, we see has literally happened.

"Ye Foxes and Windhams, ye Smiths and Wilberforces! give up, give up your vain pursuit. What though the minister lend you his single voice? what though he lend it you seriously? The voice of the minister will, on this occasion, be drowned by the voice of ministerialists; and your opposition here will be as ineffectual with him on your side as it is every where else when he is against you." P. 276.

The work which at this time occupied the chief attention of the doctor, was Cowper's translation of Homer. Of Mr. Cowper, as an original poet, Dr. Geddes thought most highly; considering him, however, as having failed in the task of *translating*, and conceiving himself qualified to *Anglicise* Homer, he confidently engaged in the enterprise; but, notwithstanding the doctor's insulting sarcasm on Fuseli (who possesses a hundred-fold more knowledge of Homer, than himself could ever attain to), had he deigned to have consulted him, we never had been told of *an-all-round-about-close-covered quiver* in Homer, nor that the poet had made a *rat-catcher* of Apollo.

Mr. Good's remarks on the different versions of the Iliad, here introduced, discover reading, acumen, and taste.

Having noticed a short poem, intitled *L'Avocat du Diable*, occasioned by the action for damages in the King's Bench,

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brought by the late lord Lonsdale against Peter Pindar, for insinuating that Fuseli might paint, with success, his lordship for the devil, our biographer proceeds with his narrative; and, in describing his first interview with Dr. Geddes, presents so faithful a picture of his person and manner, that we cannot forbear to transcribe it.

'It was about this period, the year 1793, I first became acquainted with Dr. Geddes. I met him accidentally at the house of Miss Hamilton, who has lately acquired a just reputation for her excellent Letters on Education: and I freely confess that at the first interview I was by no means pleased with him. I beheld a man of about five feet five inches high, in a black dress put on with uncommon negligence, and apparently never fitted to his form: his figure was lank, his face meagre, his hair black, long and loose, without having been sufficiently submitted to the operations of the toilet—and his eyes, though quick and vivid, sparkling at that time rather with irritability than benevolence. He was disputing with one of the company when I entered, and the rapidity with which at this moment he left his chair, and rushed, with an elevated tone of voice and uncourtly dogmatism of manner, towards his opponent, instantaneously persuaded me that the subject upon which the debate turned was of the utmost moment. I listened with all the attention I could command; and in a few minutes learned, to my astonishment, that it related to nothing more than the distance of his own house in the New Road, Paddington, from the place of our meeting, which was in Guildford-street. The debate being at length concluded, or rather worn out, the doctor took possession of the next chair to that in which I was seated, and united with myself and a friend who sat on my other side in discoursing upon the politics of the day. On this topic we proceeded smoothly and accordantly for some time; till at length disagreeing with us upon some point as trivial as the former, he again rose abruptly from his seat, traversed the room in every direction, with as indeterminate a parallax as that of a comet, loudly and with increase of voice maintaining his position at every step he took. Not wishing to prolong the dispute we yielded to him without further interruption; and in the course of a few minutes after he had closed his harangue, he again approached us, retook possession of his chair, and was all playfulness, good humour, and genuine wit.' P. 300.

This is followed by other anecdotes that strongly marked the man.

Dr. Geddes's attachment to physiognomy as a science is instanced, together with his system on 'risiognomy,' accompanied with an anecdote of his skill in this branch of moral anatomy. The destruction of his treatise upon it, probably from a change of opinion, is related; his mechanical and horticultural employments are described; and an account is given of his *Three Secular Odes on the French Revolution*, and the translation which he published of GRESSET's *Vey-Vert*.

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We are now arrived at Dr. Geddes's translation of the Bible, and Critical Remarks on the Pentateuch. Our judgement on these having been already given, we see no reason to depart from it for any thing Mr. Good has advanced; and, where a difference of opinion exists between us, we leave the decision to our readers, with the addition only of a short remark. Referring to an observation in our Review, Mr. Good has the following passage.

'Dr. Geddes has been reprehended by some of our professional critics for not having adopted or rather restored this more concise and energetic reading of "Be light, and light was," instead of continuing the more tame and circuitous version of the standard text. For myself, I heartily wish he had made such an exchange; yet it would have been but fair in the reviewer, who here reproves him for want of taste, to have added our author's own remark upon the subject, which is as follows: "*Let there be light, and there was light.*" The original, יהי אור ויהי־אור, is more concise and emphatical: "*Be light and light was.*" And this is the rendering of our first translator Wickliffe; who uniformly, in all similar phrases, uses the simple imperative: "Be light—be a firmament —produce earth—make we man." p. 339.

We had no design to misrepresent Dr. Geddes, as is here invidiously hinted; nor, on Mr. Good's mis-statement, notwithstanding the omission, can we admit ourselves amenable to the charge. On the contrary, if Dr. Geddes preferred the amendment suggested, and yet inserted in his text (to use Mr. Good's words), 'that vile expletive *there*,' the case is still worse. He could not mean, by so doing, to represent the original to the best advantage; and in fact his conduct is an avowal of the contrary:—

——— 'Video meliora, proboque;
Deteriora sequor.'

From the short specimen given of the Psalms, in the doctor's intended version, we have nothing material to anticipate; but we mean not to *prejudge*.

The manner in which Dr. Geddes executed his translation, brought upon him attacks from various quarters, but more especially from his catholic brethren. The opposition and difficulties he had, on this account, to encounter, were stated by him in *An Address to the Public*. Indeed the orthodoxy of Dr. Geddes had been questioned before his volume appeared; and, being summoned by those whom he admitted to be the organs of legitimate authority, he obeyed. His three judges, however, were either satisfied or silenced, much to the doctor's satisfaction. Shortly afterwards, the first volume of his translation was published; and the result was an ecclesiastical interdict, under the title of *A Pastoral Letter*, signed

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by *Walmsley*, *Gibson*, and *Douglas*, as apostolic vicars of the western, northern, and London districts, in which doctor Geddes's work was published to the faithful. Against this prohibition (which bishop Thomas Talbot refused to subscribe) the doctor, first giving bishop Douglas notice, published a spirited remonstrance in a letter addressed to him. Dr. Geddes defended, with great spirit and considerable ability, not himself alone, but also sir John Throckmorton, who, for publishing a book these vicars apostolic could not answer, had been placed under the like interdict with the doctor himself. Previous, however, to such publication, a private correspondence took place between him and Douglas; the consequence of which was, that the doctor was suspended from all ecclesiastical functions.

The contumelies that Dr. Geddes received, made a deep impression on his mind, which even the consolations of his cousin the bishop of Dunkeld, and his patron lord Petre, were not able to efface. After an interval of some months, however, beginning to recover, he set out on a walk to Norfolk, during which he composed his Norfolk Tale, which contains a beautifully pathetic anecdote that does honour to his heart. This was followed by his *Ode to the Hon. Thomas Pelham—Metrical Translation of Dr. Colthurst's Sermon—The Battle of Bangor*, occasioned by Mr. Grindley's contest with the bishop—his anonymous *Fast-day's Sermon*, and *New-Year's Gift*.

These lighter occupations, however, did not draw the doctor from his Biblical pursuits. In 1800 he published the first and only volume he lived to finish, of Critical Remarks; at the end of which are the Latin verses that contain his creed as to the divine inspiration of Moses, thus rendered by himself:

'You ask me, serious, whether I believe
That Moses was inspired?—My friend, receive
This serious answer: Yes, he was inspired
With that same flame which Numa's bosom fired.
Numa, Lycurgus, every other sage
Who legislated for a barbarous age
All drank from Wisdom's fount, or Wisdom's rill;
Large draughts they drew—but Moses larger still.
Yet think not all the draughts that Moses drew
Were limpid draughts—sometimes a slimy hue
Beting'd the waters:—since the world began,
One man drew purely—Jesus was that man!
Jesus alone, full of the Godhead, brought
A code of laws divine, that lacketh nought.
Then dumb let other legislators be,
And Jesus only legislate for me.
Ah! Jesus! could I but thy law fulfil,
I'd deem myself beyond the reach of ill,

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Each wish complete:—but thou to whom is "given,"
By thy great Sire, "all pow'r in earth and heaven,"
Do thou, my Hope! the hop'd-for aid impart,
And with celestial succour string my heart.
Supported thus, I joyfully will trace
Thy sacred footsteps with an eager pace.
Since thou hast said (whose words were never vain)
That he who runs with thee the prize shall gain,
"Me, me who follows, cannot miss the mark;
"He ne'er shall fall nor stumble in the dark"—
Thee, Jesus! thee I follow—as I may;
Be thou my light and leader on the way:
Tho' strait the path, its dangers I despise,
And trust with thee to reach the starry skies.' p. 468.

The doctor's experience of past difficulties had not been sufficient to fence off a similar return. His various publications had involved him with paper-makers and printers; and, having no other mode of extricating himself than by the assistance of friends, he took courage to make known his situation. Contributions were subscribed in his favour; and, in about two years and a half, 900*l.* sterling were raised, independently of the annuity paid by lord Petre. His heart was revived, and his *Modest Apology for the Roman Catholics of Great Britain*, was corrected and published. This work we consider as by far his best, but yet liable to many exceptions.

The fame, however, which his Modest Apology and his Bible had acquired abroad, led some foreigners of eminence to court his acquaintance. Amongst these occur the names of professor Timæus, general Miranda, Eichhorn, and Paulus, with all of whom he maintained a correspondence, of which a letter from each of the two last is given, as a specimen, in the Appendix.

Toward the close of this year (1800), in the exhiliration of good spirits, Dr. Geddes produced another macaronic, which he afterwards turned into English. The celebrated rencontre of Peter Pindar with the virulent Gifford suggested the idea of the *Bardomachia*, or *Battle of the Bards;* but, as the subject was temporary and disgraceful to the parties, both the poem and the combatants sunk into contempt.

The recruited health and good spirits of the doctor, in the following year, were severely checked by a deprivation that nothing could compensate. This was the loss of his patron, lord Petre, who died suddenly of the gout on the 2d of July. In bed, and debilitated with grief, Dr. Geddes gave vent to the emotions of his heart in a Latin elegy, which is among his best compositions, and of which Mr. Good has given a poetical version of equal merit with the original. Mindful of his friend, the noble lord bequeathed him an annuity of 100*l.* for life. This, though a permanency to the doctor, was but half the sum he before had received. Lest, however, the de-

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falcation should be felt, it was proposed by Mr. Timothy Brown that the difference should be compensated by his former benefactors, engaging at the same time, on the failure of his proposal, to make up the deficiency himself.

For this generous offer there was no occasion. The present lord Petre no sooner perceived the expediency, than he most handsomely doubled his father's bequest. These repeated kindnesses somewhat soothed the mind of the sufferer, though they could not restore its original vigour. Dr. Geddes's literary efforts were again exerted, upon his version of the Psalms, and a Latin *Ode on the Return of Peace.* It would be uncandid, however, to remark their defects, as their author was now labouring under both mental depression and bodily pain. The latter arose from that dreadful malady, a cancerous affection of the rectum. This complaint, amid the most excruciating torture, admitted some intervals of ease; and, in one of these, he composed his *Elegy on the Death of Mr. Wakefield.* Considering the circumstances under which it was written, it certainly deserves considerable praise. Mr. Good has given it entire in the Life, followed by an English translation of his own.

'It was not,' says the ingenious biographer, 'more than a day or two afterwards that the bed on which he died was removed from his own chamber on the second floor into the front room, or chief library, on the first, in consequence of his being now incapable of moving either up or down stairs without extreme pain; and from this bed he scarcely ever rose afterwards. To this assertion I nevertheless remember one exception, and it affords a strong proof of the occasional triumph of the mind, when roused to a high degree of excitement, over all the pains and infirmities of the body. I called at his house one morning, doubtful whether I should find him alive or dead: he had not actually expired, but had refused admittance to all except his professional friends. He was alone, and requested to see me. He was lying on his bed agonized with torture, ghastly in countenance, and extremely depressed in his spirits. He seized my hand with avidity; "Forgive me, my dear friend!" said he abruptly, while the tears started from his eyes—"Forgive me this weakness! I did think I should have been able to have endured suffering with more fortitude and resignation; but I cannot support it, and am impatiently wishing for death." I endeavoured to console him—and added, that instead of accusing him of weakness, all his friends were astonished at the general tranquillity and strength of mind with which he submitted to his affliction. By degrees I drew him into a conversation upon one or two subjects which I knew lay nearest his heart. I introduced his version of the Bible; I requested information upon a passage in the Song of Soloman, which I was then in the act of translating: our ideas upon this passage did not altogether coincide; he became animated in the defence of his own opinion—he forgot the disease he was laboring under—suddenly rose from his bed—and to my utter astonishment ran rapidly up stairs in pursuit of some annotations of

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his own, which he had formerly written upon the controverted question. I remained with him for about half an hour afterwards, and he still continued to enjoy himself: he suffered me to depart with great reluctance, and thanked me most cordially for the good I had done him. He soon, however, relapsed, and died a few days afterwards, February 26, 1802, in the sixty-fifth year of his age; the rites of his own communion having been regularly administered to him, and received with great consolation on his own part, by M. St. Martin, a catholic clergyman and confidential friend.' P. 518.

Concerning the circumstances attending the death of Dr. Geddes, and the malignant attack upon him in the Gentleman's Magazine (which was supposed to have travelled from Winchester), we cannot pass over the biographer's remarks, without applauding his zeal for his friend.

The account of Dr. Geddes's last interview with M. St. Martin is too interesting not to be inserted.

'M. St. Martin found the doctor extremely comatose, and believed him to be in the utmost danger: he endeavoured to rouse him from his lethargy, and proposed to him to receive absolution. Dr. Geddes observed that, in such case, it was necessary he should first make his confession. M. St. Martin was sensible that he had neither strength nor wakefulness enough for such an exertion, and replied that *in extremis* this was not necessary; that he had only to examine the state of his own mind, and to make a sign when he was prepared. M. St. Martin is a gentleman of much liberality of sentiment, but strenuously attached to what are denominated the orthodox tenets of the catholic church: he had long beheld, with great grief of heart, what he conceived the aberrations of his learned friend; and had flattered himself, that in the course of this last illness he should be the happy instrument of recalling him to a full belief of every doctrine he had rejected; and with this view he was actually prepared upon the present occasion with a written list of questions, in the hope of obtaining from the doctor an accurate and satisfactory reply. He found, however, from the lethargic state of Dr. Geddes, that this regular process was impracticable. He could not avoid, nevertheless, examining the state of his mind as to several of the more important points upon which they differed. "You fully," said he, "believe in the Scriptures?" He roused himself from his sleep, and said, "Certainly."—"In the doctrine of the trinity?"—"Certainly, but not in the manner you mean."—"In the mediation of Jesus Christ?"—"No, no, no—not as you mean: in Jesus Christ as our saviour—but not in the atonement." I inquired of M. St. Martin if, in the course of what had occurred, he had any reason to suppose that his religious creed either now, or in any other period of his illness, had sustained any shade of difference from what he had formerly professed. He replied, that he could not positively flatter himself with believing it had: that the most comfortable words he heard him utter were immediately after a short pause, and before the administration of absolution, "I consent to all;" but that to these he could affix no definite meaning. I showed him the passage to which I now re-

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fer, in the Gentleman's Magazine:—he carefully perused it, and immediately added that it was false in every respect. "It would have given me great pleasure," said he, "to have heard him recant, but I cannot with certainty say that I perceived the least disposition in him to do so; and even the expression, 'I consent to all,' was rather, perhaps, uttered from a wish to oblige me as his friend, or a desire to shorten the conversation, than from any change in his opinions. After having thus examined himself, however, for some minutes, he gave a sign of being ready, and received absolution as I had proposed to him. I then left him: he shook my hand heartily upon quiting him, and said that he was happy he had seen me."

'It was the intention of this excellent priest to have visited him again in the evening, and to have passed the whole of the night in his room. On returning to the house, however, he was informed that the doctor's physicians had strictly prohibited his being seen by any of his friends that evening, in consequence of which M. St. Martin returned home with much reluctance; and on renewing his visit the next morning found he was just dead. A domestic of the catholic persuasion who lived in an adjoining house, and had been frequent in her inquiries concerning the doctor, knocked at his door as he was in the very act of dying; and his confidential servant, terrified at the appearance of her master, readily opened the door and requested her to walk up stairs. She beheld him almost at his last gasp, and immediately repeated, according to the rites of her church, the Creed, Paternoster, and Ave Maria: Dr. Geddes just opened his eyes as she had concluded, gave her his benediction, and expired.' P. 524.

Mr. Good closes the Life with a well drawn, but we think too flattering, character of his friend; who, on the whole, was certainly an extraordinary man; and, among great eccentricities, possessed many virtues.

ART. XI.—*Lectures on the Elements of Chemistry, delivered in the University of Edinburgh; by the late Joseph Black, M. D. &c. Now published from his Manuscripts, by John Robison, LL.D. &c. 2 Vols. 4to. 3l. 3s. Boards.* Longman *and* Rees. 1803.

WE introduce this work with peculiar satisfaction, and would recommend it, with an earnestness arising from a complete knowledge of its merits, to every philosophic inquirer. It is an admirable picture of scientific research, according to the plan proposed by Bacon, followed by Newton, and admitted by the best modern inquirers. The inductive reasoning is rigourously strict, the premises correctly stated, and the conclusion drawn with peculiar precision. The younger student may learn, from the professor's example, to reject fanciful analogies which have assumed the garb of demonstra-

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tion; to distrust even more pointed similarities, unless tried under different forms, in circumstances carefully varied, and accurately noticed. He may be convinced that truth rarely yields to common exertions, that it must be extorted by various means, and demonstrated by repeated examples. In this view alone, the volumes before us would be highly valuable;—but they possess other merits.

The splendor of the discoveries which have enlightened modern chemistry has almost obscured * the useful, but less brilliant, irradiations of our ancestors; and, in our admiration of Lavoisier, Guyton, and Berthollet, we have almost forgotten Stahl, Boerhaave, Margraaf, and Boyle. The new nomenclature has contributed to throw them further back into the shades of oblivion; and, as we have had occasion to remark, if this new language be exclusively taught, we shall lose the valuable experience of more than a century. It must, then, be no inconsiderable advantage, that, while the value of every modern discovery is justly appreciated, each is connected with what former authors have attempted, and, in many respects, with what they have accomplished. The whole is brought forward in one view; and we have, at the same time, a connected system of both ancient and modern chemistry, in a form, and with advantages, far superior to those which any other work has offered. Dr. Black yielded slowly to the discoveries of the French chemists; and he yielded only after repeated trials and full conviction. At the same time, he warmly condemned the hasty conclusions of some authors; their random attempts without a determinate object; their experiments to support the most important doctrines, neither conducted with caution, nor varied with a guarded discrimination.

Dr. Black, if not strictly the parent of the modern doctrines, contributed greatly to expand the views of philosophers, and to direct them in the track which led to their discoveries. Hales knew that air was absorbed and again evolved in various processes; and Mayow, that this air, in different circumstances, varied in its properties. Dr. Black found, that, when air was separated from bodies, their qualities were changed; but that they regained their former properties on the re-union of the same principle. This was the case with calcareous earth, when fixed air was separated and again added. It is somewhat singular that he should not have combined this fact with the experiment of Hales, who showed that air was united to metals in their calcination. Phlogiston was, however, very generally believed to exist; and almost every fact seemed to unite in proving that this favourite

* Tenebræ per tantum lumen obortæ. Ovid.

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principle was the cause of the metallic splendor and combustibility. Besides, as fixed air rendered caustic lime mild, it could scarcely be supposed that an aërial fluid would give pungency or causticity. Dr. Black, too, made a most singular and truly important discovery, that heat may, in an inactive state, become a component part of bodies; in other words, that it may be latent, and again, on separation, re-assume its active properties. This step led to our present knowledge of the nature of caloric, and was, in every view, of the highest importance. It was the foundation of the whole of the present system, which, in the more essential points, is apparently irrefragable.

Dr. Black, it has been said, was indolent. Candid and open in his disposition, there were no concealments in his communications. What he discovered, he freely explained; but his discoveries were not numerous. He cautiously followed the labours of others, correcting, adding to, or confirming, their observations. His own remarks were scattered without a parent's fondness, and with little of parental anxiety. He lived free from controversy, calm, respected, and happy.

We have wandered from the work, while dwelling, with all the warmth of former friendship, on its author. We have wandered, too, from the editor, in contemplating the subject of his anxious attention; yet we need not stay to speak of his early connexion with Dr. Black—a connexion ripened into sincere affection—nor of the difficulty of collecting the Sibylline leaves from which the professor usually lectured. He has, we believe, with honest zeal performed the office of a friend; and perhaps few could have succeeded so well in giving a connected view of Dr. Black's class. We have every reason to be satisfied with the state of the work before us; nor is it one of its least advantages, that we are led by the author in the steps which Dr. Black himself took in completing these discoveries.

The life of the doctor is written with the zealous warmth of affection, from information contained in the biographic sketch read to the Royal Society of Edinburgh by his friend and relation Dr. Adam Ferguson. It is, indeed, written like the French *éloges*, with too apparent an eagerness to praise; and the author not only oversteps the bounds of probability, but sometimes those of strict accuracy. Dr. Black was *not* always averse to hypotheses; but they were not incorporated into his system; they had no influence on his reasoning. One we particularly remember, *viz.* where he supposed his fixed air to be a compound of common air and phlogiston. That Dr. Black was ever a popular or a successful medical ctitioner, we doubt. His caution, his hesitation, the phi-

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losophic coldness of his manner, would prevent his attaining either character; and we well recollect, that, on the death of Dr. Gregory, he was with some effort brought forward as a practical physician; yet, even then, either from disinclination, or other causes, he had but a temporary and inconsiderable share of occupation. Dr. Cullen was his early and constant friend; yet we suspect that he did not view him with complacency, as a chemical discoverer—the department in which he himself was anxious to shine; and many insinuations against the doctrine of latent heat, might, we believe, be traced to that source. On the other hand, the biographer steps from his line, when, in praising Dr. Black's caution, modesty, and attention, he speaks with a little disapprobation of others who seise on general principles, and attempt to convey the force and effect of numerous facts in one proposition. That these remarks are aimed at Dr. Cullen, it is sufficiently obvious; but each author may have investigated truth in different ways. Dr. Cullen might seise, with boldness, a spectre; and, on the gradual introduction of light, determine whether he grasped a vapour or a goddess: Dr. Black, with more timid caution, might carefully examine whether it were a phantom or a reality; and yet each, in different ways, may be equally successful. Because one succeeds, it is not certain that the other must fail. Our biographer's observations relate to Dr. Black's medical lectures, where Dr. Cullen's happy boldness was more successful; while, in chemistry, the former attained a considerable degree of reputation by a contrary conduct.

Dr. Black was born at Bourdeaux. His father, an Irishman, but of Scottish descent, appears to have supported a character truly respectable, as a man of strict integrity, candour, benevolence, and ability. He was the friend of the president Montesquieu. Dr. Black was sent to Glasgow at the age of twelve; and, at an early period, engaged warmly in the study of chemistry and medicine. This ardour was fostered by Dr. Cullen, at that time beginning the career which he afterwards ran so successfully—a career that will soon be forgotten, as, among his numerous pupils, not one has been found to rescue his merits from oblivion *. Mr. Black went from Glasgow to Edinburgh in 1751, and graduated there in 1754, regularly attending the lectures, without availing himself of the privileges he might have claimed from his previous studies. The first germ of his discoveries was published in his 'Thesis;' but his earliest ideas are to be traced in his

* As nearly fourteen years have elapsed since his death, we thought ourselves justified in this remark. We find, however, on inquiry, that the doctor's family have received numerous offers of assistance, but do not seem inclined to communicate information to any one.

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numerous *memoranda*, to the year 1752, and may have occurred earlier. These relate to the cause of the causticity of lime. In 1756 he was appointed professor of anatomy, and *lecturer* in chemistry, in the university of Glasgow, on the removal of Dr. Cullen to Edinburgh. This professorship he soon exchanged for that of medicine.

'His lectures, therefore, on the Institutes of Medicine, were his chief task. They gave the greatest satisfaction, by their perspicuity and simplicity, and by the cautious moderation of all his general doctrines. It required, however, all this perspicuity, and all this neatness in the manner of exhibiting simple truths, to create a relish for this great moderation and caution, after the brilliant prospects of systematic knowledge, to which the students had been accustomed from the doctor's celebrated predecessor. But Dr. Black had no wish to form a medical school, which should be distinguished by some all-comprehending doctrine. He contented himself with giving a clear and systematic account of as much of physiology as he thought founded on good principles, and a short sketch of such general doctrines as were maintained by eminent authors, but perhaps on a less firm foundation. Without this, he said that his students could not read their writings, which, in other respects, were highly valuable. He then endeavoured to deduce a few canons of medical practice; and concluded with certain rules, founded on successful practice only, but not so deducible from the previously delivered principles of physiology; observing that we should not despair of being able, on some future day, to proceed in the opposite direction, deducing the first principles entirely from the practice. It does not appear, however, that he had ever satisfied himself with his method of treating those subjects. He did not encourage conversation on those topics; and there are no remains of his medical lectures to be found among his papers. I owe the account now given of them to a respectable surgeon in Glasgow, who attended these lectures in the two last years of his professorship in that university.' P. xxix.

From his professorship having engaged so much of his attention—for the lectureship seems a subordinate office—Mr. Robison accounts for Dr. Black's not having followed with more ardour his chemical pursuits, and prosecuted more eagerly the discoveries so truly his own. We fear, however, that Dr. Black's mind was at no period very active. He smoothed the road which required too great labour to institute. He corrected what would have been too toilsome to create: no one's views were more clear, distinct, and philosophic: no one formed opinions more precise, or judgements more accurate and discriminated.

From the year 1759 to 1763, he brought to maturity his opinions respecting latent heat, the substance of which he read to a literary society at Glasgow in 1762;—a system not speculative only; not dry, barren, and inapplicable to the

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uses of mankind, but of the greatest practical importance, though the leading fact was already known.

'Fortunately for Dr. Black, and for the world, he had now gotten a pupil who was as keenly interested in this scientific question as the professor. This was Mr. James Watt, then employed in fitting up the instruments in the M'Farlane Observatory of the university; a philosopher, in the most exalted sense of the word, who never could be satisfied with a conjectural knowledge of any subject, and who grudged no labour or study to acquire certainty in his researches. He chanced to have in his hands, for repairs, a model of Newcomen's steam-engine, belonging to the Natural Philosophy class, and was delighted with the opportunity which this small machine gave him for trying experiments connected with the theory of ebullition, which he had just learned from Dr. Black. These he prosecuted in a most happy train of success, and did not stop, till his steam-engine was rendered more like the most docile of animals, than a frame of lifeless matter; so that, while its power is competent to the lifting a house from its place, a child of ten years old shall, with a touch of his hand, make it go fast or slow, forwards or backwards, and act either powerfully or feebly. This gentleman, attached to Dr. Black by every tie of respect, esteem, and affection, supplied him with proofs and illustrations in abundance, of all the points on which the professor wanted information. These were always recited in the class, with the most cordial acknowledgment of obligation to Mr. Watt. Mr. Irvine, also, a young student of medicine, of a quick apprehension, sound understanding, and particularly disposed to consider every thing mathematically, was at this time a hearer of Dr. Black's lectures, and greatly captivated with chemical science. He engaged, with great pleasure and zeal, in all examinations which seemed to interest the professor, and particularly such as would admit of mathematical consideration;—thermometrical experiments on the scale of heat;—on the connection between expansion and variation of temperature; on the measures of heat, &c.;—all these were fields of research altogether to his mind. He supplied Dr. Black with a vast number of experiments on the equilibrium of heat, on the specific heats of different substances, and on the continued absorption and fixation of heat by glass, sealing-wax, resin, and other substances, which gradually become more fluid. The register of these experiments are in my possession, and are similar to those which now fill many pages of the Memoires of the Foreign Academies,' p. xliii.

Mr. Robison enlarges very satisfactorily on the importance of Dr. Black's doctrine, and the consequences to be drawn from it, in the explanation of the various phænomena of nature. In 1766, Dr. Cullen was appointed professor of the Institutes of Medicine, and Dr. Black was invited from Glasgow, to succeed him in the chemical chair. 'Had it depended,' observes the biographer, 'on the university, he would have been appointed to this office on the death of Dr. Plummer,

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though so shortly after his graduation;' but of this not the slightest evidence appears. The following remarks we have already alluded to.

'Such a man was of the highest value to a celebrated seminary of learning. Ingenious men, of a fertile and lively imagination, are but too apt to give a loose to their fancy, in forming wide-grasping theories, and dressing them out in specious attire. The young student, ardent and credulous, is dazzled by what appears a strong and wide-spreading light, not remarking that perhaps it is not the natural emanation from a luminary, but is artificially collected by mirrors and glasses; or that what he takes for real objects are only the shadowy representations by a magic lanthorn. To this, in a great measure, may we ascribe the continual flux of theory which may be observed in all universities. Yet the consequences to science are most unfortunate. Not only do the precious years of youth and of mental energy pass on without solid instruction, but also the most unfortunate of all habits is acquired, that of considering the extensive and plausible application of a theory to the explanation of phenomena as a valid proof of its truth. But, on the other hand, the lectures of such a teacher as Dr. Black, never permitting this play of fancy, and even rarely introducing conjecture, would be safe lessons for ingenuous youth. The affirmations of the professor may be trusted as matter of experience, and the student will acquire betimes the habit of never proceeding, in research of any kind, without sounding the channel as he advances.

'Dr. Black was appointed to the chemical chair at Edinburgh, to the general satisfaction of the public; but the university of Glasgow thence sustained an irreparable loss. In this new scene, his talents were more conspicuous, and more extensively useful. He saw this; and while he could not but be highly gratified by the great concourse of pupils, which the reputation of the medical colleges of Edinburgh brought to his lectures, his mind was forcibly impressed by the importance of his duties as their teacher. This had an effect, of which it is difficult to say whether it has been fortunate for the public or not. Dr. Black now formed the firm resolution of directing his whole study to the improvement of his scholars in the elementary knowledge of chemistry. He saw too many of them with a very scanty stock of previous learning. He had many from the workshop of the manufacturer, who had none at all; and he saw that the number of such hearers must increase with the increasing activity and prosperity of the country: and these appeared to him as by no means the least important part of his auditory. To engage the attention of such pupils, and to be perfectly understood by the most illiterate, was therefore considered by Dr. Black as his most sacred duty. Plain doctrines, therefore, taught in the plainest manner, must employ his chief study. That no help may be wanting, all must be illustrated by suitable experiments, by the exhibition of specimens, and the management of chemical processes. Nice and abstruse philosophical opinions would not interest such hearers; and any doctrines, inculcated in a

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refined manner, and referring to elaborate disquisitions of others, would not be understood by the major part of an audience of young persons, as yet only beginning their studies.' P. xlix.

Mr. Robison next gives a general and pleasing view of the progress of pneumatic chemistry, and accounts for the continued inactivity of Dr. Black in these researches, from the weak state of his health, and the frequent necessity of relaxation of thought, as well as of gentle exercise. The numerous inquirers into the nature of gases borrowed freely, with little acknowledgement, from our professor; though he has in no instance retorted, or even claimed his own productions. Some disingenuity in Lavoisier roused him to exertion; but it was the hectic of the moment: the angry passions had decayed, or never existed; and we are told that not a trace of resentment or ill-will remained.

What were the instructions of Dr. Black at Edinburgh, and what was his mode of life, are sufficiently known. Mild, gentle, benevolent, and communicative, he seemed more than ordinarily happy when he could assist, entertain, or instruct. With a few friends of peculiar talents; with the esteem of all those who knew, and were able to appreciate, his abilities and virtues; with the universal regard of those whom nothing more than his name and character had reached, he lived with comfort, and ceased to breathe—for death had none of its attendant struggles or pains—when the last thread of a feeble constitution would support life no longer.

'I have already observed, that when I was first acquainted with Dr. Black, his aspect was comely and interesting. As he advanced in years, his countenance continued to preserve that pleasing expression of inward satisfaction, which, by giving ease to the beholder, never fails to please. His manner was perfectly easy, and unaffected, and graceful. He was of most easy approach, affable, and readily entered into conversation, whether serious or trivial. His mind being abundantly furnished with matter, his conversation was at all times pertinent and agreeable: for Dr. Black's acquirements were not merely those of a man of science. He was a stranger to none of the elegant accomplishments of life. He therefore easily fell into any topic of conversation, and supported his part in it respectably. He had a fine or accurate musical ear, and a voice which would obey it in the most perfect manner; for he sung, and performed on the flute, with great taste and feeling; and could sing a plain air at sight, which many instrumental performers cannot do. But this was science. Dr. Black was a very intelligent judge of musical composition; and I never heard any person express so intelligibly the characteristic differences of some of the national musics of Europe. I speak of Dr. Black as I knew him at Glasgow: after his coming to Edinburgh, he gave up most of those amusements. Without having studied drawing, he had acquired a considerable power of expression with

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his pencil, both in figures and in landscape. He was peculiarly happy in expressing the passions; and seemed, in this respect, to have the talent of a history painter. He had not had any opportunities of becoming a connoisseur; but his opinion of a piece of painting, or sculpture, was respected by good judges. Figure, indeed, of every kind, attracted his attention;—in architecture, furniture, ornament of every sort, it was never a matter of indifference. Even a retort, or a crucible, was to his eye an example of beauty or deformity. His memorandum books are full of studies (may I call them) of this sort; and there is one drawing of an iron-furnace, fitted up with rough unhewn timber, that is finished with great beauty, and would not disgrace the hand of a Woollet. Naturally, therefore, the young ladies were proud of Dr. Black's approbation of their taste in matters of ornament. These are not indifferent things; they are features of an elegant mind, and they account for some part of that satisfaction and pleasure which persons of all different habits and pursuits felt in Dr. Black's company and conversation.' P. lxvi.

His only works were his 'Thesis de Acido a Cibis orto e de Magnesia;' his Experiments on Magnesia, Quick-lime, and other alkaline Substances, published in the second volume of the Physical and Literary Essays of Edinburgh, 1756; Observations on the more ready Freezing of Water that has been boiled, published in the Philosophical Transactions, 1774; and The Analysis of the Waters of some of the boiling Springs of Iceland, in the Edinburgh Transactions. The Observations on Magnesia, &c. were, we believe, published separately at a subsequent period.

We lately remarked, that the definition of chemistry has been a subject of much difficulty, and some contest. Dr. Black, after examining the definitions of different authors, observes, that 'the chemist studies the effects produced by heat and mixture in all bodies, or mixtures of bodies, natural or artificial, and studies them with a view to the improvement of arts, and the knowledge of nature.' It is not proper, at this time, to commence a verbal controversy; but we think the definition exceptionable. The object of a science is not, justly, a part of its definition; and the term 'mixture' does not, in common language, imply composition. What we suggested in the last number of our Second Series, p. 379, will more perfectly discriminate the science of chemistry. We there supposed it to comprehend 'the doctrine of the mutual action of the smaller particles of matter, either in decomposing natural bodies, or producing new compounds.' Dr. Black objects to the synthetic form of teaching this science on a different foundation from that on which we rested our opposition. He thinks chemistry by no means advanced to such a state of perfection as to admit of general principles. It must still be pursued by analysis.

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As the extent of our article will not permit us at present to enlarge on the work itself, we shall add the author's general design, in his own words, from one of his introductory lectures preserved in the notes.

'There is just now a rage for system,—for complete systems. We have got such a high conceit of our knowledge, that we cannot be pleased with a system which acknowledges any imperfection: it must not leave one open link: it must not leave any thing unexplained. And I see it always happen that if the application of a system to the explanation of phenomena be very comprehensive, leaving no blanks, and if the explanation have some feasibility, this catches the fancy,—it dazzles the understanding. Nay, we think it impossible that a principle that is false can tally with so many phenomena. This seeming coincidence is considered as a proof of its validity; and we are no longer solicitous about the direct proofs adduced in the beginning. I have often heard such arguments for what I knew to be great nonsense. This kind of authority accruing to a theory from its specious and extensive application to phenomena, is always bad; and, with mere beginners in philosophy, it is doing them an irreparable hurt. It nourishes that itch for theory; and it makes them unsolicitous about the first foundations of it;—thus it forms in their minds the worst of all philosophical habits.

'I am resolved to go on in a very different way. I subscribe to almost all Mr. Lavoisier's doctrines; and I will teach them all. And I affirm that I shall teach them with an impression of their truth which his method can never make. My students shall get all these doctrines piece-meal;—every one of them by steps which shall be quite easy and confident, because they shall be acquainted with every substance before I employ its phenomena as proofs. Each of Mr. Lavoisier's doctrines shall arise in course, as a small and obvious addition to the properties of some substance already known. Then I shall carry the student back, and shew him that the influence of our new discovery extends also to those substances which we had been considering before. Thus, all the doctrines will be had easily, familiarly, and with confidence in their truth.

'I even think that this method will be more pleasant,—the novelties, or reformations, being, by this method, distributed over the whole course. And it will have yet another advantage: it will make the student acquainted with the chemistry of former years, which is far from being unworthy of the attention of a philosopher. Newton, Stahl, Margraaf, Cramer, Scheele, Bergmann, were geniuses not below the common level. But the person who learns chemistry by Lavoisier's scheme may remain ignorant of all that was done by former chemists, and unable to read their excellent writings.' P. 548.

We need not apologise for the length of this quotation: the observations are truly excellent. The work itself we shall soon again resume.

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ART. XII.—*Observations on the Theory and Practice of Landscape Gardening. Including some Remarks on Grecian and Gothic Architecture, collected from various Manuscripts in the Possession of the different Noblemen and Gentlemen for whose Use they were originally written; the Whole tending to establish fixed Principles in the respective Arts. By H. Repton, Esq. 4to. 5l. 5s. Boards.* Taylor. 1803.

WE are equally pleased with the modesty, the ability, and the good sense, of the very able author before us. His observations are dictated by an attentive survey of nature, whom he follows without servility, or a slavish adherence to system. His remarks tend, in his own opinion, to establish fixed principles in the art of landscape and gardening; but even in this belief, though modestly exprest, we think Mr. Repton advances too far; for taste, rather than principles, must decide; and where the circumstances are so various, the exceptions so numerous, and the established rules so few, we fear that landscape-gardening can never become a science. The dictates of good taste will always raise the profession above caprice; those of good sense will always preserve it from ridiculous affectation.

'Had the art still continued under the direction of working gardeners, or nurserymen, the proprietor might supersede the necessity of such landscape gardeners, provided he had previously made this art his study; but not, (as it is frequently asserted) because the gentleman who constantly resides at his place, must be a better judge of the means of improving it, than the professor whose visits are only occasional: for if this reason for a preference were granted, we might with equal truth assert, that the constant companion of a sick man has an advantage over his physician.

'Improvements may be suggested by any one, but the professor only acquires a knowledge of effects before they are produced, and a facility in producing them by various methods, expedients, and resources, the result of study, observation, and experience. He knows what can, and what cannot be accomplished within certain limits. He ought to know what to adopt, and what to reject; he must endeavour to accommodate his plans to the wishes of the person who consults him, although, in some cases, they may not strictly accord with his own taste.' P. 9.

We cannot accede to the whole of these remarks; but it is chiefly because some few explanatory terms are wanted. Mr. Repton speaks of a proprietor in general terms; but if he be a person of abilities and observation, he ought at least to be admitted to the consultation, and to give his opinion carefully matured. He has seen the spot in all the vicissitudes of aërial perspective, and they are necessarily numerous; in the varied light

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of different hours and different seasons. The professor knows what the effects of proposed improvements will be; but he may not be able to judge of them so accurately in the individual spot. It is precisely in this point that we fear the fixed principles, unless more securely founded, may mislead: they may preclude minute observation; they may supercede it. Mr Repton's good sense will undoubtedly see this in its proper light, and agree with us in limiting the influence of principles.

In other respects, the preface is modest and judicious. Mr. Repton wishes his professional character to rest on his opinions in writing, rather than on the works executed from his suggestions, since many of these may have been partially and imperfectly performed. His professional creed is added, to prevent mistakes. The belt and the group he considers as errors; but some of his objections are not sufficiently limited to procure our assent. In the third, for instance, it is observed, 'that an approach which does not evidently lead to the house, or which does *not take the shortest course*, cannot be right.' The shortest course is a straight line; and, if the entrance be opposite the house, the effect will not correspond with Mr. Price's ideas of the picturesque. We mention this chiefly to remark, that these canons are not expressed with sufficient clearness.

The principles which Mr. Repton endeavours to establish, are relative fitness (or utility), and comparative proportion (or scale). These may undoubtedly be subdivided into numerous positions, whose influence would be extensive and important. We may allow them to proceed as far as circumstances will support them: yet we fear, in the numerous subordinate arrangements, we shall soon lose their influence. They are illustrated by the author's improvements at the Fort near Bristol, and at Holkam. We may, from his practice in these places, develope one of his favourite principles; we say develope, for it is his own—*viz.* in any great inequality or deformity of ground, the artist should not endeavour to remove it altogether: he may soften it, and will often be able to transform it to a beauty. There are a variety of instances of the application of this principle in the chapter before us, where it is very happily illustrated.

The second chapter is on Optics, the Effects of Distance, Light, &c. Many of the observations are truly ingenious; and from them we shall select a remarkable one, with its explanation.

'Query, At what distance does any object appear at its greatest height?

"The general optical distinction of the magnitude of objects

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is into real and apparent; the real being what its name imports, and the apparent not that which may ultimately result to the mind, but that which is immediately impressed on the eye. This is measured by a plain and certain rule, namely, the angle, which is formed at the eye by lines drawn from the extremities of the object. The apparent height of a man therefore at a quarter of a mile distance, is not the conception which we form of his height, but the opening or angle of the two lines above mentioned, viz. of the two drawn from the extremities of the object to our eye. This apparent height therefore of any object, will be measured always upon the simplest principles; and will vary according to, first, the distance of the object; secondly, the inclination it makes with the horizon; and thirdly, our relative elevation or depression. Any two of the above three things continuing the same, the apparent magnitude will decrease with the third, though not in exact proportion to it.

"Thus the object being perpendicular to the horizon, and our elevation remaining the same, its apparent height will decrease with the distance. Our elevation and the distance remaining the same, the apparent height of the object will decrease with its inclination to the horizon. The inclination and distance being the same, the angle, or apparent height, will decrease with our elevation or depression, supposing our height was at first the middle point of the object. This last being liable to some exceptions, the general rule is, that the distance from the object, measured by a perpendicular to it, being the same, the point at which its apparent height will be greatest, is, where the perpendicular from the eye falls upon the centre.

"The apparent height of a body, as upon the same principles any other of its dimensions, is a matter of easy consideration; its inclination, its distance, and the relative position of the observer being known. The difficulty is to know what the conception is that we shall form of the height and magnitude of an object; according to different circumstances, its apparent height, as well as its real height, remaining the same. This you will see belongs to wholly different principles, and such as cannot be reduced to certain rules; it appears too from hence, that the question has little or nothing to do with mathematical principles, at least beyond those simple ones which I have just stated. Of other principles, the consideration is more diversified: much may be ascribed to the habit, which we probably have, of estimating the height of objects, not by the angle formed by lines to the summit and the base, when the base is below us, but by that formed between a line from the summit and a line parallel to the horizon; in this way our conception of the magnitude may be less, while the apparent magnitude may be greater. A thousand other causes may likewise operate, amongst which will be some that belong to what is called aërial perspective, or those rules by which we judge of the distance or dimensions of objects, not by their outline on the retina, but by their colour and distinctness. The existence and operation of these can hardly be found, but by a careful examination and comparison of particular instances." p. 16.

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One of the causes supposed to operate, independently of mathematical principles, is derived very ingeniously from the position of the eye. In consequence of the overhanging brow, the angle which the visual ray makes below the axis of vision, is much greater than it can make by a beam of light falling from above. The respective angles are 58° and 28°. Some other minute circumstances, respecting the field of vision, are truly important, and applicable to this science. The illustrations of the views of Purley, 'morning and evening,' are in support of the observations we made respecting the assistance of the proprietor in arranging his own grounds. Mr. Repton's good sense will easily follow our remarks in their more extended variety.

The management of water, the subject of the third chapter, is excellent. Trees will grow out of proportion to a place, as exemplified in West Wycombe. This leads us to some reflexions in which we must be indulged. We shall only anticipate a little our author's remarks.

When a spot is first planted, the trees and their foliage are adapted to the scenery. In time, what was first umbrageous, becomes gloomy; what was once shade, a 'browner horror.' We have seldom been able to convince a proprietor of the necessity of an anxious attention to this point, and a regulated care to supply, by degrees, younger trees, to compensate for those whose foliage becomes too massy. In fact, the idea of plantation-gardening being a science, has forbidden the intrusion of any unhallowed hand. A shady line looks well; a massy one is gloom and midnight.

Mr. Repton proposes, in a subsequent part of the work, to thin the wood, leaving projecting trees. In many places, the line is too thin for this purpose; and we have advised plantations in front. In general, this should be done earlier; and a few trees calculated to supply deficiencies, even *with* cradle fences, will not injure the view. In every instance, trees should be planted more freely than they will be at last wanted, since it is easier to cut down than to raise.

Mr. Repton's observations respecting the line of trunk, and a line which is formed by the browsing of deer on the lower branches, are judicious; but he does not sufficiently advert to the character of trees, or adapting their character to their situation with respect to the house. The morning and evening are the periods of picturesque views; and the trees should be of such classes, that, when above, below, or level with, the eye, while the sun is a few degrees superior to the horizon, the lights and shades should be strongly marked. The sycamore, the oak, and the elm, afford these effects: the beech is too massy, except for a contrast: the poplar, be-

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yond a certain age, is a dark sugar-loaf. One of the strongest and most striking features in the present work, is the great judgement with which the author thins the woods, breaking them into distinct masses, or letting in more slightly the adjoining country.

Another point, of scarcely less importance, is the propriety of his directions when it is necessary to hide disagreeable objects or views, and the effects of trees of unequal ages, and consequently heights, in appropriated situations.

The management of water is very difficult. Though nature place lakes on high hills, we think with our author that the eye is hurt in observing them; and, from the height, no adequate effect can be produced. Water, however, should be forced as little as possible; for we have never found violent attempts succeed. Imitating the rocky bed is one of the happiest and most successful expedients. Pipes are choaked; the ground which carries artificial water suffers it to soak through, or the surrounding meadow absorbs it, and becomes a marsh.

Fences are a subject of minute disquisition; yet we own that we see no real inconvenience in a light wire rail that does not confine the eye. If any inconvenience should ensue, a sunk fence may be adopted, with an ornamental drawbridge, which may in form resemble a seat, and be easily brought round by means of a windlass; or the sharp angle of the sunk fence may be softened in one part, so as to admit of an easy descent, which may be guarded by a light iron gate. The house, it is observed, is an artificial object; but where should artifice end, and nature begin?—at the threshold, say Mr. Brown and Mr. Price; at some indefinite distance, is our author's opinion. Much will, however, depend on the nature of the place and of the prospects. If we must have a rule, we would say, so far as the unassisted sight can reach should be ornamented. Beyond, nature may gradually offer objects less adorned, turf less 'trimly shorn,' till she is allowed to expand in all her bolder luxuriance.

The distinctions between the park and the farm are well pointed out; and the abode of rural labour can scarcely, with any care, appear an ornamented domain. Indeed a neat well-conducted farm is in itself no unpleasing object; and even its appurtenances are not without their beauty, under proper management. What relates to flower-gardens and hot-houses is very judicious. The following remarks merit attention; but we have some doubts whether the green-house at Plas-Newyd has sufficient light for many of the plants, when duly hardened, to be taken from the conservatories.

'There is one very material objection to a green-house immediately attached to a room constantly inhabited, viz. that the smell and damp from a large body of earth in the beds or pots, is often

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more powerful than the fragrance of the plants, therefore the conservatory should always be separated from the house by a lobby or small anti-room. But the greatest objection arises from its want of conformity to the neighbouring mansion, since it is difficult to make the glass roof of a conservatory architectural, whether Grecian or Gothic.

'An arcade is ill adapted to the purpose, because by the form of an arch the light is excluded at the top, where it is most essential in a green-house, for this reason, the flat Gothic arch of Henry the Eighth is less objectionable, yet in such buildings we must suppose the roof to have been taken away to make room for glass; of this kind is the conservatory in front of Rendlesham House.

'In the adaptation of ancient forms to modern uses and inventions, we are often under the necessity of deviating from the rules of true Gothic. Under such circumstances it is perhaps better to apply old expedients to new uses, than to invent a new and absurd stile of Gothic or Grecian architecture. At Plas-Newyd, where the house partakes of a Gothic character, I suggested the addition of a green-house, terminating a magnificent enfilade through a long line of principal apartments. The hint for this model is taken from the chapter rooms to some of our cathedrals, where an octagon roof is supported by a slender pillar in the middle, and if this were made of cast-iron, supporting the ribs of a roof of the same materials, there would be no great impropriety in filling the interstices with glass, while the side window frames might be removed entirely in summer, making a beautiful pavilion at that season when the plants being removed, a green-house is generally a deserted and unsightly object. The effect of this building by moonlight is shewn in the annexed sketch. And there are many summer evenings when such a pavilion would add new interest to the magnificent scenery of water and mountains with which Plas-Newyd every where abounds*.' P. 104.

In the ninth chapter, Mr. Repton proceeds to the defence of the art, or rather to his objections against regulating

'* In a conversation I had the satisfaction to enjoy with the late earl of Orford, at Strawberry Hill, he shewed me the gradual progress of his knowledge in Gothic architecture by various specimens in that house, in which he had copied the forms of mouldings without always attending to the scale or comparative proportion; and his lordship's candour pointed out to me the errors he had at first committed. This error, in the imitators of Gothic, often arises from their not considering the difference of the materials with which they work: if in the mullions of a window, or the ribs of a ceiling, they copy in wood or plaster, ornaments originally of stone, they must preserve the same massive proportions, that were necessary in that material, or they must paint it like wood, and not like stone: but if the architects of former times had known the use we now make of cast-iron, we should have seen many beautiful effects of lightness in their works; and surely in our's, we may be allowed to introduce this new material for buildings, in the same manner that we may fairly suppose they would have done, had the invention been known in their time: but wherever cast-iron is used in the construction, it ought to be acknowledged as a support, either by gilding, or bronze, or any expedient that may shew it to be metal, and not wood or stone, otherwise it will appear unequal to its office.'

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the science of landscape-gardening by the rules of the landscape-painter. This he executes very successfully.

'The best painters in landscape have studied in Italy, or France, where the verdure of England is unknown: hence arises the habit acquired by the connoisseur of admiring brown tints and arid foregrounds in the pictures of Claude and Poussin, and from this cause he prefers the bistre sketches to the green paintings of Gainsborough. One of our best landscape painters studied in Ireland, where the soil is not so yellow as in England; and his pictures, however beautiful in design and composition, are always cold and chalky.

'Autumn is the favourite season of study for landscape painters, when all nature verges towards decay, when the foliage changes its vivid green to brown and orange, and the lawns put on their russet hue. But the tints and verdant colouring of spring and summer will have superior charms to those who delight in the perfection of nature, without perhaps ever considering whether they are adapted to the painter's landscape.

'It is not from the colouring only, but the general composition of landscapes, that the painter and landscape gardener will feel the difference in their respective arts; and although each may occasionally assist the other, yet I should no more advise the latter, in laying out the scenery of a place, to copy the confined field of vision, or affect the careless graces of Claude or Poussin, than I should recommend as a subject proper for a landscape painter the formal rows or quincunx position of trees in geometric gardening. It has been wittily observed, that "the works of nature are well executed, but in a bad taste;" this, I suppose, has arisen from the propensity of good taste, to display the works of nature to advantage; but it does not hence follow that art is to be the standard for nature's imitation; neither does it disgrace painting, to assert that nature may be rendered more pleasing than the finest picture; since the perfection of painting seldom aims at exact or individual representation of nature. A panorama gives a more natural idea of ships at sea, than the best picture of Vanderveld; but it has little merit as a painting, because it too nearly resembles the original, to please as an effort of imitative art. My sketches, if they were more highly finished, would be a sort of panorama, or *fac simile*, of the scenes they represent, in which little effect is attempted on the principle of composition in painting; but, like a profile shadow or silhouette, they may please as portraits, while they offend the connoisseur as paintings. The art I profess is of a higher nature than that of painting, and is thus very aptly described by a French author.

"Il est à la poèsie et à la peinture ce que la réalité est à la description et l'original à la copie." P. 109.

These remarks are very judicious, and deserve attention: they are illustrated by some projected improvements at Sufton-Court and Attingham.

Ancient and modern gardening are next considered; but the remarks are few, and not very important. Mr. Repton

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judges well in advising to preserve the terraces, particularly those belonging to houses which, from their venerable antiquity, render such an addition not unsuitable. Indeed to others they are often a great advantage; and we have been frequently disgusted, when, on surveying grounds *with the latest improvements*, we have been carried only through sheep-walks, each of us following his companion—for sheep-walks, *by comparison*, they were. The miscellaneous chapter is entertaining, rather than interesting. We are not particularly pleased with hiding the neat retired house with a Doric portico, nor with the open view of the cottage at Blaize Castle. On the whole, however, Mr. Repton's opinions and taste merit our commendation. What he minutely attends to, through the work, is proportion; not only of one part to another, but a general suitability, as it may be styled, of the parts to the whole. His defence of cottages, also, we read with pleasure; and his observations on ornaments are, in general, judicious.

Architecture forms the next part of the work; and Mr. Repton treats it with ability—the result of close attention. He is not minutely scientific; but his directions are referable to the comforts and conveniences of society in its present state. The style of buildings, in different æras, is well discriminated; and the Gothic ornaments, as in temper with the castle and the church, are properly distinguished. The aspect of a house he would direct towards the south. The Jesuits, who understood the comforts and the luxuries of this life better than any other men, preferred the east; and much is to be said in its favour, even in this climate. To see every object gilded through almost the whole of the day, without the glare or the heat of the sun, is, to us, no slight advantage. A library should have always an eastern aspect; and by trees, or other contrivances, the green rays should be almost exclusively reflected.

The style of a magnificent house should, in our author's opinion, be the Gothic, or, rather, consist of that extended varied front, to which courtesy, in these times, allows the appellation of Gothic. All within, is, however, to be modern; and no external parts are to be permitted, which will interfere with the light, the comforts, and conveniences, of the habitation. Two or three of our author's remarks, in favour of this style, we shall add.

'5. This degree of irregularity seems often to have been studied in order to produce increased grandeur by an intricacy and variety of parts. A perfect correspondence of two sides assists the mind in grasping the whole of a design on viewing only one half; it therefore, in fact, lessens the apparent magnitude, while the difficulty with which dissimilar parts are viewed at once, increases the apparent dimensions, provided the eye be not distracted by too much variety.

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'The frequency of Gothic towers having been placed at a different angle with the walls of the chapel, must have been more than accident. The position of the tower at Magdalen, with respect to the chapel, is a circumstance of great beauty when seen from the centre of the cloisters, because two sides are shewn in perspective. And upon actual measurement it will be discovered that few quadrangular areas are correctly at right angles.

'And lastly, The effect of perspective, and of viewing the parts of a building in succession, was either studied, or chance has given it a degree of interest, that makes it worthy to be studied: since every part of a building is best seen from certain points of view, and under certain relative circumstances of light, of aspect, of distance, or of comparative size.

'The great scale on which Gothic architecture was generally executed, is one source of the grand impression it makes on the mind, since the most correct model of a cathedral would convey no idea of its grandeur. The false Gothic attempts of our modern villas, offend as much by their littleness as by the general incorrectness of detail.' P. 198.

'A general idea prevails, that in most cases it is better to rebuild than repair a very old house, and the architect often finds less difficulty in making an entire new plan, than in adapting judicious alterations; but if a single fragment remains of the grandeur of former times, whether of a castle, an abbey, or even a house of the date of queen Elizabeth, I cannot too strongly inforce the propriety of preserving the original character of such antiquity, lest every hereditary mansion in the kingdom should dwindle into the insignificance of a modern villa.' P. 202.

The chapter on colours contains some minute observations of importance in the choice of furniture, &c.; with a very ingenious philosophic paper on the colour of shadows, by Mr. Milner. We are sorry that the extent to which discussions of this kind would lead us, prevents our enlarging on it. The subject, also, is only remotely referable to that before us.

On the whole, we have been highly pleased with this work; and, though far from agreeing with our author in all his positions, we think that they all merit strict attention, and an unbiassed examination. So much good sense, such careful and extensive observation, is perspicuous through the whole, that, where we differ, we distrust ourselves, rather than the writer's authority. We ought to add, that our extracts do not afford the most advantageous, or strictly, perhaps, a fair view of the work. The reason is, that many of the most valuable remarks are connected with its plates and descriptions of houses, which we could not render interesting, or often intelligible, without the same assistance. To give this information will, we trust, be alone sufficient to obviate any disadvantage that might otherwise result to the ingenious author from the plan we have been compelled to pursue.

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MONTHLY CATALOGUE.

POLITICS.

ART. 13.—*The Parallel between England and Carthage, and between France and Rome, examined. By a Citizen of Dublin.* 8vo. 1s. 6d. Murray. 1803.

WE have not yet seen a more animated or a more able philippic. With all the information which ancient history affords, and with an accuracy and extent of knowledge on this subject which few can boast, 'the citizen of Dublin' examines the foolish bombast of modern Frenchmen, in their comparison of England and France to Carthage and Rome,

'Ut pueris placeant, et *declamatio* fiant.'

He shows, indeed, that France *may* be Rome, as it has been equally deceitful, cruel, and treacherous; but that England cannot be Carthage. In extent of dominion, indeed, in maritime supremacy, the parallel holds; but the government of England is not that of a senate, who can, at the will of one man, refer a question to the people: her battles are not fought by mercenaries; her expeditions are not paralysed by a faction. We cannot give the parallel or the contrast in stronger words than those of our author himself. With these we shall conclude our article.

'France then, in the vices of her policy, resembles Rome; in a want of faith in treaty, and in a sanguinary and unnecessary cruelty in war. In territory and population she is inferior to other European states. Rome had no rival in either. France has a system of policy always fluctuating and governed by faction. Rome always pursued the same plan of policy, though she was governed by annual magistrates. While Rome was spreading her conquests over the world, she was regulated individually by a sense of order, frugality, and morality. France is now practising the vices and the profligacy which sunk the Roman eagles in the dust. Rome in her wars has always been victorious. France in the last 120 years has lost a greater number of battles than she gained, and in almost every war she has been compelled to solicit peace. The impulse of a nation impelled the acts of Rome. The varying, capricious passions of an individual impel the acts of France. In all the points of virtue and of glory the parallel fails on the part of France.

'Carthage is a favourite comparison in the eye of the first consul, because Carthage has been destroyed. But Britain is not like Carthage. We have a constitution and a system of law; a constitution formed by the wisdom of our ancestors, maintained by their valour, and confirmed by their virtue. We have laws made by ourselves, emanating from the general interest and the general will.

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We have an executive power, always exerted for the good of the state, and restrained from any impulsion of passion or tyranny that might subvert that state. In those laws the individual interest of every man is vitally concerned, because every individual has contributed to enact them for the security of those interests. With us, no man is the slave of power, but the subject of the law—no mercenary gathers laurels for his chief, but the armed citizen of his country defends its rights.' P. 37.

ART. 14.—*Hints to the People of the United Kingdom, in general, and of North Britain, in particular, on the present important Crisis, and some interesting collateral Subjects. By William Dickson, LL.D.* 8vo. 1s. Longman *and* Rees. 1803.

Our author, who confessedly drew his first breath on the northern side of the Tweed, calmly displays to north and south Britons the advantages they enjoy in their civil and political state. The remarks are clear and judicious, but neither adduced with spirit, nor in such a popular form as to draw general attention. The author has been disabled in the service of his king and country, and still employs his only remaining efforts in their defence. Both in his views and their execution, he deserves considerable commendation.

ART. 15.—*A Friendly Address to the labouring Part of the Community, concerning the present State of Public Affairs in Church and State.* 8vo. 1s. 6d. Hatchard. 1803.

This very calm, candid, and dispassionate, statement of the advantages which Englishmen enjoy, in climate, in government, and the general benevolence displayed in favour of the poor and the distressed, deserves to be generally dispersed in a smaller form, and perhaps within a shorter compass. Its merits are considerable; nor is there, through the whole, an exceptionable sentence. The little mistakes are of the most pardonable kind.

ART. 16.—*Serious Considerations, addressed to British Labourers and Mechanics, at the present Crisis.* 8vo. 6d. Debrett. 1803.

These considerations are well adapted to the present crisis. The author calmly and dispassionately explains the necessity of inequality of conditions, from inequality of talent, industry, and strength. He shows, that every able and industrious man may be opulent, and that some of the first families owed their fame to their abilities. We remember having heard an anecdote to this purpose, many years since. A man had risen, from the humble occupation of a carrier, to opulence, and a seat in the house of commons. The wits of the day, when he rose to speak, would whisper, that the bells were jingling; which the graver part of the house repressed, by the cheering encouragement of 'Hear him!—Hear him!' He at last noticed it, and thanked the gentlemen for their kindness; professing, that, to him, it was the highest compliment he could receive. 'I was born and bred a carrier,' added he. 'Were some of these gentlemen in the same situation, I fear they would have been carriers still.'—It was the remark of a man of abilities, who had attentively

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examined various countries, that in no place were talents more liberally rewarded than in England; and in no place could a man, who had acquired a fortune, spend it more satisfactorily to himself.

ART. 17.—*Few plain Thoughts from a Well-wisher of his Country.* 8vo. 6d. Debrett. 1803.

An excellent incitement to spirit and unanimity in the present crisis, which deserves to be generally read. Should a Frenchman dare to land, we trust he will be opposed by such a spirit as the author inculcates—ONE HAND and ONE MIND.

RELIGION.

ART. 18.—*Sermons, selected and abridged, chiefly from minor Authors, adapted generally to the Epistle, Gospel, or first Lessons, or to the several Seasons of the Year. For the Use of Families. By the Rev. Samuel Clapham, A. M. &c. Vol. I.* 8vo. 9s. *Boards.* Vernor *and* Hood. 1803.

The sermons in this volume are copied from the following authors—Skelton, Scattergood, Peters, Elsmere, Catcott, Lawson, Richmond, Riddoch, Pearce, Newlin, Goddard, Muscut, Tucker, Gilbert, Powell, Munton, Coneybeare, Brooke, St. John. The attempt to rescue several of these minor writers from the shades of oblivion, is charitable; but it is a proof of the kindness, rather than the discretion, of the collector. His object is to put into the hands of families a volume of discourses which may command the attention of young people, prevent the servants from falling asleep, and keep the reader alive to his office. The only way for the collector to discover whether this object have been accomplished, is to follow the advice which he gives to his brethren of the clergy, whom he recommends to read them in succession after the evening service; and to whom he predicts, in consequence, an immediate and considerable increase in their congregations. In addressing them to his own congregation, let him next mark the passages over which the honest countryman begins to yawn, and himself to feel a degree of wearisomeness; and he will be better prepared for a new edition. As a second volume, moreover, is announced, the same process may be profitably adopted, before it constitute even a first edition. It was with concern we perused the confession of an alarming fact.—'We, the clergy,' says the collector, 'are every day losing members from our communion. Would to God, therefore, the most unwearied exertions may individually be made by all the clergy, from the highest to the lowest, throughout the kingdom, to prevent, if it be possible, this indelible reproach to our church.' To obviate this, it is recommended that there be given, 'in the afternoons, some instruction calculated to inform the understandings, and arrest the attention, of our congregations.' The advice is good; but it is not from the pulpit only, but also in friendly conversation, that this instruction should be communicated. In short, the plan of the enemy, by which the ranks of the church are thinned, should

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be observed; and, in this instance at least, *fas est et ab hoste doceri.* The *evangelical* ministers, in many districts, have of late formed themselves into societies, and visited, in turns, the villages in their neighbourhood. A farmer generally accommodates them with a private room; and, at first, their meeting is small: by degrees, however, neighbour drops in after neighbour; they become accustomed to the new mode of preaching; and, from listening with pleasure to a preacher on the week-day, they are led to sit under him on the Sunday, at his market-town. In most parts of England, this plan has of late been adopted with success: the process is slow and silent; and nothing can obviate it, but great energy from the church pulpit, and a great degree of intercourse between the clergyman and his parishioners.

ART. 19.—*The Divine Logos, or Jehovah Elohim the only proper Object of Christian Worship. By John Bentley.* 8vo. 3s. 6d. *Boards.* Hurst. 1803.

The author deprecates the severity of criticism, under whose inspection his work, he thinks, will experience the fate of the partridge in the fraternal embraces of the hawk: we will, therefore, indulge his timidity; commending his uneasiness at attending public worship on Trinity Sunday, and hearing a sermon bordering on indifferentism with respect to the doctrine to which that day is peculiarly dedicated. He is to be praised, also, for reprobating the custom of sitting during prayers—too frequent in many of our churches—and for lamenting the wretched state into which our psalmody is reduced, both with respect to the matter and the manner of its performance. We are fearful, however, that there are too many Hebrew words introduced into this work for the mere English reader to derive much information from it. As the author is an advocate for retaining the spurious verse in the fifth chapter of St. John's Epistle, and asserts that there are manuscripts, which exhibit this verse, older than those which reject it, we should be much obliged to him to name those manuscripts; and, as he professes himself to be a lover of truth, we will wait for his answer till he has read what Newton, Emlyn, Griesbach, Porson, Marsh, and the present bishop of Lincoln, have observed upon this subject. Perhaps there never was an interpolation in any work so clearly and decisively proved as this has been; and we are astonished that any person should make the declaration in print which our author has done, without naming those manuscripts on which he builds his faith. One argument, produced in defence of the controverted passage, is futile beyond measure.

'We cannot suppose that the gracious head of his church, would, for near two thousand years, suffer his faithful people to be imposed upon by an interpolation of such a serious nature.' P. 124.

Does not the author know that the Testaments first printed by Luther and Erasmus were without this spurious passage? and, when it is asserted to be an interpolation, he cannot say that it has been permitted to stand in the Testament nearly two thousand years; for the Greek church was without it for upwards of *fifteen hundred* of those two thousand years.

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ART. 20.—*Christ's Warning to the Churches to beware of false Prophets, who come as Wolves in Sheep's Clothing: and the Marks by which they are known. Illustrated in two Discourses. By Joseph Lathrop, D.D. &c.* 12mo. 6d. No London Bookseller's Name. 1802.

The presbyterian form of church discipline is here vindicated; but some assumptions of the writer seem to militate much against his chief position. He lays it down, as his first maxim, that no one can enter into the ministerial office but in the way that the Gospel prescribes: he allows to each church the 'right to choose her own ministers: but she cannot make a minister; he must be separated to the work by the elders of the churches.' This latter point is proved from the separation of the deacons by the Apostles. Now, if a church cannot make a minister, we would ask how Dr. Lathrop came to be a minister? and he will answer, perhaps, by the separation to the work by certain elders. But how came the elders to possess their authority?—by a similar operation. Was this operation uniformly performed?—by no means. We arrive at a time when these elders received their authority solely from episcopal ordination, or the appointment of a society; and, in either case, the doctor will find it difficult to stand his ground. For, if they had it by episcopal ordination, their episcopal ordination is either of Gospel appointment or not; if not of Gospel authority, then Dr. Lathrop's ministerial character is evidently lost, because they had not the authority to convey a power to his predecessors; and, if episcopal ordination be of Gospel authority, then he has entered into office in a way which the Gospel does not prescribe. The same conclusion follows, if the first elders received their appointment from a church, because he says that a church cannot make a minister. The presbyterian form of discipline is losing ground very much in America; and is likely to be supplanted, as in England, by that of the independents. The true and the false teachers must be distinguished, by those of every sect, by many points properly laid down in this discourse; but the chief article—the mode of acquiring the ministerial character—will be allowed only by one, and that not a very numerous, denomination of Christians.

ART. 21.—*Two Sermons, delivered in the Church of Renfrew, on Thursday, October* 20. 1803. *Being the Day appointed for a general Fast. To which is added, a particular Address to the People, adapted to the present eventful Period. By the Rev. Thomas Burns. Second Edition.* 8vo. 6d. No London Bookseller's Name. 1803.

These sermons hold a middle place between the religious and the political class: in each view they are commendable; but in neither excellent. The style and manner are calculated for the audience and the place where they were delivered.

ART. 22.—*Honest Apprehensions; or, the unbiassed and sincere Confession of Faith of a plain, honest, Layman.* 8vo. 1s. 6d. White. 1803.

We see no particular advantage to be derived from this confes-

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sion of faith. The author is a truly good man; and we trust that there are many (very many) such; but, with respect to the reviewer who is obliged to wade through similar works, we would recommend a change of the title; and that it should be styled '*Honest Anguish.*'

AGRICULTURE.

ART. 23.—*Communications to the Board of Agriculture; on Subjects relative to the Husbandry, and internal Improvement of the Country. Vol. III. Part I.* 4to. 2*l.* 2*s. Boards.* Robinsons. 1802.

The principal part, indeed almost the whole, of this volume consists of hints, essays, and letters, on the conversion of grass-land into tillage. This subject was suggested in consequence of the late dearth; and the committee of the house of lords proposed to the board the consideration of granting permission to tenants to break up grass-land. The best method of effecting this, it was conceived, was to convince landlords that it may be done without injury, and, in many cases, with advantage. Premiums of two and one hundred, of sixty and forty, pounds were offered for the best and the three successive dissertations of different merits.

'It is required that each essay shall fully detail the course of crops, regard being had to the varieties of soil, and the time proposed for continuing the land under tillage.

'Also, to explain the cases in which it may be eligible to drain land, previous to tillage.

'In what cases paring and burning are advantageous, with directions thereon, regard being had to the subsequent cropping.

'The depth to which grass lands should, at first breaking up, be ploughed.

'Whether the crops, intended for cattle and sheep, are to be fed on the land, and by which kind of stock, or carted off.

'To state—

'The crop with which the grass seeds, in each case, ought to be sown, when the land shall be again laid down:

'The sorts and quantities of grass seeds for each kind of soil, and whether to be provided by landlord, or tenant:

'Whether it be best to mow or feed the grass in the first year after laying down—to detail the management in each case:

'The manuring which may be thought necessary:

'The principle on which an increase of rent ought to be estimated, where permission may be given to break up old pasture now under lease.

'The board requires that these objects should be particularly attended to, with relation to the leading qualities of land, viz.

'Clay, in all its distinctions; and soils too strong or wet for turnips:

'Loam, in all its distinctions, fit for turnips:

'Sand, including warrens and heaths, as well as rich sands:

'Chalk-land, and downs:

'Peat, including moory, sedgy, rough bottoms, and fens.' Vol. iii. p. 2.

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The communications in the present volume were written in consequence of the notice, though not as contending for the premiums. Many of them are able performances, and show, not only the means of effecting the conversion, but the methods of recovering the lands from the state of tillage; together with the advantages to be derived from the change. We cannot properly appreciate the merit of the different essays in this place. They all show the utility of the measure, in given circumstances: but we think it cannot be established generally.

ART. 24.—*An Essay on the Conversion of Soils; Part of which has been submitted to the Honourable Board of Agriculture: together with some Observations and Remarks on the Breeding of Sheep and Cattle. By Henry Hoyte.* 4to. 2s. 6d. Kirby. 1802.

This little essay is the work of an intelligent agriculturist, and relates to the changes, occasionally necessary, from pasture to arable, and the contrary. Many judicious agricultural remarks are interspersed; and the whole merits our commendation.

MEDICINE.

ART. 25.—*The Domestic Medical Guide; or, complete Companion to the Family Medicine Chest. Comprising in Addition to the former Edition, the Management of Children, Treatment of Poisons, Recovery of drowned Persons, Method of destroying Contagion by Fumigation, with a more copious Account of Diseases, and the most rational Mode of Treatment, &c. By Richard Reece, &c.* 8vo. 6s. *Boards.* Highley. 1803.

The refinements of modern therapeutics would excite the astonishment of Sydenham or Friend; but, while confined to an anxiety of procuring medicines in their best state, and uniting them in the most pleasing formulæ, they are not only innocent but beneficial. When they extend to an apprehension of displeasing by the taste, and incommoding by their operation—when designed to amuse, with little chance of benefit—they become highly injurious. In the former view, this work merits our commendation. The medicines are of the best kind, prepared with the most anxious care; the doses, somewhat above the usual standard, rather than insignificant; and the compounds, neat and chemical. An eighth of an adult dose, for children of one year, is too great; and, in more than one instance, we think the doses too liberal. The essences prepared like the essence of peppermint, and the essential salt of bark, are, very properly, introduced into domestic medicine.

At this point, our praise must end; for domestic medicine is, we know, highly injurious. A name being once given to a complaint, any nurse can prescribe for its cure. But diseases attack insidiously. They assume forms, at first, very distant from their real nature; and medicines, adapted to these first appearances, may be sometimes fatal. Diseases, also, will not submit to systems; there are many to which no name can be assigned; and others, that can be referred to a name, that will not bear the usual treatment assigned to such name. Independently of these considerations, in this work

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the most active medicines are put into the hands of an inexperienced person, with few, if any, cautions. Calomel, gamboge, antimonial powder, and laudanum, are ordered with great freedom; and, in the practice subjoined, medicines of still ampler power are pointed out. This we conceive highly dangerous; nor would we add, to any family chest, more than the common evacuants of the mildest kind, the common cordials, and the less heating sudorifics.

ART. 26.—*A Treatise on the Structure, Economy, and Diseases of the Liver; together with an Inquiry into the Properties and Component Parts of the Bile and Biliary Concretions. By William Saunders, M.D. F.R.S. & S.A. &c. Third Addition. With Additions and Improvements.* 8vo. 7s. *Boards.* Phillips. 1803.

Having fully considered this work on its first appearance *, we should not have noticed this third edition, if it had not contained some new observations.

In the preface, the author enlarges, with a little too much ostentation, on the common ideas of the importance of the liver, and its extensive connexions: he adds, moreover, as well from his own experience as that of others, that he is more fully convinced of the propriety of the antiphlogistic treatment in the early stages of hepatitis, previous to the use of mercury. Dropsy, too, he considers as depending frequently on the morbid state of the liver, and, consequently, in nearly the same light. It wanted not any very minute or deep observations to show the connexion of dropsy with diseased liver; but it wanted, perhaps, some strong authority to counteract Dr. G. Fordyce's prejudices against purging in dropsy. Dr. Saunders's observations will, we trust, in this view, be advantageous.

Our author's remarks on the use of Cheltenham water are apparently judicious and correct. The newly-discovered mineral spring will probably be beneficial in counteracting the too powerful laxative effects of the waters generally employed. As Dr. Saunders seems to promise some further observations on the subject, we shall not now enlarge on it. On the whole, we think this one of the most valuable treatises on the liver and its complaints that we possess in our language.

POETRY.

ART. 27.—*Æsop's Fables, new versified, from the best English Editions. In three Parts. By H. Steers, Gent.* 8vo. 5s. *sewed.* Harris. 1803.

In the year 1773, a good translation of the fables of Lessing, by J. Richardson, was printed at York: unfortunately it does not include the masterly dissertation on the theory of fable-writing prefixed to the German original. Had it done so, our poets would, by this time, have been aware that the object of a fable is not to afford precise and picturesque descriptions of animals, such as a naturalist might be proud to avow, but to deliver, in the most concise possible form, some lesson of ethic experience. Animals are called in emblematically: they represent classes of human charac-

* Crit. Rev. Second Series, Vol. 10. p. 127.

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ter: the fox is substituted to the cunning man, the hare to the timid; and the use of the substitution consists in the total abstraction of all dramatic peculiarity in the delineation of general nature, which is suited to all analogous cases, rather than of individual personality, which is of more limited, though of more precise, application.

Inattentive to this convincing observation, our author, like Phædrus and Lafontaine, digresses perpetually into descriptions, which neither account for, nor belong to, the anecdote related. Let us take the first fable to analyse.

'A cock at early dawn of day
Awoke, his oraisons to pay,
And sliding down from partlett's side,
Crow'd shrill, and strutted far and wide;
'Till o'er his wonted dunghill mounted,
He on a splendid breakfast counted:
Such, by the sun's new burnish'd rays,
He spied fresh kindling in the blaze;
But, cruel fate! his beak was bone,
And of hard adamant the stone:
Then spurning Sol's bright cousin-germin,
"Enrich," he cried, "base human vermin;
One corn of barley to my mind
Is worth ten millions of thy kind." p. 2.

What matters it to the reader, or applier of this fable, whether the cock awoke early, whether he said his prayers, whether he quitted the side of his spouse, whether he crowed or strutted? That he wanted a breakfast, is to the purpose; that he hoped for the better morsel, because it glittered, is improbable; that his beak was bone, would have been equally true, if he had found a barley-corn; that what he found would enrich men, is an admission which defeats its purpose; and the whole inference—but this is Æsop's fault—is, that the cock was a bad judge of merit.

So much for the matter, thought, or idea: now for the form, dress, or style.

The epithets are merely such, as, in a former article, we termed *splines*. Every dawn is early; every crowing, shrill; every ray, new burnished; every kindling, fresh; every adamant, hard; every cousin to Sol, bright, &c: so that not an epithet tells. *Wonted* is bad grammar: the old infinitive is *to wone*, and the participle *woned* or *wont*. *Germin* is bad spelling, voluntarily substituted to *german*, for the sake of riming to the eye. The descriptive passages are unlucky: cocks do not *slide*; when they strut *far and wide*, they quit their *wont* dunghill: they never count on a *splendid* breakfast: they do not *spy*, for they see very readily. It is no *cruel* fate that a cock's beak is bone, or that a stone is adamant. Who spurns any thing, *because* it resembles the sun? or peculiarises those men as *base vermin*, who are rich? In short, the diction is remarkable for infelicity and impropriety.

Our readers will not exact that we should examine, in similar detail, the whole hundred fables: any prose translation of them merits preference.

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ART. 28.—*The Evils and Advantages of Genius contrasted: a poetical Essay, in three Cantos. By the Rev. William Tindal, A.M. F.S.A.* 8vo. Richardson. 1803.

Didactic poetry is seldom good for much. The art of legislating, or reducing to rule the precepts and general principles of taste, science, or morals, so as to form a directory of practical wisdom, requires philosophy and precision. But philosophy, or the abstract expression of general truth, is the form of expression, of all others, most opposite to the poetical, which requires sensible imagery and individual exemplification. Precision is attainable by the skilful versifier; but where only one epithet is the correct, it is in great danger of being sacrificed to the metre, the rime, or the sound. Pope, who excels all other didactic poets, abounds with lines which have the mere merit of condensation, and are wholly devoid of metaphor, imagery, tropes, colours, or any pretensions to poetry. Akenside, a popular didactic poet, whose subject was fortunate, and whose metre imposed little restraint, has many nonsense-verses, incapable of any rational translation, where the want of meaning is concealed beneath smooth and pretty words. It is with Akenside that the author of this poem enters into competition; for their subjects are in fact the same; the pleasures and pains of the imagination being those advantages and evils of genius here discussed. The manner of Cowper has been chosen by this writer: he owes less to books, less to the Greek and Latin classics, less to the moralists, than Akenside; and more to domestic nature, to local scenery, to familiar manners, and to English feeling. He wants selection, too, like Cowper, in his choice of images; and he paints with a less vivid and animated pencil. A passage from the third canto—

> 'Here let me to th'excursive mind, sublim'd
> By genius, offer its due praise: 'tis still
> The friend of virtue and of moral worth.
> Whate'er its devious eccentricities,
> Its trembling variations, to the pole
> Of justice, honour, truth, invariably,
> It turns at last. Though oft, full oft,
> With frame of body and of mind endow'd,
> Susceptible of passion's fiercest storms;
> Though from the narrow path of onward life
> It chance to deviate, and to snatch a flow'r
> From the parterres of vice, 'tis still oppos'd
> By natural bias, acts against its force;
> And, after such sad trial, back returns
> The firmer friend of pure morality.
> 'Tis even its criterion. Shew me one
> Entitled to its praise who e'er sat down,
> With cool resolve, to chaunt the praise of vice
> Or to describe its pleasures, and I yield
> The point:—but, there is no one; he who can
> Is neither Virtue's friend nor Genius' son.
> —Who shall decide but some identity
> May lurk, yet undiscover'd, in the sense
> Approving moral action, and, in that,

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Exciting love,—pure, undissembled, love,—
Of beauteous Nature and her copied charms;
And, as between the sense imparting power
To judge of odours, and the palate's nice
Discrimination, there is somewhat more
Than mere analogy. A scene of soft,
Calm, past'ral, life, may vibrate on the chords
That mild benevolence would touch: a grand
Tremendous image may arouse the soul,
As universal love, heroic acts,
Disinterested kindness, on the mind
Seise irresistible:—the sense, perhaps,
The same, with diff'rent energies endowed.
—Howe'er we deem of this, example shews
A mind susceptible of one will scarce
Neglect the other.—'Tis enough to touch
The subject:—what philosophers have wav'd
Or treated doubtful, 'tis a poet's task
To skim o'er lightly, well content to prove
The love of virtue ever Gènius' praise.' P. 41.

These lines will probably be classed rather with the flatteries *to*, than *of* genius; yet they display, in common with the rest of the poem, a mind which relishes warmly the fair and the good, and which is baptised with the Divine Spirit, if not with the fire of poetry.

ART. 29.—*Terrible Tractoration!! A poetical Petition against Galvanising Trumpery, and the Perkinistic Institution. In four Cantos. Most respectfully addressed to the Royal College of Physicians. By Christopher Caustic, M.D. LL.D. ASS. &c. Second Edition, with great Additions.* 8vo. 4s. 6d. *Boards.* Hurst. 1803.

In the second edition of this work, the object of the author is more conspicuous: indeed it blazes with a lustre that leaves not the smallest foundation for doubt; and, not confining himself to the tractors, like sir John Hill, of redoubtable memory, he aims his blows at many absurdities in the philosophy of medicine. Such in fact there are; and ridicule is, perhaps, the only weapon with which they can be attacked. Our author applies his flagellation with no sparing hand; and, while we laugh at his wit, we feel some little pain for the effects of his severity. We would suggest only, in the words of Yorick,—While you tear the jerkin, may you not injure the lining? While you lash the weakness, may you not give pain to a respectable mind? The deprecation of severity, from a reviewer, may be thought like a lecture of humanity from an inquisitor. Yet, if persons can know their own hearts, we may truly say—

'Curst be the line, how well soe'er it flow,
That tends to make one *honest man* our foe;'

and can add, in the words of the same poet, slightly changed—

'Critics lose half the fame they might have got,
Were it but known what they *humanely* blot.'

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ART. 30.—*The Works of the English Poets. With Prefaces, biographical and critical. By Samuel Johnson, LL. D. Re-edited, with new biographical and critical Matter, by J. Aikin, M. D. Vols. VII. VIII. IX.* 12*mo. Small Paper* 1*l.* 1*s. Large Paper* 1*l.* 16*s. Boards.* Kearsley. 1802.

We now announce the continuation of this publication, with the three volumes which contain the poems of Cowley. The life of Cowley has, however, been written with such critical discrimination, such ability, and judgement, by Johnson, that the editor has little subject for remark. He objects, with some reason, to the term *metaphysical* poets, because their metaphors or resemblances are not exclusively intellectual. Though Johnson defends Cowley from the attack of a critic who censured him for 'profane and lascivious verses,' yet, in another passage, he condemns the poet for light allusions to sacred things.

'The sentence Dr. Johnson has pronounced concerning the unfitness of scripture subjects for poetical embellishment, on account of the awe and submissive reverence with which the sacred writings are perused, seems rather to be dictated by the spirit of scrupulous and mistaken piety, than by just and philosophical thinking. It evidently adopts for its principle the notion of the full and equal divine inspiration of every part of the writings composing the canon of scripture, whether historical, perspective, or prophetic;—a notion which few men of learning and liberal inquiry can now be supposed to hold. That all curiosity respecting these topics is suppressed, because there is already what is "sufficient for the purposes of religion," is surely a very singular and narrow sentiment. Who would not rejoice at the recovery of some of those historical records which are expressly mentioned as containing at large, facts only given in abridgment by the extant Jewish writers? And what reader of the Bible, not destitute of common feeling, will concur in the critic's assertion, that the effect of the *theocratical* system is to prevent us from readily sympathising in the joys and griefs of those who lived under it? That mind must indeed be strangely impressed with the character of theocracy, which is rendered incapable of being interested by the *natural* circumstances in the adventures of Joseph or David. That the intermixture of poetical fiction in such narrations is a matter of much delicacy, will readily be acknowledged; since if the additions are not perfectly conformable to the original ground-work, they will prove offensive to those who are firm believers in the authenticity and importance of the scriptural records. But there seems no reason why the amplifications and ornaments usual in sober epick poetry should not be as admissible in a subject of Jewish history, as in one of any other. Dr. Johnson was not, perhaps, aware at the time of writing, what a sweeping clause in critical legislation he was propounding, and how many fine works were involved in his condemnation. The particular merit of the "Davideis" is quite another consideration; and it appears to have been estimated by the critic with his usual perspicacity. Cowley's genius was, indeed, altogether unsuitable to the epick. His place is among the *ingenious* poets, and he may justly rank the first in his class.' Vol. vii. p. cii.

We have transcribed this passage, lest we should lessen the force

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of the reply; yet we own that it is not to us satisfactory. There is no scale to measure the degree of divine inspiration; and, in narratives purely historic, the interposition of divinity occurs; and, to extend the licence, might endanger that respectful distance at which sacred subjects should ever be contemplated. Even the language of the Scriptures hedges them around with reverential archaisms, which should not be lightly withdrawn, or employed for other purposes.

The engravings are executed with elegance, from drawings distinguished by spirit and taste. In one or two instances, the choice is not entitled to much praise; and, in another, the Pegasus is not brought sufficiently forward to illustrate the quotation. The Muse has alighted *from* Pegasus, when the poet exclaims—

> 'Stop! stop my Muse! allay thy vigorous heat,
> Kindled at a hint so great:
> Hold thy Pindaric Pegasus closely in,
> Which does to rage begin, &c.'

DRAMA.

ART. 31.—*The Wife of two Husbands, a Musical Drama, in three Acts. As performed at the Theatre-Royal, Drury-Lane. By James Cobb. The Music composed and selected by J. Mazzinghi.* 8vo. 2*s.* 6*d.* Robinsons. 1803.

Mr. Cobb has taken this drama from a piece of Pixerècourt, lately represented with some success at Paris.

The heroine of the play is prevailed upon, by the fascinating manner of a young villain, to espouse him unknown to her father. Here, by the way, we will just notice, that, if we had time or inclination for the pursuit, we should, most likely, find M. Pixerècourt indebted to one of the German dramatists for his model; for this father, notwithstanding his child was but fifteen when she contracted the marriage, and though she continues afterwards unceasingly to supplicate his pardon, pours upon her head, till within two or three sentences of the conclusion of the piece, the curses of *unrestrained* anger, in a style of vehemence equal to Schiller or Kotzebue. We do not, however, mean by this remark to imply that the little performance before us is destitute of all merit, or filled with Germaz inanity. Here is no rant of passion to vindicate concubinage, nor happiness bestowed on a profligate adulterer. The heart feels interested in the fate of a woman, who, for one venial trespass, committed when a mere child, is agonising under the displeasure of a too-unforgiving parent, and subjected to the injurious treatment of him who seduced her from her filial obligations. When several years had elapsed after this fatal union, the greater part of which she had spent in absence, through the ill usage of her tyrant, that abandoned man deceives her into a marriage with an amiable nobleman, by means of counterfeit attestations of his own death, in order to make a prey of the property of this second husband. Shortly after this epoch, the scene opens; and, from the circumstance of the latter marriage, M. Pixerècourt has bestowed on his heroine her title, 'La Femme à deux Maris.'

The translator has thought it necessary to make some alterations; yet these, we do not hesitate to say, have not improved the original. No British bosom, at this important moment, can avoid beaming

with loyalty to his sovereign, and enthusiastic love for his country. But to introduce an Irish soldier, and an English sailor, amongst the dependents of a Sicilian, in order to make them sing 'Hearts of Oak are our Ships,' and teach the peasants to dance, is trifling and preposterous. The sentiments, in general, are noble and well expressed. Mr. Cobb has been careful not to let them fall off in his English version.

ART. 32.—*The Caravan; or, the Driver and his Dog. A grand serio-comic Romance, in two Acts. Written by Frederic Reynolds. The Music by William Reeve.* 8vo. 2s. Robinsons. 1803.

To try a production like this by the rules of dramatic criticism, would be to treat its author severely indeed. If the nation choose to be pleased by a representation of ballets and pantomimes, the Caravan is as well calculated for that purpose, as Blue Beard, Cinderella, or any other of this description of scenic pageantry.

NOVELS, &c.

ART. 33.—*Letters from Mrs. Palmerstone to her Daughter; inculcating Morality by entertaining Narratives. By Mrs. Hunter, of Norwich.* 3 *Vols.* 8vo. 15s. *Boards.* Longman *and* Rees. 1803.

These volumes merit our warm commendation, since they amuse the fancy, while they amend the heart. The instructions precede the tale, a method not without its use, since the moral, *appended* to the story, is, we fear, often passed over. In this instance, expectation is kept alive, and the young mind is led to the temple, through an amusing portico. Our author's own object is evinced by the observations of her friend in the introduction; since, to the *desideratum* thus explained, she replies by offering her packet, the contents to the volume before us.

'He said he wanted books for his female pupils, and particularly for those between twelve and seventeen years of age. I instantly reminded him of the numberless and excellent works published for the express purposes of instruction to young people; and with some asperity, I believe, and perhaps national pride, named several authors who had a distinguished claim to his selection and preference. He replied, "He was well acquainted with the books which I had enumerated: he acknowledged their merit, and had availed himself of their usefulness. But," added he, smiling, "some are too serious, and others too childish: some say too much, and others not enough. I want a delineation of the human heart, with a moral which will not disgrace a mature reason. I want a mirror of truth and of nature, in which my girls may see themselves without danger to their native simplicity, and without checking too harshly their natural curiosity and fancy." Vol. i. P. xi.

We had marked some of the letters as peculiarly interesting and instructive; but, on the whole, we are unwilling to discriminate where all have merit. Perhaps 'Beauty and Ugliness, or the Sick Child,' affords one of the most salutary lessons for the conduct of young people; while Amelia Saville points out a path particularly destructive even to present happiness. To have enforced the moral, she should have been more generally known and despised, as she truly merited to be. Mrs. Hunter has, we think, not succeeded so well in her Eastern and Allegoric Tales.

ART. 34.—*The Cave of Consenza: a Romance of the eighteenth Century. Altered from the Italian. By Eliza Muscat Bromley. 2 Vols. 12mo. 12s. Boards.* Robinsons. 1803.

There are some circumstances relating to this publication that might disarm criticism, even were the faults more numerous. The work is said to be altered from the Italian; and there is seemingly an incongruous mixture of the English and Italian stories. The latter is in the usual style of caves, banditti, strong holds, &c. The whole, however, is interesting, and, notwithstanding numerous violations of probability, pleasing. The moral we do not think unexceptionable. The heedless attachment of a young girl of seventeen to a *married* man of forty, and the death of an amiable woman, to make way for their union, will lead rather to the indulgence of such transient fancies than to the necessity of opposing them. Every wife will not die with so much complaisance; and every love-sick girl will not be so fortunate.

ART. 35.—*Moss Cliff Abbey; or, the Sepulchral Harmonist. A mysterious Tale. By Mary-Julia Young. 4 Vols. 12mo. 12s. Boards.* Crosby *and* Co. 1803.

In the days of Curl, a 'taking title' was as fashionable as at present; and we augur well of the success of the *Sepulchral Harmonist*, in these days when ghosts and mysteries are so fashionable. The novel, though abounding with events scarcely within the verge of probability, is interesting, from its frequent and sudden changes of fortune: the characters, however, are in no respect new, and merely captivate from their situation; and, while we 'incredulously hate' the unexpected alternations of misery and happiness, disapprobation vanishes, in our eagerness to follow the events.—We have laughed a little at the ghost of an opera tune; but this is the ghost of an elegy; and the poetry is wild and 'full of fantasy,' well adapted to the situation. The Booth and Amelia of Fielding seem to have been in Miss Young's view, when she sketched George and Harriet Newton.

MISCELLANEOUS LIST.

ART. 36.—*Book-keeping improved: or, a certain Method laid down and exemplified for the Detection and Prevention of Errors; entirely superseding the tedious Process of calling the Books over. By Philip Pullen. 4to. 1l. 1s. Boards.* No Bookseller's Name. 1803.

An improvement is here made in the journal, by an additional column, to receive the folio numbers of the several debits and credits posted in the account-current-book. The totals are collected at the bottom of the column, and carried forward; by which means a counter-check is obtained on the addition of every entry. The ledger is not altered. In the account-current-book every item is posted as fully as possible. The several amounts in the journal are entered in the inner cash column, and the total amount carried to the outer cash column, that the respective sums posted in the ledger may correspond, and act as a check on the amounts posted in this book. To these is added a book of partial balance, as an auxiliary to the general balance. The respective amounts posted in the debit and credit of the several accounts in the ledger during each month, being compared with the journal amount for such month, prove

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that the sums have been either correctly, or incorrectly, posted. If there be an error, it is detected by a comparison of the partial balance with the account-current-book. Thus the books may be correctly balanced every month without calling the books over. The improvements here suggested merit the consideration of the merchant.

ART. 37.—*Thoughts on the Doctrine of vicarious Suffering, occasioned by some Reflexions on the Bishop of London's Lectures in the Monthly Review for December*, 1802. 8vo. 1s. 6d. Baldwin. 1803.

That man would have remained in the state of death, if 'it had not been for the mediation of the Gospel covenant,' is a truth to which all Christians give their ready assent. On the operation and nature of that covenant, many disputes have arisen; and our author treats the subject rather inaccurately, when he concludes, that 'some satisfaction was provided to stay divine justice from the vindictive execution of that fatal sentence which man had incurred by transgression.' No satisfaction was provided to stay divine justice; for divine justice took its course, and man was punished in the way prescribed by the law: he died for his transgression, and all his offspring became, in consequence, subjected to death. To recover man from this state of death, a sacrifice must be made, according to our author, to divine justice; but a sacrifice is intended to expiate guilt, and to preclude the vindictive effects of justice: now nothing has prevented the effect of the primal sentence passed upon man; and his restoration to life becomes the subject of a different inquiry. We here read much of sacrifices; and the sacrifice of Christ cannot, it is said, be considered as alluding to Mosaical sacrifices; that the sacrifices under the Mosaical rites were real; and that that of our Saviour can only be considered in a figurative sense—for his death was that of a malefactor. Hence the figurative expressions of Scripture are naturally much tortured by our author, and the plain evident meaning of Scripture is lost in refined discussions. The disobedience of Adam was the mean by which death entered into the world—the obedience of Christ was the mean by which man receives the gift of eternal life. In a controversy of this kind, it would be well to use the precise language of the Scriptures: in them we shall neither find the term *satisfaction* applied to Christ's death, nor shall we meet with any term that expresses *vicarious suffering*. However, we will abstain from further remarks, lest the irritable author should involve us in similar censures to those he has bestowed on our brother reviewers.

CORRESPONDENCE.

We are much obliged to 'our sincere well-wisher SENEX' for his past attentions, and shall be glad to gratify his expectations in future. In respect, however, to his observations concerning the article on THALABA, it is impossible for us to reply satisfactorily, without a distinct statement of his objections to the critique it contains. Whatever exception may have been taken to it by *Senex*, the writer of that article, we have no doubt, would readily remove; and, we have the satisfaction to add, that, though it has not the good fortune entirely to please 'our sincere well-wisher,' it has been complimented from other quarters in a style highly gratifying to its author.

We will beg leave to remind SENEX that it is usual to pay the postage of communications like his.

THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. I. FEBRUARY, 1804. *No. II.*

ART. I.—*A Chronological History of the Discoveries in the South Sea or Pacific Ocean. Part I. Commencing with an Account of the earliest Discovery of that Sea by Europeans, and terminating with the Voyage of Sir Francis Drake, in* 1579. *Illustrated with Charts. By James Burney, Captain in the Royal Navy.* 4*to.* 1*l.* 4*s. Boards.* G. *and* W. Nicol. 1803.

THE South Sea is a new ocean, as America is a new continent. The ancients were not acquainted with either; and, for ages, both were rather suspected than really ascertained. When Columbus found a continent extended between him and the riches of the East, this land must have been India, or a sea interposed. He had sufficient geographical knowledge to show him, that, were it the Indian continent, its extent must place the usual harbours at too great distance for a commercial communication; and that probably a sea, rather than a vast tract of land, intervened. The opposition and the difficulties he experienced prevented him, however, from pursuing further plans; and, having seen the continent of America—though he *saw* it only—he left the name and the honour of the discovery to an inferior navigator. We agree, however, with captain Burney in opinion, that, having discovered the American islands, he may be truly said to have discovered America; and, though not fond of innovation, we think the American congress would perform a signal act of justice to the memory of Columbus, by solemnly giving to the new continent the name of Columbia, which has long been familiarly bestowed on it in the poetic productions of the trans-atlantic bards.

The name of the South Sea was singular, since to the situation of those who first saw it the appellation was owing. They saw it from the Isthmus of Panama, where the continent trends east and west: the western sea was, therefore, to the south, and the Atlantic to the north. French navigators,

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adopting the style of their countrymen, who seem only to have been acquainted with *le Nord* and *les Pays Bas*, continued the error; and in their works the South-American rivers, on its eastern coast, are said to fall into the North Sea. When the great Pacific was partly known, another error prevailed. It was supposed, that, from Cape Horn to the southern extremity of Africa, a vast continent was situated; and some projecting capes of this supposed continent, probably islands seen imperfectly, are laid down in the old maps. It is honourable to the reign of George the Third, that this illusion has been destroyed within its limits, and numerous islands discovered, which shall one day be found to form a vast continent. This, to future navigators, may appear a new discovery; for, by the accumulation of coral —the foundation of these islands—they approximate, and new ones gradually extend between those already peopled. Europe was once only a cluster of islands, though formed in another way;—for nature is inexhaustible in her resources.

Since the discovery of the North Sea, it has been the object of numerous voyagers with different views. It has been navigated, as an unexplored ocean, for the purpose of discovery; as abounding in the richest productions of nature; and as the scene of warlike achievements—sometimes of piratical plunder. It is not our present design to examine the chief benefits that have accrued to science from these various expeditions. Yet it would be no uninteresting inquiry, to examine them under different heads; as geology, hydrography, natural science, and the natural and moral history of man. Captain Burney's object is to give an abstract of the different voyages in chronological order. It must be confessed, that, in the original works, our patience is often tired by extensive and uninteresting nautical details. Many of these may undoubtedly be omitted; but our author justly observes, that to omit is not always to abridge. An author who attempts to convey the accounts of another in shorter language, must be well acquainted with the subject; must be able to distinguish valuable from uninteresting information; and may sometimes have an opportunity, in consequence of subsequent discoveries, to condense passages into as many lines.

An inquirer at a distant interval, when repeated examination and succeeding discoveries have established or refuted the suspicions or errors of former navigators, has a very considerable advantage in his attempt to condense the substance of these voyages. Disquisition is superseded by observation, inquiries by facts, doubts by certainties. It remains only to examine the best method of compressing these discoveries. Many observations occur to us in either point—*viz.* a geographical or a chronological view. Captain Burney has preferred the latter, not without good reasons; and it would be a useless labour, even

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if we should succeed in the object, to prove that the other would be preferable.

'To form a complete account of any voyage, it is necessary that no incident, remark, or observation, in any former relation, shall be omitted which can be in the least serviceable to science, which can excite interest, or satisfy curiosity: and to state every thing remarkable or extraordinary, however useless or incredible; with, occasionally, an observation on the degree of credit to which it appears entitled. It is likewise satisfactory, that many things, which appear of little use and uninteresting, should be noticed, though only a single line be bestowed on them; and not always the less satisfactory for their being noticed with brevity. In short, every thing should be mentioned which possesses any prospect of utility, and the quantity of remark may be proportioned to the importance and to the occasion; avoiding to seek brevity at the expense of the more valuable qualities of information or interest.

'All this might be admitted, and the accounts of voyages be yet greatly compressed, and at the same time enriched.

'It is not to be supposed that any mode of arranging the subject could be devised, which would obviate every inconvenience. The following division is proposed as one which appears capable of preserving its classes in a great measure distinct from each other.

'The first class may contain the voyages to the north of Europe; those in the north seas, and towards the north pole.

'The second, those along the west coast of Africa to the Cape of Good Hope; and the discoveries of the Atlantic Islands.

'The third, east from the Cape of Good Hope to China, including the eastern archipelagos between New Holland and the coast of China. Japan might have a section to itself as a supplement to this class.

'The fourth might contain the whole of the discovery of the east side of America, except the Strait of Magalhanes and of Le Maire, which are more connected with the voyages to the South Sea.

'The fifth class may comprehend the circumnavigations and voyages to the South Sea. With these, the discoveries on the west coast of North America are so much interwoven, that they cannot, without disadvantage, be separated.

'The discoveries made by the Russians in the seas near Kamtschatka, and from thence to the north, would appear not improperly as a supplement to the fifth class.

'New Holland might form a sixth class. This country would naturally have divided itself between the third and fifth, had not its importance so much increased within the few last years, that it now requires a distinct class to itself.

'The foregoing division is offered as a sketch for a general plan: the classes are capable of modification, according to the convenience or inclination of those who may undertake any part of the task; and, in each, chronological order might with ease be preserved.' P. v.

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In one view, this arrangement is geographic, but by no means so in that which we before pointed out. We meant, for instance, that each voyage containing a description of the Strait of Magalhanes, or of the coast of Chili—each description of the Society Islands, of New Holland, &c.—should be separately noticed. The inconveniences of this plan are obvious, as well as those of a strictly chronological one; but the former will probably be found to predominate. Captain Burney adds a short account of the assistance he has received, in this fifth class of his general arrangement, and of the authors who have preceded him.

We have anticipated the most material parts of captain Burney's introductory account of the discoveries preceding the voyage of Magalhanes;—for we need not enlarge on the disputes respecting the line of demarcation, by which the pope generously divided the East and the West Indies between the Portuguese and Spaniards, though the subject is of importance to those who engage, with attention, in the disputes of that æra. The voyage of Magalhanes is next offered in an abridged form. Yet, to us, it appears still too extensive; and many more parts might be further curtailed; particularly the minuter accounts of the navigators' reception by the chief of the Asiatic Islands, the mutinies, and some subjects of less importance to geography.

It is not, however, abridgement. Captain Burney has examined every accessible relation, and has compiled his narrative from a comparison of all. His chief guide, however, is, for good reasons, Herrera. He depends less on Pigafetta, whose accounts appear to him more full and exact after the voyage had been for some time continued, while Herrera is more minute in the earlier part. Pigafetta is not mentioned by this name among those who returned; and it is probable that his real appellation was Antonio Lombardo. Though we cannot follow our author minutely, yet there are a few subjects of curiosity that may detain us a short time.

It has been said that Magalhanes had been at the Moluccas, before he discovered them by steering westward. This, however, is not confirmed. The Moluccas had been discovered by an eastern course, and Magalhanes might have known the fact; but this by no means detracts from his merit. Again, it has been said that this Strait, which has preserved the name of Magalhanes (Magallan), was before known, and laid down on a globe by Martin Behaim, to whom the honour of having taught Columbus the way to America has been also attributed. Our author's observations on this subject we shall select.

* If any mention of such a chart could be traced to a date prior to the voyage of Magalhanes, it would be entitled to some degree

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of credit: but the assertions above cited being written posterior to his discovery, they require the support of strong evidence, such as the production of the chart in question, with satisfactory proof to establish the fact of a date early enough to anticipate the claim of Magalhanes. When such evidence shall be produced, it will be time to enter seriously into the enquiry; but, till then, it would be injustice to the memory of a great enterprise.

'Not with the honours of Magalhanes only, has Martin Behaim (for that is the right name) been invested. Columbus has been equally stripped, and Behaim decorated, with the title of Discoverer of America. Unfortunately for these claims, pretensions have been advanced in favour of other competitors.

'It would be extraordinary indeed if enterprises so calculated to excite curiosity, should, without any apparent reason, be kept profoundly secret; and yet more, that the reputation of such discoveries should be, by general consent of the European world, assigned to other men, and remain to them undisputed, during the lifetime of the real discoverer.

'Martin Behaim, who was a native of Nuremburg, made there in 1492 (the same year in which Columbus sailed on his great voyage of discovery) a terrestrial globe. A description and representation of this globe has been published. On it there appears no American continent, or land to obstruct a navigation westward to China. After the discovery of America, there is reason to believe that Behaim new modelled his geography; and it is not improbable that both Columbus and Magalhanes might have been preceded in their ideas of a western navigation by M. Behaim, and M. Behaim by many others, though perhaps not with ideas so enlightened and correct on the subject; but the claims advanced are for originality of achievement, not of idea. Thus much it has been thought necessary to remark, as doubts concerning the priority of discovery have been countenanced by persons, whose opinions are entitled to respect.' p. 46.

A specimen of our author's labours in reconciling the discordant accounts in the different authors, we shall select from the supposed extent of Magalhanes' passage across the Pacific.

'The whole distance sailed from the western entrance of the strait to the islands named the Ladrones, Herrera states at 2800 leagues; Pigafetta, at "near 4000 leagues;" and the narrative of the Portuguese seaman inserted in Ramusio, 11904 miles. The Spaniards had an interest in shortening the account of their run to the Moluccas, which on subsequent occasions has not escaped their attention; but in the present instance, the difference that appears between the relation of Herrera and the other two accounts, seems to have been principally occasioned by the not using leagues of the same standard in the reckonings. The Spanish or Portuguese league, 17½ to an equatorial degree, was the measure then most generally used by the geographers and navigators of those nations, and was probably the league by which the distance in Herrera was estimated.

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'After clearing the strait, Magalhanes steered towards the north. Allowing the course made good by him as far as to the latitude of 32° 20′ south, to have been north north-west, which, considering the destination of the fleet, must be reckoned a northerly course, and that from that parallel he sailed without greatly deviating from one direct course, till he arrived at the Ladrone islands, the whole distance by such a track would be about 9200 geographical miles (60 to a degree); and, with a small allowance for occasional variations, will agree with Herrera's distance, 2800 Spanish leagues, equal to 9600 geographical miles.

'The point of the track (the extremities excepted) most capable of being settled with any degree of certainty, is at crossing the equinoctial line. Pigafetta, according to the French copy by Jansen, from the manuscript in the Ambrosian library, places it at 122 degrees of longitude from the meridian of demarcation; and three weeks afterwards, in sight of the Ladrones, he gives the longitude from the same meridian 146 degrees. In the copy of Pigafetta's narrative in Ramusio, the numbers are different: the crossing the equinoctial is there said to be at 120 degrees from the meridian of demarcation; and making the Ladrones at 149 degrees. By the Ambrosian manuscript, therefore, allowing half a degree for their distance from the land when it was first seen, they crossed the line 24¼ degrees east of the Ladrone Islands; by the Italian copy in Ramusio at 29½ degrees.

'The relation of the Portuguese seaman gives the distance sailed from the equator to arriving at the Ladrones 2046 miles, which number, reduced in the proportion of the whole distance by his account (11904 miles) to 9600, the number of geographical miles by the track above conjectured, will give 1676 geographical miles (60 to a degree) for the distance from the Ladrones when they were at the equator; the longitude corresponding to which is 24°. These accounts agreeing so nearly, the mean of the three, 26 degrees, may be received as tolerably correct; which places the crossing the line by Magalhanes, in longitude 172° east from Greenwich.' P. 51.

In the same way, the position of the Desventuras is ascertained, the only islands seen by Magalhanes in his passage across an ocean studded on every part with isolated spots of land. They are 200 leagues (probably Spanish leagues) asunder. San Pablo is in latitude 16° 15′ S. and 158° W. of Greenwich; Tiburones in lat. 11° 15′ S. long. 169° W. These islands seem not to have been since visited, unless the Isle of Solitaria, discovered by Mendaña, be the Tiburones. Magalhanes' track was very near Otaheite. The character of Magalhanes we shall add, as a specimen of our author's talents. In person and mind, he seems to resemble Bonaparte.

'Thus unexpectedly fell Magalhanes, by a quarrel unnecessarily engaged in, for a cause which cannot be defended, and in the prosecution of which he consulted his presumption rather than his judgment. He is, nevertheless, well worthy the title of "Great Cap-

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tain," given him by Herrera. In his person there was nothing remarkable: he is said to have been under the common size. In his disposition, he was quick, and perhaps irritable. Herrera calls him "*un hombre prompt;*" and certainly, in resolution and decision, few men of any age have equalled him. A strong and peculiar feature in his character, appears to have been inflexible perseverance. He was bent on the performance of whatsoever he undertook, and no common circumstances of discouragement would turn him from his purpose. He was a man to encounter difficulties: whilst he believed them surmountable, they increased the earnestness of his pursuit. As a navigator, he was not inferior to any of his time. As a discoverer, he was second only to Columbus, whose enterprise was so grand, that it left no room for an equal. Columbus achieved that which no man, except himself, had ever dared to undertake. The praise due to Magalhanes is, that he performed what no one before him had been able to accomplish.

'Though it may be remarked, that Magalhanes did not encompass the globe, yet by his having, previous to this voyage, been in the East Indies, he was not many degrees short of having made the circuit. The honour of being the first who completed the European navigation round the world, belongs, however, indisputably to Magalhanes, by his sailing in a westerly route beyond the meridian of the Moluccas, which had before been discovered by an eastern route.' P. 79.

After the death of Magalhanes, they proceeded to the Moluccas, where the two remaining ships separated. The Vittoria completed, with Pigafetta, the circumnavigation of the world, and the Trinidad attempted to return to the coast of America. She was seised, however, by the Portuguese at Terrenate, and only five of her crew again reached Europe.

The fourth chapter contains the progress of discovery on the western coast of America, with an attempt to find a strait near the Isthmus of Darien. The small extent of this neck of land held out a promising appearance; yet a slight reflexion might have shown that the country was mountainous; and no peculiar current pointed out the existence of a passage. The disputes between the Spaniards and Portuguese, respecting the Spice Islands, and their situation on either side the line of demarcation, are now of little importance.

Loyasa, early in the sixteenth century, followed the steps of Magalhanes, and ascertained some points in this Strait, which his predecessor had been less able to examine. A passage in particular, which was supposed to lead south or south-west, on the southern side of the Strait, was found to be a river. In the South Sea, Loyasa and his second in command died; and two ships only of the fleet reached the Ladrones, which Magalhanes had visited. In this course, also, across an ocean whose islands are peculiarly numerous, few were seen; and, for the only discovery which can be styled new in this chapter, we are in-

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debted to the Portuguese. A new governor of the Moluccas, sailing to these islands in a route not usually followed, fell in with the northern coast of Papua. The Portuguese, in another voyage in the Eastern Ocean, saw some islands, called, from the day of their discovery, De los Reyes—perhaps a part of that groupe since known by the name of the Pelew Islands. In the attempt to return to New Spain, some other islands were discovered in the Pacific Ocean; but it cannot be ascertained whether they are any of those since found. The enterprise was, however, abandoned; they returned to the Moluccas, and the ships soon decayed. A few of the men were conveyed to Europe by their bitter enemies, the Portuguese. The war between these Europeans, in the eastern seas, was carried on with great cruelty; and the unfortunate natives, who enlisted under either banner, had seldom any quarter.

The Moluccas, the bone of contention, were at last resigned to the Portuguese; and the Spanish navigators confined themselves to the western coast of America, on which they soon discovered California, afterwards found to be a peninsula. Some of the succeeding voyages are not very interesting. In another run across the Pacific, some other islands were seen; but it is not easy to reconcile their situation with modern discoveries.

The tracks of numerous other voyagers are described; but we can only follow those discoveries which are curious and interesting. A singular fancy, suggested by the riches already discovered in South America, contributed to the fabulous description of seven cities ornamented with gold, &c. with a profusion hitherto unexampled even in those regions. They were, in the end, found to exist; but the riches vanished. In the investigation, however, California was discovered; and it afterwards appeared that it was not an island, as was first supposed, but connected with the continent. The most northern part of the western coast of America, which the Spaniards visited, seems to have been Cabo Mendocino—probably the Cabo de Fortunas of Cabrillo, in latitude about 40° 30′, supposed by the Spaniards to be 41°. Japan was first seen by three wandering Portuguese, driven on the coast by a storm.

The voyage of Villalobos is examined with some care; and the narrative is compared with those of other navigators and historians, to reconcile, if possible, the discordant accounts. In this voyage, the Philippine Islands were again seen, and more accurately examined; but, after the repeated navigation in these seas, and numerous attempts, Urdaneta was the first who returned from the East-Indian islands to New Spain, in 1565. Some islands were discovered at this time, at a less distance from the western coast of America, by Juan Fernandez, in consequence of his standing further to sea to avoid the prevailing

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south wind. These are particularly described, and may be styled near the coast, in comparison with the other islands formerly discovered. Salomon Islands were descried by Mendaña, in 1567, probably before seen by some English navigators. The geography of these islands is still imperfectly understood, though the subject has been investigated by the very accurate and industrious Fleurieu. Our author's inquiry adds considerably to our knowledge on this subject; yet it still remains, in many parts, obscure.

The first Englishman who is decidedly known to have sailed on the Pacific—for those who have been before mentioned were obscure adventurers—is Oxnam or Oxenham. He crossed the Isthmus of Darien, first with Drake in 1573, and afterwards, in 1575, with some followers—built a brigantine on the coasts of the South Sea, from whence he plundered the Spaniards—was condemned and executed by them as a pirate.

The idea of a southern continent was long and fondly cherished. It originated in the reports of Fernandez, who, as we have said, kept at a distance from the shore, to avoid the prevailing southerly winds, and discovered land, apparently of some extent, with large rivers issuing from it into the sea. Geographers adopted the fancy, from an idea that land was necessary in the southern hemisphere, to counterbalance the vast weight of Europe and Asia in the northern. The voyages, however, in this reign, have destroyed the phantom; but what places were seen by Fernandez is not known. New Zealand, which might answer the description, is too distant; but our author remarks, that a part of the sea, between it and the southern points of America, has not yet been examined by any navigator. Large islands may be found, though a continent cannot exist.

The voyage of sir Francis Drake is described with great precision, from a comparison of all the accounts hitherto received either in MS. or print. It is known, that, after passing the southern cape, he proceeded along the western coast of America to the north, and his voyage extended to the 48th degree of latitude; the object of which was to find an opening to the Atlantic. The port at which he re-fitted his ship was, probably, that now styled Port St. Francisco, and not the bay which bears his name in some modern maps. The islands, called by him those of 'Thieves,' seem to have been the Pelew Islands.

Some account of the construction of the charts with which this volume is illustrated, with miscellaneous remarks in geography, are added: these scarcely admit of remarks or abridgement. Navigation seems to have made little improvement from the time of Magalhanes to that of Drake; and the log began only to be known about the latter period The description of some maps of the sixteenth century, in which New Holland

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seems to be laid down under the appellation of the Great Java, is particularly curious. Navigators probably existed in an early æra, whose journals or narratives never appeared.

> ' Vixere fortes ante Agamemnona
> Multi; sed omnes illacrymabiles
> Urgentur, ignotique, longâ
> Nocte, carent quia vate sacro.'

The appendix contains ' Remarks on the Projection of Charts, and particularly on the Degree of Curvature proper to be given to the Parallels of Latitude.' This essay contains many observations of the greatest importance with respect to the construction of charts, and properly appreciating the relative situation of places, when laid down on those drawn on different projections. To understand it, requires no little knowledge of the different projections: to abridge it is impossible.

We have paid great attention to this volume, because we think it of considerable importance, not only from its own intrinsic merits, and the varied information it conveys, but as the parent and prototype of many succeeding ones. Much remains to be done even in the Pacific Ocean, which is only one of the great divisions of our author's plan; but, having with accuracy ascertained some of the principal and most important points, it is not difficult to see that the remainder may be comprehended in a shorter compass, when compared with the number of navigators and the extent of their discoveries. Were our advice to have any effect, we should recommend less attention to the minuter events of the voyages; the mutinies of sailors; the contests with the natives who can imperfectly understand the language, or comprehend the objects, of the navigators; the assumed dignity, and mistaken splendor, of petty uncivilised chiefs; in short, to all those circumstances not connected with science. Yet perhaps, in this way, the work may be less alluring to another class of readers, and it may be necessary to conciliate *all*. We trust that the future volumes will follow with little delay: by every curious and intelligent inquirer, they will be expected with impatience.

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ART. II.—*A General History of Mathematics from the earliest Times, to the middle of the eighteenth Century. Translated from the French of John Bossut, Member of the French National Institute of Arts and Sciences, &c. To which is affixed, a Chronological Table of the most eminent Mathematicians.* 8vo. 9s. *Boards.* Johnson. 1803.

IN the Appendix to the 36th volume of our *second series*, we briefly noticed the original work, of which the present volume is a translation: we there stated that M. Bossut's history was not without merit, though its claims to public commendation were more humble than those of the celebrated performance of M. Montucla. We did not then enter into a detailed criticism of the work, because we did not think it was likely to be much read in this country: but, as it is now, for the purpose of more general circulation, offered to the public in an English dress, it behoves us to enter into a particular examination of it, as well for the sake of pointing out its merits, as for that of exposing its errors, and counteracting its misrepresentations.

When we undertake to examine a work translated from another language, our employment is twofold: we have not only to consider how far the author has succeeded in his undertaking, but also to inquire how far the translator or editor has done his duty. With respect to the volume before us, we know not whether the translator and editor be one and the same; but, be this as it may, we have no hesitation in declaring, that, however faithfully the *translator* may have performed his task, the *editor* has been sadly remiss. A work like the present does not, perhaps, need a general index; but it might have been far more advantageously turned to, had there been a running title, and marginal references, in some such manner as is adopted in Nicholson's Journal. But a more serious negligence is that of suffering M. Bossut's misrepresentations to be circulated here, without one correcting remark. We should have conceived that an English mathematician, after perusing a history in which his most celebrated countrymen are traduced, their talents depreciated, or their performances neglected, would have hesitated long before he recommended a translation. Not so the present editor: he *recommends* the work to the public; and, by his silence respecting any mis-statement of the author, will afford foreigners some pretext for asserting that the English philosophers acquiesce in the justice and accuracy of his representations. We hope, however, this singular conduct of the editor arises from no other cause than carelessness and inattention; of which we find strong traces in various parts of the volume. His preface, though not long,

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teems with loose ungrammatical writing. Thus, at the outset, after speaking of the usefulness of the mathematical sciences, he says—'It must appear a matter of surprise, that, till within a few years past, no regular or well-connected history had ever been given of their origin and progress, *or to show* by what steps they had advanced,' &c.—We might almost suspect, indeed, that the editor wrote inaccurately for the sake of amusement. Speaking of Bossut's work, he begins a sentence thus: 'Though given, in the original, under the modest title of an Essay, *the author*, like his predecessor,' &c. Did the editor mean to assert that the author was *an Essay?* In the midst of these inaccuracies, the editor cannot help trying his success at coining a new phrase: Montucla's History he describes as displaying 'a spirit of *nationality*;' if the phrase have any meaning, it applies far more strongly to Bossut than to Montucla. One more observation must conclude what we have to say respecting the editor's preface: among other advantages likely to be derived from a good history of mathematics, he properly mentions its use in preventing unprofitable labour. 'How many, for instance,' says he, 'have wasted a great part of their lives in attempts to square the circle, to discover the perpetual motion, &c. who, if they had only read an account of what had been done by others in that way, would probably have been deterred from entering upon these hopeless and ill-fated speculations!' Now, lest the reader should conclude from this passage that Bossut's work contains an account of the attempts at the perpetual motion, or squaring the circle, we beg leave to assure him, that, after a strict search, we have not been able to find a single page in the volume appropriated to either of these subjects.

It is time we should proceed to the work itself. In order that our readers may have a fair view of the objects to be attained by a perusal of M. Bossut's history, we extract a passage from his introduction, in which the nature of the performance sthus described.

'My design in this work is to give an historical abstract of the mathematical sciences, from their origin to the present day, and at the same time to honour the memories of those great men, by whom their limits have been extended. I shall not enter into systematic discussions, frequently founded on very dubious grounds; and I shall avoid the formality of geometrical demonstrations, as I write chiefly for those readers, who add to a general taste for erudition a true and steady desire of being acquainted with the progress of the human mind in the noblest exercise of it's faculties. Sometimes however I shall explain different methods sufficiently at large, to enable the professed mathematician to discover the demonstration of those conclusions, to which I must necessarily confine myself. If

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I cannot satisfy him entirely, I shall at least point out to him the sources, whence he may derive more ample instruction.

'In the history of mathematics I remark four ages. The first exhibits in the commencement faint gleams of their origin, then their rapid progress among the Greeks, and at length their languishing state till the destruction of the school of Alexandria. In the second period they are revived and cultivated by the Arabs, who carry these sciences with them into some of the countries of Europe. This reaches nearly to the end of the fifteenth century. Some time after this they are diffused, and make a rapid progress among all the nations in Europe of any consequence; and this third period brings us to the discovery of fluxions, where the fourth and last period begins. These four periods will constitute the general divisions of this work.

'At first view it might seem, that for the sake of perspicuity I should go through each branch of the mathematics successively without interruption: but this method, applied indiscriminately to every part and every age, has some inconveniences. The different branches of the mathematics have been formed and developed by degrees, and frequently one has promoted another. A proposition in mechanics has given birth to a complete theory of geometry; and then it would be impossible to give an account of the one without explaining the other, and thus being led into details, often prolix, and even foreign to the true and principal object. Besides, a disagreeable void in the general picture, or too striking a disproportion in the parts, would sometimes occur; for all the sciences have not advanced with equal pace, some appearing at times stationary, while others have been making a rapid progress. These observations are more particularly just with regard to the second and fourth ages of mathematics: and frequent instances of them will be seen, when we come to the application of fluxions to mechanics and astronomy. The first age is that, in which the thread of each science is most uniform and distinct, so that every part of the mathematics may be kept separate. Of this advantage I have availed myself as much as possible; but in the following periods I have not been able completely to preserve the same order. I must request the reader's assent, therefore, to a plan, which the nature of the subject appeared to me to exact.' P. 11.

Such, then, is the plan the author has prescribed to himself: the chief question is, how has he executed it? We answer, In many respects, well;—we wish we could conscientiously say the same of the whole. The historian has not merely given a dry relation of facts and discoveries; he occasionally intersperses the narrative with apposite remarks, and presents the reader with interesting anecdotes. In the first three periods of the history there is much useful and curious information, delivered in a way that is both perspicuous and entertaining: it is in the fourth period that the prejudices of the historian operate most powerfully; and where, of course, he will be most open to censure. We cannot, however, by any means com-

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mend M. Bossut's style, as a model for the historian of science. Though often elegant, and never despicable, yet it displays a constant attempt to write in a lively entertaining manner, producing in many instances a flippant kind of expression, which lowers the dignity of the subject, and creates disgust. The author is much too fond of metaphors; and, if he can but force them into his service, cares not from what source they are derived,—whether they stink, or burn—whether he raises them from the dunghill, or plucks them from the sky.

The author, at page 4, in describing the progress of the different branches of mathematics, says,

'Their progress would have been more rapid, if fanaticism and the insatiate love of power, while they ravaged the earth, had not too frequently obscured the flame of genius for a long series of ages: but, as a fire concealed beneath the embers, it resumed it's lustre in happier times, and by degrees the edifice of science arose. Let us hope, that posterity will feel the honourable ambition of pursuing the work, without being discouraged by the apprehension of never being able to complete the roof.'

What an incongruous assemblage is here! *Fanaticism—genius—embers—edifice—roof!* It must be no common workman that could incorporate these into one compacted mass. But M. Bossut is not satisfied with causing the 'edifice of science' to grow, like a phœnix, out of the flames: in another place, he completely defeats the effects of some excellent remarks by introducing a different image. The passage follows:—

'Let not the human intellect, however, hence assume too lofty an opinion of it's powers, for which it has no reasonable foundation. If in this mass of knowledge, accumulated in time, we could separate the product of memory, and determine the sole part absolutely due to the native sagacity of each inventor, we should find a very great number of small portions. Every thing obeys the law of continuity, in the intellectual world, as well as in the succession of physical beings. From one truth we creep as it were to the next. Genius may shorten the train of principles and consequences, but it does not destroy it, and never proceeds by skips. Sometimes an idea, confined in appearance to a fixed and determinate space, is gradually enlarged by reflection, and forms the nucleus of a body of science, which scorns all bounds. We have here a grand example of this. The method of drawing tangents to curve lines by the new analysis is the cornerstone of the vast edifice of science in it's present state: *as a brook trifling at it's source, increasing gradually by the waters it receives, becomes at length a majestic river.*' P. 311.

In the preceding page, 'a regular and magnificent edifice arose' from an *impulse:* a singular mode of architecture, it is true; but every one does not know so much of the nature of impulsion as our author. In at least a dozen places we have

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the word impulse introduced in a singularly awkward way:—we extract three or four specimens.

'The mathematics had already taken root in Greece, when Thales appeared: but the *impulse* he gave them *constitutes the æra*, from which we begin to reckon their real advancement.' P. 16.

'The first *impulse given* to the Turks *carried them* to some length in the mathematics; but it *gradually grew feebler* as it did with their masters.' P. 176.

'The *impulse given* to algebra was *propagated through Europe*, and *extended to all parts of the mathematics*.' P. 187.

'The *impulse* which prince Henry had thus given to navigation was soon *carried to the utmost point*.' P. 202.

'Almost at its origin it gave an *impulse* to geometry, which *spread by degrees* to the other branches of mathematics, and was *accelerated* with great rapidity, as the art rose to perfection.' P. 310.

We have heard of impulses of different kinds, mechanical and mental; but surely none, before our historian of the 'exact sciences,' ever thought of such as a chronological impulse,—a passive (or carried) impulse,—a spreading impulse,—and a rapidly accelerated impulse.

But we dwell no longer on improprieties of language: from words we proceed to things. Bossut's history, we have already remarked, contains much useful information in the first three periods: but even here the author is swayed by his prejudices. He is repeatedly displaying a strong prejudice against revealed religion; and he frequently goes much out of his way, to pollute his page with the lowest infidel trash, unworthy any friend to free inquiry, and disgraceful to a mind of genuine refinement: we shall not stoop either to retail or to refute his disingenuous and unmanly attacks.

When describing the state of the sciences among the Persians, in the second period, our author, mentioning the astronomical observations of Ulugh Beg with his great quadrant, says,

'By means of the same instrument, the obliquity of the ecliptic was fixed at 23 degrees, 30 minutes, 20 seconds: which, surpassing that of modern observations about two minutes, has led to the belief, that the obliquity of the ecliptic suffers a constant diminution; but this is a point on which we have *not sufficient information*.' P. 175.

This is a very extraordinary assertion. Is our historian of mathematics ignorant of what has been done, even by French mathematicians, during the last ten years? M. de la Grange has very satisfactorily demonstrated that the planetary system

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oscillates, as it were, round a medium state, from which it never swerves very far; that their orbits can never deviate much from circles; and that the ecliptic will never coincide with the equator, nor change its inclination above two degrees.

The third period, which almost comprises the sixteenth and seventeenth centuries, is a very interesting one to mathematicians. M. Bossut has treated it in a manner adequate to its importance: but his statements are not always correct. He ascribes, for example, the notation of the powers by exponents to Descartes; whereas, the numeral exponents of the integral powers, both positive and negative, were introduced a century earlier by Stifelius, and extended by Stevinus to fractional exponents. He likewise ascribes the *arithmetical triangle* to Pascal: but *it* was employed by Stifelius, and afterwards used by Cardan and Stevinus; Pascal merely mentioned some properties of the table previously unnoticed.

When describing the progress of astronomy in the third period, our historian begins to exhibit his prejudices against the English. 'At this period (says he, p. 277), two grand establishments for the promotion of science were formed; the Royal Society at London in 1660, and the Royal Academy of Sciences at Paris in 1666.' Compare this with a passage in p. 279. 'The observatory at Paris, begun in 1667, was finished in 1672, six years after the foundation of the Academy of Sciences. *England closely followed the example*, and the observatory at Greenwich was built in 1676.' Why was it not said, in the first instance, that *France closely followed the example of England?*—For no other reason, we fear, than because that would not have been conformable to the attempt of too many French philosophers, with whom truth is too contemptible an object of regard, to persuade the world that the English are only imitators of *their* inventions. It is at all times painful to a candid mind to enter into national reflexions; but let our expressions on this subject be carefully weighed and compared with facts, and we trust it will appear, that we, as journalists, are not under the influence of any national prejudices. We have ever shown, and always will show, our readiness to do justice to the talents of ingenious foreigners; and can affirm *with pleasure*, that the scientific world owes very much to the labours and discoveries of such eminent philosophers as Descartes, Leibnitz, the Bernouillis, Euler, d'Alembert, La Place, &c. But it is not a freedom from prejudice, it is not candour, it is a misplaced politeness, or rather a criminal indifference to the claims of justice and of genius, to place these celebrated men on the most elevated pedestals in the Temple of Fame, while our illustrious countrymen, to whom philosophy owes, at least, equal obligations, are either placed in some obscure part of the edifice, or thrown from their niches, and trampled on. It might,

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at first sight, be almost expected, that, in the cultivation of the sciences, in the pursuit of philosophy, there would be but little danger of engendering prejudices, and kindling animosities; but the history of science strongly evinces the futility of such expectations. Individual vanity, scholastic pride, and national rivalship, have been all blended with a zeal for the promotion of knowledge; and have often produced jealousy and rancour, where we might otherwise have looked for uninterrupted harmony, and unmingled delight. It is a fact too notorious to be disguised, that, for more than a century, the French mathematicians have *in general* affected to think lightly of the English, and anxiously endeavoured to depreciate their talents. The cause, we believe, is simply this: while many of the philosophers on the continent were proposing awkward emendations to the clumsy hypothesis of Ptolemy, Newton was tracing out those grand laws which established the truth and completed the triumph of the Copernican system, as improved by Kepler:—while even James Bernouilli, who, according to his own motto, 'traversed the stars against his father's will,' was labouring to explain the phænomena of comets by the fancied creation of new epicycles and crystalline orbs, the brilliant discoveries of the English philosopher unexpectedly shed an effulgence of light over the regions of science—a circumstance by which, though the French mathematicians did not fail to profit, they were so much exasperated, that Newton and his countrymen have ever since been the objects of their envy and misrepresentation. That M. Bossut is influenced by some such narrow illiberal motive, it would be ridiculous to deny: how else is it to be accounted for, that, while some foreigners occupy scores of pages, several English mathematicians, nay, many of eminence, are not even mentioned? The reader will search in vain for the names of Ditton, Emerson, David Gregory, Hayes, Hodgson, Kersey, Landen, Robins, Saunderson, Thomas Simpson, R. Simson, Stone, Stewart, and Waring: yet we conceive we shall not be accused of partiality, in affirming that the majority of these names could not be omitted without glaring injustice. If the historian knew not of such authors, how admirably was he qualified for his task! If he *did* know of them, and *wilfully* concealed their labours, he is obnoxious to a still higher degree of censure. In either case, his silence is truly unaccountable. Should it be urged, in apology, that the history is brought down only to the middle of the eighteenth century, the plea would be insufficient; for most, if not all, of those we have named had established their character before that time: the author, however, has continued his work to a later period; and informs us, in his preface, that the 'history concludes with the fatal years of 1782 and 1783,

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in which the sciences were robbed of Daniel Bernouilli, Euler, and d'Alembert.'

Every thing which relates to the character and talents of Newton and Leibnitz, our author represents by a kind of anamorphosis; and seems very unwilling to place us in a proper position, to view the objects he sets before us. A regard to decency and public opinion has drawn from him some eulogiums on the British philosopher: but he takes care to weaken their effect, by blending with the narrative such expressions as are best calculated to injure his character, without seeming to intend it. 'Newton almost entirely *melted down* the Treatise of Quadratures into another.'—'The principle of this solution, of which Newton, *as usual, made a mystery.*'—'In vain did Newton afterward change his language, *led away by the flattery of his countrymen.*'—Weak man!—'John Bernouilli *laughed* at this scheme of a solution; and concluded that Newton *had only eluded the difficulties* of the question, and *by no means* surmounted them.'—'Newton was the pupil and friend of Barrow, and had opportunities of *gathering* from his conversation ideas which are not in his works.' Foreigners have always been glad to represent Newton as a scholar of Barrow: but this is a mistake; for he had no instructor, as, in matters of pure science, is often the case. At first they asserted that Newton deduced his method from the geometric lectures of Barrow; but when, in reply to this, *it is proved* that Newton had discovered his method *five* years before the publication of Barrow's work; and that, in the doctor's preface, he acknowledges his obligation to Newton for 'revising the work, noting what wanted correction, and even giving some of his own,' they change their ground: then it is pretended that he caught the hint from his conversation: but even this is improbable; for it would rather appear, from some expressions in these very lectures, that Barrow owed to young Newton the first thought of making such extensive use of motion in geometry.

Leibnitz, it seems, needed no such assistance. He could write enough without stealing from himself, and *melting down* his works into another form: he did not drudge on for years at one subject, as it is falsely insinuated Newton did: he did not profit by the lectures of his preceptors. No. He 'found but moderate assistance in his studies in Germany. *He formed himself alone.* His *vast and devouring* genius, aided by an *extraordinary* memory, took in *every branch* of human knowledge.'—'Notwithstanding *many* interruptions, he was *incessantly* publishing in the journals.'—This circumstance, however, is not so much to his credit as our historian conceives; for his haste to publish, often involved him in error. But M. Bossut disguises this; and, in one instance particularly, gives a

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directly false statement, for the purpose of hiding the mistake of his hero.—We allude to the account of the Leibnitzian measure of forces, p. 316.—A true statement of the case is this: In the *Acta Eruditorum*, A. D. 1686, Leibnitz, endeavouring to prove the error of Des Cartes, who affirmed that the same quantity of motion is always preserved in the world, says, it is agreed on by the Cartesians, and all other philosophers and mathematicians, that there is the same force requisite to raise a body of one pound to the height of four yards, as to raise a body of four pounds to the height of one yard; but, being shown how widely he was mistaken in supposing *that* the common opinion, which would, if allowed, prove the force of the body to be as the square of its velocity, he afterwards, instead of acknowledging his mistake, endeavoured to defend it as a truth, since he found it was the necessary consequence of what he had once asserted. It is not our present business to inquire into this truth of the Leibnitzian measure of moving force, or it would be easy to show that it is incompatible with this universal fact; namely, that the relative motions of bodies resulting from their mutual actions, are not affected by any common motion, or by the action of any equal and parallel force on both bodies.

M. Bossut gives a very partial and unjust view of the dispute respecting the invention of fluxions. We were in hopes this discussion had satisfactorily terminated long ago; but our author has, by his garbled account, in a manner revived the controversy. To comment properly upon his misrepresentations, would occupy a volume, and require much time: but we cannot pass over this part of the work entirely without animadversion. A concise relation of some important facts must, for the present, suffice. Had our historian been disposed to discuss the matter impartially, he would have followed the order of time; and, instead of first mentioning 'the ever-memorable paper' which Leibnitz published in 1684, would have acknowledged that there were papers written, produced, and published by Newton in 1665 and 1666. In the first, he proposed the direct method of fluxions in these words: 'An equation being given, expressing the relation of two or more lines, x, y, z, &c. described in the same time by two or more moving bodies, A, B, C, &c. to find the relation of their velocities, p, q, r, &c.' The solution to this problem is given in the same paper. In that of 1666, are given several propositions; some on the inverse method of fluxions: the characters $\dot{x}$, $\ddot{x}$, &c. are used for first and second fluxions; and the fluxions of lines are called the *velocities* of *increase*, the *velocities* with which they *increase*, &c. These papers were given, at a very early period, by sir Isaac Newton to Mr. Collins; they afterwards

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came into the possession of Mr. W. Jones, who presented an accurate copy of them to Dr. Pellet. Yet is it insinuated by our author, that there is no proof that Newton early denoted fluxions by dots; but that 'the dotted letters first began to appear in the third volume of Wallis's works, *several years* after the differential calculus was everywhere known!' Where prejudices are strong, the most overpowering evidence becomes weak; but surely none with a particle of candour can *now* deny that Newton was the *first* inventor of the method. Was he, strictly speaking, the *only* inventor? We think he was; and there are certainly strong grounds for this opinion. In opposition to this, we are reminded of the Scholia to the Principia, in which Newton acknowledges, that when he communicated his discovery to Leibnitz, 'that celebrated gentleman answered, that he had found a similar method; and this, which he communicated to me, differed from mine only in the enunciation and notation.' But Newton, on learning how Leibnitz and others had misrepresented this passage, resolved to omit it; a circumstance of which Bossut complains. M. Buffon had done the same thing before, and asked '*Pourquoi supprimer cet article? puisqu'on l'avoit laissé subsister dans la seconde edition en* 1713: *c'est-à-dire dans le tems de la chaleur de la contestation.*' We answer, that edition was in the press, and great part printed off, before the dispute about the invention of fluxions began; before sir Isaac knew that the paper of 1666, which was in Mr. Collins's hands, and the letter written to him in 1672, or at least copies of them, had been sent to Slusius, Tchurnhaus, and Leibnitz; long before the passage of the Principia had been misrepresented. The subsequent inquiries into facts, proved, that, though Newton's candour and modesty induced him at first to give credit to the assurances of Leibnitz, yet it would have been ridiculous to pretend to any such belief afterwards.

Leibnitz himself acknowledges, that, in 1676, being in England, 'he staid some days in London, where he became acquainted with Collins, who showed him *several letters* from Gregory, Newton, and other mathematicians, which turned CHIEFLY *on series.*' This visit to England was probably occasioned by Collins's communication of the letter of 1672; and, though we, instead of positive, have only strongly presumptive evidence, we are decidedly of opinion that Leibnitz saw, in Collins's possession, the papers we have before spoken of; and thus became acquainted with Newton's discovery. We request that the reader will compare with Leibnitz's acknowledgement, the following relation, for the truth of every part of which we hold ourselves responsible.

In the year 1669, amongst other series by sir I. Newton,

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one for finding the arc of a circle from the sine—and, in 1671, another by Mr. Gregory, for finding the arc from the tangent—were sent to Mr. Collins, who was very free in communicating these and other discoveries. In 1674, Leibnitz mentions, in a letter to Oldenburgh, his being possessed of the first series; and the next year those of both Newton and Gregory were sent by Oldenburgh to Leibnitz. But, in 1676, Leibnitz dropped his pretensions to the first series, *not being able to demonstrate it*, and sent to Oldenburgh, *as his own*, that of Gregory, with a demonstration. Both Newton and Gregory admitted that Leibnitz found out this series; for they knew nothing of Oldenburgh's letter, the copy of which lay buried, for more than thirty years, among the papers of the Royal Society: so that at length, though not till 1713, Leibnitz was compelled to acknowledge Gregory as the original author. Nay, from the whole tenour of this gentleman's conduct, he may be justly suspected of having often learned by information what he affirmed to have invented: for he pretended to Mouton's differential method; to a property of a series that had been discovered by Pascal; to four or five different series invented by Newton; to a method of progression; to the differential analysis, when it is certain he was ignorant of it; and, lastly, to some of the principal propositions in the Principia. Newton's grand work was first published in 1686: it was criticised at Leipsic by Leibnitz, in a review managed by himself, in 1687; and, two years *afterwards*, he pretended to have invented some propositions contained in the *Principia*, relative to the motion of the planets in ellipses. Well might this gentleman be characterised as having a '*vast* and *devouring* genius!' for he was determined to *devour* every choice morsel that fell in his way. We attempt not to depreciate his talents; but that he was a PLAGIARY, there can be no reasonable doubt. Leaving, however, the reader to form his own opinion, we must hasten towards a conclusion of this article.

The history of the fourth period occupies nearly half the volume, which, taking into account the number and importance of modern discoveries, is not, perhaps, too large a portion, had it been fairly subdivided. But the author has three or four favourites, upon whom he bestows reiterated commendations, and respecting whom he relates many trifling circumstances; while other names, of equal importance to science, are utterly excluded. We are told, for instance, at p. 324, that the two Bernouillis employed themselves for a long time without success on the problem of the *shortest twilight*; and indeed we recollect, that, in M. d'Alembert's *Mélanges de Littérature*, it is stated that John Bernouilli spent *five* years upon this problem. For our own part, however, we do not see in what way this redounds to Bernouilli's credit; especially as the problem

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had been elegantly solved by Petrus Nonius, in his Treatise *De Crepusculis*, printed at Lisbon in 1542. But our historian does not think fit to hint at what Nonius had done: nor does he say a syllable of the very neat and simple solutions given by Dr. Gregory in his Astronomy (ed. 1702), and by Hayes in his Fluxions (ed. 1704). These last two gentlemen had the misfortune, it seems, to be born in the same country with Newton.

At p. 335, we are told that we are indebted to M. Parent for the discovery, 'that, in hydraulic wheels moved by the impulse of water, the *maximum* of effect takes place when the velocity of the wheel is one-third of the velocity of the current.' Parent's solution is ingenious, and was long received as accurate; but either the author or editor ought to have stated, that it is now known to be *erroneous*. Mr. Waring, an American, pointed out the cause of Parent's mistake; and showed, on the supposition that all the water which passed by an undershot wheel impinged against it, that the velocity of the wheel would be *half* that of the stream in the case of a *maximum*. This gentleman, however, assumed as a principle, that, while the stream is invariable, whatever be the velocity of the wheel, the same quantity of fluid must strike it somewhere in a given time; which being not strictly true, it is found, that, in practice, the velocity of the wheel will be rather less than half the velocity of the stream, to produce the effect of a *maximum*.

In a chapter on hydrodynamics, M. Bossut employs, very properly, a few pages on the resistance of fluids. It is strange, however, that the connexion of this subject with the effects of air on the motion of military projectiles, did not remind him of that important branch of mixed mathematics. We know not how to account for this omission, any other way than by supposing that he was unwilling to introduce a subject, when treating of which, he must necessarily have mentioned Benjamin Robins,—an *English* philosopher, who dared to controvert and expose the mistakes of two eminent foreigners, John Bernoulli and Leonard Euler.

Chapter 18, on the 'Progress of Astronomy in the fourth Period,' contains many interesting and curious particulars, as might naturally be expected. But we could not help being struck with some omissions. When relating the discussions and admeasurements to ascertain the figure of the earth, no notice is taken of the performances of the late father Frisi, although it is well known that he wrote two masterly treatises almost exclusively on this very subject. And again, when the investigations concerning the precession of the equinoxes are spoken of, no mention is made of father Frisi's dissertation on this subject, though it is universally admired as a model of elegance and perspicuity. Such a marked neglect of one of

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the most celebrated philosophers of the eighteenth century would excite our astonishment, if we had noticed it in any other history. Newton's solution of the phænomena of the precession is one of the most illustrious proofs of his sagacity and penetration: he made a slight mistake, it is true; but, as his candid commentator, Daniel Bernouilli, acknowledged, 'he saw through a veil, what others could hardly discover with a microscope in the light of the meridian sun.' Practical astronomers had not, in Newton's time, discovered all the facts necessary to furnish data for a complete solution; but the prophetic ingenuity and fertility of his assumptions call forth the warmest admiration. Subsequent discoveries enabled d'Alembert to give the first complete solution: yet the labours of T. Simpson, of Sylbavelle, and Walmsley, and more particularly of Landen, on this most difficult and sublime subject, would not have been forgotten by any historian who was not influenced by highly improper motives.

At the end of the volume, the editor has annexed a 'Biographical Table of the most eminent Mathematicians of ancient and modern Times, exclusive of those now living.' In this, we observe some errors and some omissions which it is not necessary to particularise. More than all the information this table is calculated to convey, might have been furnished by an alphabetic index with references to the various pages in the volume where each name was to be found: such references would have enabled the reader to ascertain, both in what period any philosopher or mathematician lived, and at the same time in what departments of science he was most eminent, or made most discoveries.

The volume before us being the first attempt at a general history of mathematics which has ever appeared in the English language, we thought it our duty to examine it with more than common care and minuteness: the result of our examination we have here laid before the public. Had there been fewer errors to correct, fewer misrepresentations to expose, fewer traces of partiality to animadvert upon, our labour would have been rewarded by the pleasure we should have derived from warmly applauding the work; while, on the contrary, we can now only lament, that, with talents and acquirements not ill fitted for the task he had assigned himself, M. Bossut should be so far under the dominion of his prejudices, as to render it impossible for us to recommend the present as a fair and candid history.

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ART. III.—*Life of Geoffrey Chaucer. (Continued from our present volume, p. 60.)*

MR. GODWIN advances with a formidable array of preparations.

'*A great magazine* of knowledge *inspires* its possessor *with a graceful confidence;* he is conscious of his wealth, and *disburses* it freely; he wanders over the whole field of his subject or his business, and does not encounter a fence or an abattis at every turn. Mathematics may be a laborious study; the learned languages may be of tedious acquirement; etymology or the knowledge of the affinities of speech may be repulsive; logic may be supersubtle and disputatious; similar objections may be urged against natural history, civil history, law, commerce, anatomy, medicine, chemistry, and every branch of human knowledge: but the greater number of these a man has acquired, the more vigorous will he feel himself to be; and *he who confines his attention to the immediate object of his pursuit, will be superficial and precarious even in that.* Studies which shall, perhaps justly, be thought too nice in their research, or too remote from the affairs of life, yet refine the mind, *defecate its grossnesses,* and enable it to *recognise and apply,* so to express myself, the *cleanness and springiness* of its *muscular* powers.' Vol. i. p. 199.

To these sentiments, the biographer accommodates his practice. Innumerable branches of knowledge, curiously tesselated, overspread his work. Authors, artists, and men of science of various ages and degrees, have contributed to enrich the '*great magazine*' which '*inspires*' him 'with a graceful confidence!' and invigorates his portly volumes.

We are too 'superficial' to despise trite maxims. Reflecting on the actual, not on the speculative, durability of life, aware how 'vast is art,' how 'narrow human wit,' we conjecture that '*novices,*' ambitious of excellence, should almost exclusively pursue the selected objects of their study. Wits more enlarged may admire a system of unbounded acquirement. Our limited energies cannot emulate that 'MUSCULAR mind,' which so 'recognises' and 'applies' its '*cleanness and springiness,*' as to spring cleanly over the 'abbatis' and 'fences' of reason and of taste, to wander *beyond* the field of its subject, and profusely '*disburse*' a borrowed wealth.

'*After a while,*' notwithstanding his original professions of humility, our biographer recovers 'his strong propensity *in behalf of* ostentation.' Of Richard II, Mr. Godwin remarks, that, '*being a husband, and* INSTALLED IN THE FACULTIES AND IMMUNITIES OF A MAN, it was natural that he should be eager to put a close to the period of his pupillage.' Mr. Godwin has been also a husband, and, we imagine, a similar INSTALLATION has 'ripened' his 'genius' thus to despise criticism:

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'Criticism, though it may make many judges, never perhaps ripened one genius. It is a deadly foe to bold and adventurous attempts, and scarcely leaves any hope of success, but to him who aspires to please us *just as* we have been pleased *an hundred times* before.' Vol. i. p. 247.

We shall daringly aspire to restrain this *ripened genius*, to check him in his 'bold and adventurous' career, to hint at his bombast, and to 'defecate' his 'grossnesses.'

Of his own 'style and sentiment' on critical questions, we shall give an example. Instances of diction *more* carefully refined, '*ten times*,' '*forty times*,' '*a hundred times*,' will occur to every reader:

'It (the language of Chaucer) is not MORE *obscure* than the language of Spenser, and scarcely MORE than that of Shakespeare. MOST of the English writers, from the death of Chaucer to the times of Elizabeth, are MORE *obscure* than our poet. The English tongue underwent little alteration till the reign of that princess. Chaucer's style, in his principal works, is easy, flowing, and unaffected; and such a style, whatever may have been the circumstances of the writer, *can almost never be obscure*. We take *ten times* MORE pains to familiarise ourselves with the idioms of Italy and France, than would be necessary to master that of the old English writers; while this latter acquisition would be *forty times* MORE *useful*.' Vol. i. p. 247.

The 'scorn' which this writer has expressed for others, tends to conciliate no indulgence for himself. Learned and celebrated men, from whose productions he has 'sucked the honey'—Petrarch, Lowth, Warton, and literary characters alike venerable—are rudely assailed by his indecorous presumption *. He seems unaware 'how little' would be the remaining sum of his own *energies*, if *we* had leisure to extirpate what Warton would have rejected as 'THE UNWIELDY EXCRESCENCE' of MANY A 'DISPROPORTIONATE EPISODE,' and to strip off

* We shall allude to a few examples: *Petrarch* is decried as a prejudiced, haughty, and fastidious *pedant*, who understood a French romance, the '*Roman de la Rose*,' 'no better than Voltaire understood Shakspeare!' *Warton's* history of our early poetry, 'an immense treasury of materials,' is *always a most incoherent jumble*. Bishop *Lowth*, among other literary delinquencies, to raise his own hero, *takes pains* TO BLACKEN *the character of a king*. The compiler of the article Chaucer, in the Biographia Britannica, having erred in marginal references to records which merely relate to grants of Chaucer's pension, is charged with intentional '*fabrication of history*,' and direct *forgery*. The biographer of Petrarch, the *abbé de Sade*, is sometimes '*ostentatious and arrogant*.' The poetry of *Spenser* has a character of *sickliness and effeminacy*. That indefatigable and excellent editor, *Tyrwhitt*, is a *sneerer*, affects *absolute authority*, and makes '*invidious*' observations. 'The book called *Johnson's Lives* of the most eminent English Poets' is most contemptuously characterised. Is 'THIS AS IT SHOULD BE?'

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——— 'All his equipage of pride—
Deduct what is but vanity and dress,
Or learning's luxury, or idleness,
Or, TRICKS TO SHOW THE STRETCH OF HUMAN BRAIN.'

At these tricks we can only glance. We are inadequate to a *complete* examination of the 'miscellaneous painting' offered to our dazzled perception.

Chaucer is intended by the artist to be 'the central figure,' giving unity and individual application to the otherwise disjointed particulars with which the canvas is diversified. Seldom, however, is the 'person of Chaucer,' or of John of Gaunt, his compeer, prominently distinguished.

Ten chapters scarcely afford to the hero of the title-page a scope of six pages. 'Contemporary objects,' and figures of remoter antiquity, crowd this part of the picture, on which we shall bestow a transient attention.

Mr. Godwin, copying previous masters, endeavours to depict London as it appeared under the dominion of the Romans, Saxons, Normans, the princes Plantagenets, Stephen, and Edward III. Among other subjects, he treats of the learning and politeness introduced by William the Norman;—travellers in the east during the *twelfth* century; prevailing superstitions; degraded state of the English language; schools in London; the rise and decline of allodial and feudal tenures; origin of chivalry and romance; early English writers; state of the church in the fourteenth century; predominance of the Roman-catholic religion—its empire over the senses, by edifices and ceremonious rites, and its decline; history of the minstrels—their occupations, arts, and incorporations; the state of music, dancing, tumbling, jesting, legerdemain, magic, and prophecy; the rise and progress of the English stage, miracle-plays, pageants, mysteries, and profane dramas; the diversions of shows, hunting, hawking, wrestling, prize-fighting, cock-fighting, tournaments, and the '*diversion*' of '*robbery!*'—the institutions of the order of the round table and of the garter; military antiquities and architecture, Saxon, Norman, and Gothic; Grecian buildings compared with Gothic structures of the early and latter taste; palaces, manor-houses, and ancient castles, with their apartments, and appendages of ditches, keeps, portals, draw-bridges, loops, and sally-ports; manners and style of living in these æras; state of sculpture, painting, embroidery, and the art of illumination; state of the arts under Henry III; St. Stephen's chapel; music among the Saxons, sacred and profane; and improvements in the musical science during the eleventh century.

Surrounded by so many objects, we dimly discover Chaucer through a cloud of conjecture. Not more enlightened than

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preceding biographers, Mr. Godwin *supposes* that the poet was born in London in 1328; that his father was an opulent merchant; that 'his youthful fancy was fed with romances,' on which he 'was at liberty to ruminate for ever;' that he was 'brought up in *all that* institution' (of religion) 'which, relatively to the times in which he was born, was regarded as seemly, decent, and venerable;' that he was a 'lover of music;' and, having passed through *a certain course* of education in London, was removed to Cambridge.

Before we revisit Chaucer at Cambridge, the multiform subjects of the first ten chapters may furnish a few selections. From an elaborate dissertation on 'religious architecture,' we extract the comparison between the early and latter styles of Gothic structures.

'The latter Gothic is undoubtedly a "light, neat, and elegant form of building *;" but in these qualities it cannot perhaps enter into a strict competition with the Grecian style. Its slender pillars may possess various excellencies, but they are certainly not magnificent; *and the shafts by which the pillars are frequently surrounded, have an insignificant air, suggesting to us an idea of fragility, and almost reminding us of* THE HUMBLE VEHICLE THROUGH WHICH AN ENGLISH OR GERMAN RUSTIC INHALES THE FUMES OF THE INDIAN WEED. The tendency of the latter Gothic, as has been already said, is to excess of ornament: and some of its structures, TOMBS for example, which belong to the century immediately before the reformation, have rather the appearance of TOYS *to decorate a lady's chamber*, than of monuments, the figure of which should excite ideas of duration, and generate in the mind a solemn and an awful sentiment.' Vol. i. p. 144.

'The elder Gothic is undoubtedly free from all the faults which have been here pointed out in its immediate successor. The gigantic pillars, the substantial roofs, and the massy walls of a cathedral built in this style, at once strike us with the idea of an edifice coeval with the world. There is a sumptuous and proud magnificence in a cathedral such as that of Durham, which infinitely surpasses the light and pleasant style of the cathedrals of the thirteenth century. The expanded dimension of its parts compels us to shrink into our littleness, and to feel, as if we were rather among those grand, fantastic scenes which are produced by the stupendous sports of nature, than among the works of human art.' Vol. i. p. 145.

'The latter Gothic however possesses many excellences purely its own. Such are its spires and pinnacles; its painted glass; and its immense windows east and west, adapted to exhibit the full effect of this art. Those buildings in which these advantages should be employed, without any other deviation from the style of archi-

'* Bentham, §. vi.'

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tecture in vogue in the reign of Henry I, would perhaps prove the most perfect specimen of a religious edifice which the mind of man has yet invented.' P. 146.

Our readers must smile at Mr. Godwin's fragile *tobacco-pipes* and his lady's *sepulchral toys*—'*omni* digna cachinno!' That he is no scientific architect, may be presumed, when he warmly applauds the popular *illustration* of Warburton, who *unscientifically* derives from avenues of trees the first PRINCIPLE of Gothic edifices. Progressive variations from Roman architecture, which terminated in the latter Gothic, can be (we may almost assert, have been) traced with sufficient accuracy to correct an opinion merely *fanciful*.

We shall now exhibit Mr. Godwin in the character of a musician.

'In the ancient music the sounds produced by the singer or the instrument were subordinate to the words; and every man, not infatuated with the passion for music, will admit that, however rapturous or impressive may be the accord of sounds, yet the language of music, taken separately from words, is loose, obscure and enigmatical, susceptible of various interpretations, and guiding us with no sufficient decision to any. When we hear a tune unaccompanied with words (unless that tune by past association is enabled to raise *up* in our minds the image or general purpose of certain words), or when we hear a tune in which the *luxuriance and multiplicity* of musical sounds *obscures* and *tramples* with disdain upon the majestic simplicity of words, our attention will almost universally be fixed less upon the passion which ought to be communicated, than upon the skill of the artist; we shall admire much, and feel comparatively little. In a tune in which the number and time of the musical sounds are regulated by the syllabic measure of the verse, there will be an awful or a fascinating simplicity, which is capable of powerfully moving the heart. *Refined and scientifical music can delight no man, but from affectation, unless it be aided by previous habits or education.* The taste for it is consequently an artificial taste; and when most perseveringly and successfully cultivated, yet its power over the mind will never rise to so great a degree of strength, as the pleasures of natural taste.' Vol. i. p. 181.

Careless of metaphoric and grammatic error, infatuated amateurs will consider the doctrine inculcated by Mr. Godwin as in part correct, in part fallacious. The *vocal* department of music assuredly requires an audible enunciation of *words* intended to direct the emotion: yet persons of musical sensibility, unaided by musical science, often endeavour to pursue the 'hidden soul of harmony' through the mazes of an *instrumental* quartett; not less charmed with the 'enigmatical accords' of refinement, than with those artless melodies which usually captivate an uncultivated ear.

We return to Chaucer, and discover in these researches no

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superior information. He is *imagined* to have produced his poem entitled the 'The Court of Love' while a student at Cambridge; and, anticipating the future influence of our language, to have preferred *English* versification. As a vernacular poet, this biographer contends that he preceded *Gower*.

Ovid, with the poets of the continent, contemporary and of former æras, writers of romance, and Provençal bards, particularly the author of the 'Roman de la Rose,' Chaucer industriously contemplated and translated.

The knowledge of abler critics and historians, Mr. Godwin mingles with his own fancies. In his character of the early Italian poets, he describes Dante, by low and inflated metaphors, as 'one of those *geniuses* who, in the whole series of human existence, most *baffle all calculation*;' who '*presents* us with *sallies* of imagination and ENERGIES of composition' never to be excelled; and 'makes the flesh of man creep on his bones!' '*Petrarca*,' he asserts, '*has the naked and unadorned character of the modern French versifiers!*' and '*smells of the crucible!*' Mr. Godwin would shine with redoubled splendor, if his own 'false thoughts, conceits, and fancies,' could be transmuted by any crucible into metal as brilliant as the poetry of Petrarch.

We are detained in the twelfth chapter by criticisms on an unimportant poem, 'The Court of Love,' and by trivial discussions to ascertain whether it were addressed to a real or to an imaginary personage: but we are assured that Chaucer 'received from nature a *genuine vocation* for poetry;' and first introduced into our language the stanza of seven lines.

In this chapter, among many scattered remarks, we approve the opinions, less novel than correct, that 'the great excellence of Chaucer's genius is relative to humour and the delineation of manners' (p. 238): and that 'an edition of Chaucer designed for general reading ought, by accents or some equivalent expedient, to mark in certain cases to the eye the manner in which the verse is to be pronounced' (p. 250).

We must now pause, to prepare for other duties. In a subsequent article we shall renew our attention to this work; and, by adequate remarks and competent extracts, enable our readers to estimate the weight of evidence on which our decision will be founded: we cannot, however, bid a short adieu to Mr. Godwin, without a reprobation of his illiberality.

For Johnson's admired Lives of English Poets since the Time of Chaucer, Mr. Godwin insolently proposes a *new* title, as more appropriate: '*Lives of the most eminent English Poets,* FROM THE DECLINE OF POETRY *in England, to the Time of the Author!*' 'The brilliant and astonishing ages of our poetry,' he asserts, 'are *wholly* omitted' by Johnson.

After this unqualified declaration, he *most consistently* ac-

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knowledges that MILTON *may* lay claim to sublimity; that POPE is an elegant writer, admirably neat and compressed;' and that DRYDEN 'pours out' 'a fervid and tumultuous eloquence.' Forgetting that Collins, Akenside, Gray, and Thomson, *may* also have some title to the name of poets, he decides that *Spenser* (though '*sickly and effeminate*'), *Shakspeare*, and FLETCHER!' with some of their contemporaries and predecessors, are our *only genuine* poets, with whom to contend *he* would 'challenge all the world.'

His critical '*achievements*' (his diction we borrow) 'never *appear so stupendous*, as when they' thus 'exhibit themselves *in their newest gloss!*'

We are reminded, that 'Homer had his Zoïlus, Virgil his Bavius, and Chaucer his nameless adversary.' And since this biographer must also have his *Censor*, we shall conscientiously endeavour that *our* 'SPAWN *of a recent period*' (the polite general designation which Mr. Godwin applies to reviewers and journalists) may not, as we float along, so alarm his literary FRY, as to afford a reasonable cause for the slightest 'diminution of his CHRISTIAN charity!'

ART. IV.—*Scottish Scenery: or, Sketches in Verse, descriptive of Scenes chiefly in the Highlands of Scotland; accompanied with Notes and Illustrations; and ornamented with Engravings by W. Byrne, F. S. A. from Views painted by G. Walker, F. A. S. E. By James Cririe, D. D.* 4*to.* 3*l.* 3*s. Boards.* Cadell *and* Davies. 1803.

THE picturesque circuit of Dr. Cririe comprehends Edinburgh, Queensferry, Kinross, Perth, Dunkeld, Blair in Athol, Taymouth, Kil-linn, Tyne-drum, Dalmally, Inverary, Arroquhar, Rosneath, Luss, the Lake of Lomond, Drymen, Hamilton, Lanark, and the Kirk of Shots. Intervening native scenes, savage and decorated, harmonise with the creations of art, to enrich and embellish a tour often celebrated for variety and magnificence; where admiration may be satiated with mountains, lakes, forests, and cataracts,—with dismantled castles, mansions of industrious opulence, stately palaces, and venerable ruins!

The sketch of this interesting tract was made while the impressions were recent. Feelings which a survey of nature excited, the poet has endeavoured to associate with the recollection of past events; and, connecting the *history* of the country with its *scenery*, to recall departed excellence, and to animate the patriotism of a virtuous people. For the attainment of this object, extensive notes and illustrations, relative to dates, occur-

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rences, characters, and local allusions, are annexed to the poem, and are required by the author 'to be regularly consulted in the perusal.' The statistic publications of sir John Sinclair, and abundant aids collected from Pennant, Gilpin, and numerous writers, particularly from those beyond the Tweed, combine to elucidate the verse.

Dr. Cririe has treated his subjects in a style different from that of rival travellers. Although the same scenes have lately engaged the pens and the pencils of other artists, he is emulous to please readers who may 'have a taste for *this* species of composition.'

The SKETCHES IN VERSE fill twenty-two compartments. They are preceded by a *dedication* to the earl of Dalkeith, and by a short *advertisement*, explaining the design of the writer. An *Address to Loch Lomond*, his first essay in descriptive verse, is reprinted with additions, and assumes its proper situation in the tour. *Loch Kettrin*, a poem in two parts, characterised by Dr. Cririe as 'a work of more fancy,' is added to the Sketches. The *notes and illustrations*, in which we observe no excess of original composition, employ nearly the half of this elegant volume. Twenty *engravings* are interspersed; but a map of the tour is omitted.

We have concisely analysed its arrangement; and shall attempt to give a fair introduction to the work itself, by candid specimens of its poetry and its prose. Our selections will be as lenient as critical justice will authorise, and as copious as our limits can allow.

A view of Loch Leven naturally recalls to a poetic mind the accomplished Mary of Scotland, and her lamented fate.

'View of Loch-Leven.—The Island and Castle in which Mary Queen of Scots was imprisoned—Her Escape.—The Earl of Northumberland confined soon after in the same Place.—Kinross House. —St. Serf's Isle.—A Storm.' P. 20.

'But see where Leven spreads her silver lake *,
By verdant hills and groves encompass'd round;
"Ah me! in yonder solitary isle,
Ill-fated Mary, captive and dethron'd,
Was wont to walk; musing, with heavy heart,
With heaving sighs and frequent falling tears,

'* Before entering on the description of Loch Leven, it is proper to inform the reader, that the author has availed himself of some hints, and has even borrowed entire lines from poems by George Wallace, esq. entitled Prospects from a Hill in Fife. In justice to their author, those lines are marked with inverted commas.

'Loch Leven is a beautiful lake about eleven miles in circumference, with two islands in it; upon the smallest of these, stand the ruins of that castle, in which Mary Queen of Scots, at the age of 27 years, was closely confined by her own subjects, from the 16th of June, 1567, to May 2d, 1568.'

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On happier days, on fortune's sad reverse.
Her beauteous form, alas! her high born hopes"
And former bliss, how little these avail,
To soothe the anguish of her sickly soul,
Ruthven to melt, or Lindsay's ruthless lord;
Or bend the heart of unrelenting guards!

'Yet deem not lost the empire of her charms,
Her beauty bath'd in tears young Douglas saw,
Nor saw, unmov'd, the sorrows of a queen:
His gen'rous loyal bosom beating high,
Nor selfish love, nor mad ambition, there
Had room to enter: eager to release
The captive fair, Hope lends him ev'ry aid,
Points out the means, exulting in success.
Mild Ev'ning scarce had shot her parting ray;
'Twas then with jovial mirth the castle rung,
When Douglas, watchful and alert, the keys
Secur'd: a beam of light brightly illum'd
The sov'reign's breast, illusive, soon to fade!
They pass; the gates behind them bolted fast,
The massy keys swift to the deep consign'd,
And boats and oars adrift, prevented all pursuit.
Sudden they push from land; he plies the oar,
The moon-beam gently playing on the flood.
Swift flies the boat, and quickly gains the shore,
Where loyal lords, with swiftest steeds, await
Their sov'reign's high command; and joyful hail
Her near approach. Meanwhile th' alarm is spread;—
What wild confusion fills the castle walls!
Each guilty heart appal'd with dark dismay,
Her flight made known, dreads vengeance for its crimes.
Yet, oh! that still to Fate's decree resign'd,
Nor led by Hope's delusive smile, to change
From bad to worse, her sad unhappy state,
She here had staid, and ne'er the fate of war
Had tried, nor rival pow'r had trusted. Then,
Nor durance hard, in foreign land, had held
The captive queen, nor Justice, sacred name!
Too oft profan'd, indignant had beheld
The lifted axe,—the block,—the mangl'd corpse,—
Mournful remains of majesty laid low!
Distant the time,—remote the scene,—yet, still,
Tender emotions fill the feeling heart,
And melt, to pity, ev'ry gen'rous mind.

'Amid these dungeons drear, where sorrow dwelt,
An empty waste, now ruthless ruin reigns.

'The pow'r of vegetation kept alive,
For ages, trees that Mary must have seen;
Beneath whose shade, perhaps she mournful sat:
Yet these now yield to time, and fast decay.

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'Here too, an exile from his native land,
Too soon, alas! to meet a traitor's doom,
His death, though undeserv'd, yet seeming due,
The noble Piercy, by a Douglas sold,
With heavy heart oft view'd the country round,
To him no shelter from his deadly foes.

'In groves of pine and forest trees embowr'd,
Surrounded by the lake and circling hills,
The mansion fair by Bruce design'd and built,
Hard by, in all his beauty rich, appears.

'Another isle, amid yon spreading mist
Now hid, beheld the saints of other times:
Their peaceful mansions in the dust laid low,
Nor shelter yield, nor solace to the soul.
Their pious labours, now, alas! forgot,
Of learning or of love; design'd to bless
The living or the dead, are known no more.
Say, shall we visit those lone ruin'd walls
Where Desolation damps the soul of Joy,
And dark Oblivion, with her sable veil,
Sits frowning o'er the deep? Ah no; for see,
How black and lowring those low hanging clouds!
The howling blast 's already on the heath:
The whistling wind forbodes the tempest nigh:
Its awful gloom anticipates the night:
The solemn warning let us not neglect;
While bird and beast to covert fit repair,
The friendly roof will shield us from the storm.' P. 22.

We cannot admit *all* the accompanying notes, which, to a recapitulation of historical facts, add the '*Lament of Mary*,' a long and pathetic poem, by Burns.

Our next picture will be the '*View of Tay and Perth from the South*,' with elucidatory annotations.

'Behold the Tiber! cried the Roman bands *,
Their martial breasts with mix'd emotions fill'd
Of glad surprise and joy, when they beheld
The Tay. Great Tay! from many a distant source,
Wide spread, thou draw'st thy tributary streams.
Like some great oak, the boast of antient times †,

'* With singular pleasure the inhabitants of Perth relate the tradition of the Roman army, when it came in sight of the Tay, bursting out into the exclamation, *Ecce Tiberim!*

'In modern times, it has been thought by some who have seen both, that the comparison was not very flattering, or any great compliment to the Tay—whether size or beauty be considered.

'The bridge over the Tay at Perth was begun in 1766, and finished in 1771. It consists of ten arches, and measures 906 feet in length.'

'† The comparing of the several streams that fall into the bed of a great river, to the branches and trunk of a tree, may, perhaps, be objected to; but it will scarcely be thought unnatural by one looking at their several ramifica-

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And wonder of the present,—such thy trunk;
Thy branches widely spread, swiftly descend,
From many a mountain top, and distant glen.
Where Gowry's hapless sons, in evil hour *,
Untimely met their fate, fell traitors doom'd,
Thy placid stream reflects Kinnoul and Perth:—
Perth, once the residence of Scottish kings †,
Where courts were seen and parliaments were held,
Like eastern phœnix, still more fair and young,
Arises from her ashes. Fire nor floods
Have pow'r, so Heav'n decrees, e'er to devour ‡,
Or sink her in Oblivion's dismal pool:
Her level lawns, her streets and rising tow'rs,
Her stately bridge, her river's mighty stream,
Its verdant banks, than Richmond's not less fair
And gay, the trav'ller's raptur'd eye attract.
Nor these alone attention claim, for see,
Where, through small panes, and pointed arches high,
That Gothic structure sheds a dimmer light:—
Its walls oft saw the wild enthusiast rais'd
To fiercer phrenzy by stern Knox's voice §,

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tions on a map, which is, perhaps, the only complete view that can be taken at one glance of a subject so extensive. It is generally thought that the Tay discharges more water into the sea than any other river in Great Britain.'

'* The story of Gowry's conspiracy has been a subject of inquiry for almost two centuries, but still continues wrapt up in obscurity, and is almost equally inexplicable now as at first. Dr. Robertson, in his history, gives the most probable explication of the mystery, by supposing that Gowry, as the partizan of queen Elizabeth, wanted only to get James in his power, who was, in fact, the property of each party as it gained the ascendant.'

"† Perth was once the capital of Scotland. Here the courts of justice sat, the parliament assembled, and the king resided: it was then defended by a strong castle. In the English wars it was always warmly contested. Each of the three first Edwards had possession of it; and each of them lost it. It had its share also in the religious wars of 1559."—GILPIN.

'‡ Perth, though several times overflowed, and in former times frequently burnt, is at present one of the most regular and handsome towns in Scotland. It is said that Bertha, or old Perth, stood on the banks of the Almond, but was carried off by a flood, in the year 1210. This has lately been proved to be a mistake. Perth stood on the same ground, before the inundation of 1210, on which it does at present.'

'§ The violence of this rough and intrepid reformer is well known, as well as the rest of his history. He was born at Haddington, studied some time at Geneva, and afterwards was minister of the reformed party of Perth, and universally allowed to have been one of the most active men of his time in forwarding the Reformation.

'It is amusing, and may be instructive, to observe how the opinions of men fluctuate as they are affected by their passions or their interest. One party extols the Reformation, and applauds the reformers as the friends of liberty, civil and religious. Another regrets the ruin of buildings till then deemed sacred, and the dilapidation of church revenues. With the latter, the reformers were vile enthusiasts, hypocrites, and fanatics, men of no principle, who did a vast deal of mischief. Much mischief as they certainly did, they are still blamed for more; for though Dunfermline, Haddington, Melrose, Dryburgh, &c. are well known to have been destroyed by the English; yet still "it was John Knox's doing." But instead of wasting time by endeavouring to settle a

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While he, in thunder rag'd, and shook the throne.
There, on the left, observe that rising ground,
The house now ras'd, where pierc'd by impious hands
With num'rous wounds, the best of sov'reigns fell *;
One wicked uncle's hands escap'd in vain;—
In vain, a nation's wealth his ransom pays;—
In vain, the Graces and the Virtues join,
His person graceful, and his soul sublime,
With worth and rare endowments to adorn:—
Of loyal heart, and as a Douglas firm,
In vain, the bravest of her sex oppos'd
The daring band, by treason prompted on;
Her arm, in vain the narrow passage barr'd;—
No bar their fury brooks;—they force their way;—
The traitors fell nor God nor man revere.
Accursed band! In vain, his pious queen
Her life expos'd, to ward the murd'ring steel,
From his lov'd bosom, than her life more dear.
For beauty, virtue, majesty are vain,
To wild Ambition's lawless force oppos'd.
Yet Vengeance sleeps not:—tho' unseen, she marks
Of mad presumptuous man, the guilty deeds,
Nor quits, though seeming slow, his flying steps:
He flies in vain; nor, from her awful power,
Can darkness shield him in the silent grave.' p. 96.

Dr. Cririe is not distinguished for *originality* of thought or of imagery; yet this example of *general* description will not appear discreditable to his feelings or his talents:—

speculative dispute, one fact speaks loudly in favour of Knox, and even in favour of the moderation of the times in which he lived, barbarous and savage as we may be taught to think them; that, except in the case of cardinal Beatoun, there was not, by Knox and his party, one drop of blood spilt, either under form of law, or by the violence of the mob. How unlike what has lately taken place in a neighbouring kingdom, in an age that boasts of the illumination of philosophy, and in a country the most civilized of any in Europe!'

'* Mr. Pennant, to whom the reader is referred for a more particular account of Perth, says, "One church, which belonged to a monastery, is very ancient; not a vestige of the monastery is now to be seen. Its scite is pointed out upon a ridge of rising ground, at the north end of the town. It was founded by James I., that most amiable and accomplished prince, the ornament of his age; whose virtues were the cause of his death, being barbarously murdered in his bed-chamber in this monastery, which he had founded and endowed, and to which he had retired as to a place of safety. A lady of the name of Douglas, who attended the queen, with great firmness and presence of mind, applying her arm as a bar to shut the door of the room, had it broken in attempting to obstruct the entrance of those armed ruffians, who perpetrated the inhuman deed at the instigation of the earl of Athol, the king's uncle. The queen, endeavouring to defend him, received two deep wounds: the king himself no fewer than twenty-three. This tragical event took place 21st February, 1436, in the 44th year of his age, and 13th of his reign.

'There is a beautiful picture of this prince, playing on the harp, with his queen, and a select party of his court, listening to the music, by Graham, historical painter, London. The figures in this picture are all the size of life.'

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'What countless sweets kind Nature spreads around!
To glad the human heart, attun'd to hear
The music of the grove, the falling stream;
The sighing breeze, or loud resounding main:—
To view the changeful sky; the grateful change
Of e'en and morn, of seasons as they roll;—
The cultivated plain, the mountain wild,
The mist slow creeping round its rocky brow,
Or level, resting in the humble vale,
Illumin'd by the sun; while rocks and trees,
On hills and mountains rais'd in purer air,
Enjoy a bright unclouded sky serene.—
The waving wood and winding river full,—
The moss grown rock, or verdant swelling mound.—
Old Ocean wide, with heaving billows swell'd,
And ships swift wafted o'er his yielding waves;
Cities, and towns, and villas rise to view:—
Bright is the gold that gilds the rising morn,
The purple rich that skirts the ev'ning sky,
The full orb'd moon seen thro' the branchy trees,
Her silver beams swift glancing on the lake:
Vast the blue vault with all its glory grac'd:—
From Zembla old, to Zealand's distant shores;
From California eastward to Cathay;
The vari'd views of Nature charm the soul,
Augment her bliss, and raise her thoughts to God.'

P. 103.

To the poem of 'Loch-Catharine (or *Kettrin*),' is prefixed a tablet, in prose, of its peculiarly romantic features of beauty and sublimity, well pourtrayed by Dr. James Robertson, and originally offered among the contributions to the eleventh volume of the Statistical Account of Scotland.

Aided by the machinery of a simple love-story—after describing primæval manners on the banks of this sequestered lake—the poet, indulging his melancholy, compares the ancient and present condition of its inhabitants and scenery.

'No noble aim excites, exalts, refines;
E'en arms, degen'rate, save in self-defence,
For gain are now a servile trade become;
And Science fair, from sordid views of wealth,
Pursu'd, less lovely seems. How chang'd the scene,
From that of antient times! The forests old,
That waving veil'd each mountain top, and fill'd
Each darksome glen;—those forests all are fled.—
A shelter and a shade, in former times,
For bird or beast their spreading branches form'd.—
Their scanty remnants still may fringe the lake,
Or skirt the winding vale:—some scatter'd shrubs,
With leafy verdure stud the mountain's brow;

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But all that waving night of ampler shade,
Coeval with the mountain's self, hath fled,
And left expos'd the bleak and barren heath,
Depriv'd of all its woods: and hence impair'd,
In number, much, its living tribes appear:
The beaver, once a native of the soil,—
Ingenious artist, hardly known by name,
Of gentle manners, thou hast bid farewel
To Caledonia's lakes and waving woods!
The capercailly since hath also fail'd,
And who can tell what tribes have been forgot?
The deer, their antient haunts, have mostly fled,
And lonely seems the dreary lifeless waste.' P. 214.

Our favourable extracts must at length terminate with a striking poetical circumstance:

'Beneath the covert of its leafy woods,
Of some fair lake, young Tranor reach'd the shore;
Bounded on either hand, he stood confin'd,
'Twixt furious torrents, whose incessant roar,
His ear assail'd: these passage quite deny'd.
Long while, involv'd in thought, here Tranon stood,
Beneath the covert of an aged oak;
Then solitary sat, and ey'd the flash,
That, frequent, gleam'd along the level line
Of waters spreading in the lake below.' P. 205.

We have now completed our slight but undistorted outline of the abilities and versification of Dr. Cririe. Many passages alike respectable may be discovered. Milton, Thomson, Akenside, Mason, and De Lille, have been studied with advantage. To the fascinating descriptions of *these* acknowledged *masters*, who select from nature at large, and finish their subjects with Virgilian taste and accuracy, the sketches of a *tourist* cannot be candidly opposed. Scotland displays objects of sublimity, which might arrest the flight of the *boldest* genius.

Among his faults, Dr. Cririe, although the construction of his verse is not usually vulgar, has admitted, apparently with design, but assuredly without effect, occasional *meanness* of *expression*, and an inanimate *enumeration of names*, ill according with metrical elegance. Two instances, taken at hazard, will support our assertion:—

'To thy stupendous size, *what's* Derwent Lake?
What all the lakes of Cumberland to thee,
With those that grace her sister county join'd?
Those pretty ponds, let others flock to view.' P. 108.

———'Loch-Long, Cumbray, and Clyde,
Are near at hand; Gourock and Greenock seen
Across the flood; Port Glasgow, Renfrew old;
Glasgow afar, its smoke and gilded spires,
Scarce break the level horizontal line.

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Nearer, Dumbarton's wond'rous rock and hills,
Dumbuck, Dunfin, and, 'mid the tide, Ardmore.
Nor let me here at hand the lake forget,
Gair Loch, with all its beauteous shores and woods,
The noble seat of Ardincaple fair,
Which vies with great Rosneath, already high,
And rising still in beauty and renown.' P. 102.

In page 89, line 13, is an unpardonable imperfection of measure, unless this error also can be attributed to a desire of pleasing by *variety*.

We scarcely blame the patriotic NATIONALITY of Dr. Cririe; but we can unreluctantly applaud the eulogium on his Caledonian *heroes*.

'Here spreads a desart, desolate and wild;—
Not wilder aught the formidable pass;—
That pass, ere-while, the utmost limit deem'd
Of habitable earth *; yet to such wilds
Old Scotia owes, unstain'd, her high renown,
For vigour, valour, hardihood in war;
Virtue, with manly independence, join'd,
And all that tends, amid the deadly strife,
To raise, to highest rank, and deathless fame,
Her daring, dauntless, and intrepid sons.
Hail, land of heroes! Scotland's Genius, hail!
Long may such wreaths unfading bind thy brows.' P. 75.

We cannot, however, suppress the momentary smiles which have been raised by the learned *confidence* of a Scottish doctor BROADLY asserting the superior *purity* of his BROAD SCOTCH to our MODERN—*perhaps*, MORE REFINED—ENGLISH; and ingeniously metamorphosing our own venerable *Anti-Scot*, Dr. Johnson, into an advocate for '*Trans-Tweedish*' diction!

The speculation is new and amusing. Cæsar found in Britain at least two languages; *Celtic* in the mountainous region, and *German* in other districts. After the Roman invasion, the *Celts* retired to Cornwall, Wales, Ireland, and the western highlands of Scotland. Hence their language has been transmitted to their descendents—'a valuable monument of antiquity.'

Dr. Cririe proceeds:—

'But leaving it, for the present, we may turn our attention to its more fortunate rival, which is daily gaining ground, and threatens to deprive it of existence.

'This more modern language, as it may be reckoned, in its improved state, being a mixture of Belgic, Roman, Saxon, French, Greek, Dutch, Spanish, and Italian, has had the fortune, in these late times, from political arrangements, to be divided into two branches; one of these is known by the name of the English lan-

'* In the last rebellion, a body of Hessians, having been detached into the north of Scotland, made a full pause at the formidable defile of Killicrankie, refusing to march further. It appeared to them the *ne plus ultra* of habitable country; but it is not wilder than this.'

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guage, or Anglo-Saxon; the other Scoto-Saxon, or Broad Scotch, commonly supposed to be a vulgar dialect, and a corruption of the former: with what justice and propriety this supposition is supported, we shall next proceed to enquire.

'But here, perhaps, we may have occasion to bespeak that candour and impartiality which ought ever to distinguish the lover of truth; since the national antipathy, excited by mutual injuries, between two rival states, now happily united, has not yet so far subsided, but that many south of the Tweed, having numbers on their side, and a greater proportion of national wealth, think the custom of their part of the country entitled to give law to language; and that every thing north of the Tweed, which does not coincide with their idioms and modes of expression, ought to be proscribed as barbarous. The language of the inhabitants, however, in both parts of the island, will go a great way to prove their common origin and natural affinity.

'That the Scottish dialect is not a corruption of English, any one may satisfy himself by looking into Dr. Johnson's Dictionary for the origin of any word derived from the Saxon, where he will find the Saxon word to be the same as that in general use in Scotland at the present day. As to the merit of this dialect, we may again appeal to the same learned doctor, who has never been accused of partiality in favour of any thing belonging to the northern part of the United Kingdom. "From the authors," says he, "which rose in the time of Elizabeth, a speech might be formed, adequate to all the purposes of use and elegance." Now let any one compare the Scotch and English writers in the time of queen Elizabeth, and say which approaches nearest to the present standard.

'When one attentively considers the premises, the conclusion to be drawn is this, that the Scottish dialect retains more of the purity of the Saxon original: that the modern English has deviated more widely from the standard; or, if they will rather have it so, has improved upon the original, which Dr. Johnson has pronounced to be unnecessary. But from this change or improvement, Englishmen, at present, are at a loss to understand what their best authors formerly wrote: hence that farrago of notes upon Shakespear, whose language is still familiar to a Scotchman's ear; who cannot help smiling at erudition, mistaking what is plain and simple, and wasting learned labour in explaining what is familiar to every peasant in this part of the island.' P. 301.

'The Doric dialect, as it may be called, distinguished by its broad *au*, still prevailed north of the Tweed. This *au* is not found so broad in Germany, at present, and seems more slender north of the Tay.' P. 303.

The dissertation concludes with a maxim which neither the *example* of Dr. Johnson, nor the *taste* of our readers, will, we imagine, authorise.

'Whoever wishes to be master of the English language, in its greatest purity and perfection, ought to study the BROAD

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Scotch, the old English, and the German language in its different dialects.' p. 305.

Led astray by the learned doctor, we have detained our readers too long in the Highlands. We return to close our labours by a remark on the *engravings* which adorn these poems. Although deficient in some respects, they are really *decorations;* and not, as is usual in similar publications, *deformities.* Mr. W. Byrne is the engraver: the subjects, which are romantic and interesting, are taken from views in crayons executed by Mr. G. Walker, of Edinburgh, of which an ample description is given in a *List of the Prints.* We observed in these plates a middle tint often *too* predominant; and the front ground, leafing, and subordinate parts, occasionally spiritless, neglected, or incorrectly delineated.

Art. V.—*Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. Third Edition,* 12*mo.* 2*s.* 6*d. sewed.* Vernor *and* Hood. 1803.

Art. VI.—*Six Letters to Granville Sharp, Esq. respecting his "Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament."* 8*vo.* 4*s.* 6*d. sewed,* Rivingtons. 1802.

IN the former of these tracts, a veteran in the cause of benevolence and piety claims our attention to an important principle of scriptural interpretation. His rules on the use of the Greek article ὁ and copulative καὶ are six in number; but, of these, the first is of much more consequence than any of the rest; which, indeed, are only subsidiary to it, and illustrative of the position there laid down. This position (which it is Mr. Sharp's main object to establish and apply) is to the following import:—

'When two personal nouns, of the same case, are connected by the copulative καὶ, if the former has the definitive article, and the latter has not, they both relate to the same person.'

That our readers may form a more correct notion of the nature and importance of the object thus undertaken by Mr. Sharp, and maintained and pursued by his friends, it may be proper to give a brief statement of some previous historical particulars.

Beza, it should seem, was the earliest commentator who laid down, with any remarkable degree of strength and precision,

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a principle similar to that which is here asserted by Mr. Sharp. The language, too, of Beza on the subject is more precise and express, and his application of the rule to the interpretation of the New Testament is more extensive, than that of any writer (unless we except the late learned Mr. Hawtrey) from his own time, till the date of Mr. Sharp's publication. The subject, however, was far from being fully pursued and treated at large by Beza: nor did any one at that time rise up to supply his deficiencies. We cannot help expressing our persuasion, that, had the same strenuous efforts then been made which at present demand our attention, much evil would have been avoided, and the controversy respecting the truth of the principle referred to would have been long ago decided.

The Paraphrase and Annotations of Erasmus were published a considerable time before the Commentary of Beza. It appears from them, that the principle alluded to was not entirely unknown to that distinguished scholar. In his note on Titus, ii. 13. (the place to which we refer), he writes, however, in a very unsettled style. He first affirms, that the words in question (του μεγαλου Θεου και σωτηρος ἡμων) will bear to be interpreted, either of two persons, or of one only; then interprets them of two (endeavouring to obviate an objection by a very far-fetched remark on the word επιφανεια, which, though little worthy of notice, Macknight has adopted); and next impugns his own decision, by saying, 'Quanquam *omissus articulus* in libris Græcis facit nonnihil pro diversâ sententiâ. Evidentius distinxisset personas, si dixisset και ΤΟΥ σωτηρος.' It is plain, however, to which side the hesitating critic was more inclined.

The sentiments of Erasmus, however weakly supported by his arguments, seem to have had greater weight with his contemporaries and immediate followers, than the opposite principles and opinions of Beza. Bullinger apparently admits (or at least denies very faintly) an ambiguity in the expression. 'Non enim,' says he, 'hic audio ambiguitatem Græcanici sermonis allegantes, ne Arianos præsentibus urgeamus. Nam *ut verba maxime sint ambigua*, ipsa tamen res cogit illa ad Christum referri.'

Calvin expressly states the phrase to be ambiguous. 'Porro dubium est, conjunctimne hæc legenda sint *Christi Magni Dei* et *Servatoris*, an vero de Patre et Filio disjunctim.' Thus the faintness and want of resolution and confidence among its friends, and the superior activity and address of the adversaries of Mr. Sharp's principle, gave the opposite interpretation an opportunity to take deep root in the early publications, the religious treatises, versions of the Scriptures, &c. immediately succeeding the Reformation.

After a considerable time, however, and when the knowledge

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of the Greek language was become more general and extensive, there were not wanted, occasionally, learned men who wished to restore the interpretation asserted and demanded by Beza.

Among these, to speak only of our own countrymen, we might mention the respectable authorities of archbishop Tillotson (Serm. 184.), doctors Hammond, Whitby, and several of the commentators; Dr. Waterland, in his sixth Sermon at Lady Moyer's Lecture; Mr. Jones, in his Tract on the Trinity; and still more lately, Mr. Hawtrey, in his Appeal to the New Testament in proof of the Divinity of the Son of God, who has laid down the rule at considerable length, and applied it in a manner and for purposes very similar to those of Mr. Sharp.

It does not, however, seem that very much was gained by all this, or any deep and lasting impression made on the public mind. The principle was applied only incidentally, seldom to more than one or two texts, chiefly indeed to one only (Tit. ii. 13.): it was not employed at all till the stress of the occasion might seem to require it; nor even then did the advocates of the principle speak with that confidence which might reasonably have been expected; and the more reasonably, since all this while the rule and interpretation met every now and then with very explicit, laconic, and spirited adversaries.

The 'omissus articulus,' which, as we have seen, excited some perplexity in the mind of Erasmus, occasions to Grotius very little trouble. 'Qui putant ΤΟΥ σωτηρος dici debuisse, si hæc distinxisset Apostolus, nôrint in his libris τα αρθρα sæpe poni ubi opus non est, et sæpe omitti ubi ex usu ponerentur.' We might refer also to Wetstein, Dr. Clarke, Dr. Benson, &c. as expressing an opinion similar to that of Grotius, with equal confidence of asseveration, and equal deficiency of examples and argument, were we not unwilling to anticipate the observations we shall be called upon to make hereafter.

But, besides the *positive* judgements of these and other learned men against that canon of criticism which it is the aim of the tracts now before us to establish, we must not neglect to mention, that there has been a very frequent *silence*, respecting both the principle and its conclusions, upon many occasions where we might have expected to find them employed, had there been no latent distrust of their truth. It is remarkable, for instance, that not one of those texts which we are now called upon to interpret as testimonies to the Divinity of our Saviour, is cited or referred to for that purpose in bishop Pearson's excellent Exposition of the Creed; though, in the second article, he is naturally led to enter at large into the proof of that fundamental doctrine. We may observe the same of archbishop Secker's exposition of the same article in his Lectures on the Catechism: and that one text only (Titus ii. 13.) is slightly referred

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to by Dr. Barrow, in his Sermons on the Creed, a work similar in design, and in excellence inferior only, to that of bishop Pearson.

Again, our expositors on the Second Article of the Church of England have evidently been very sparing and fearful of appealing to the texts in question for the establishment of the doctrine which is there asserted. We find no reference to any one of them in the extensive commentaries of bishop Beveridge, Dr. Nicholls, and Dr. Hey: and one only (Titus ii. 13.) is adopted by bishop Burnet and the present learned bishop of Lincoln; and that, too, in a transient way, and without any mention of the principle of their interpretation.

To this open and declared opposition of adversaries, and to the silence of its friends, we might add, that several writers, after making use of this principle and its dependent interpretations, seem, notwithstanding, to leave the question ultimately as a matter on which no great reliance could be reposed. Thus, Salomon Glassius, after asserting an interpretation of Jude 4. Titus ii. 13. 2 Peter i. 1. and Ephes. v. 5. similar to that of Mr. Sharp, thus proceeds: 'Addendum tamen non esse καθολου hanc observationem, quod, si duo conjunguntur, quorum prius cum articulo, posterius sine articulo ponitur, de eodem subjecto illa loquantur. Contrarium enim ex Matth. xxi. 12. Marc. ii. 15. Luc. xix. 45. apparet; ubi οι πωλουντες και αγοραζοντες conjunguntur, quorum illud articulum habet, hoc vero non: et tamen alii *vendentes* alii *ementes* intelliguntur. Ex quo patet, non esse validissima, quæ ex articulorum emphasi desumuntur pro articulis fidei comprobandis, neque res tanti momenti esse huic unico probationum generi committendas; cum longe solidiora suppetant veritatis fundamenta.' (Philolog. Sacra. lib. 3. tractat. 2. canon 1.)

It seems, therefore, that, from the contending *opinions* (for so, rather than *arguments*, they should be called) which we have enumerated, the prevalent feeling in the public mind has been that of an unsteadiness and uncertainty, such as appears in the above extract from Glassius. There is, in general, something very defective and unsatisfactory even in those places where the principle in question is asserted and appealed to. The greater part of writers, however, seem to have been inclined to abstain from using it, lest they should be thought to claim more than they could establish a title to, and lest they should give offence to their *dissenting* brethren.

Mr. Sharp, however, has not been deterred by any of these apprehensions. Being fully persuaded of the universality and truth of his principles, he rejects, as groundless, and wholly devoid of all proof and testimony, the pretended ambiguity in the forms of expression animadverted upon; and challenges the opponents of his theory to produce their evidence against it, in a

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much louder and more confident tone than has ever yet been adopted on the same occasion.

The historical remarks which we have made, will lead our readers naturally to some important observations.

We may observe, then, how exceedingly desirable it is that the dispute, which is here revived, should at length, if possible, be finally decided. It is mortifying to find writers of undoubted integrity and learning differing among themselves, and taking opposite sides, as they have done in the present question for some centuries, without the matter having once been regularly argued, and submitted to the trial of testimony and evidence. The present subject, also, is plainly connected with circumstances of peculiar delicacy and importance.

Again, it is obvious that the inquiry ought to be conducted with seriousness and care. Let neither side take the matter for granted, as already settled. In fact, no question of equal importance appears to us ever to have been so imperfectly and inadequately discussed. Even if the decision could with propriety be referred to authorities, the authorities are divided; and if one party can claim the voices of Grotius, Clarke, and Wetstein, let them remember that the other is supported by Tillotson, Whitby, and Waterland.

It is not, however, to what has been done before, that we would direct the public attention. On the contrary, we have frankly avowed our persuasion, that very little has hitherto been effected. It is from the tracts now before us that we hope to see such discussions originate, as may decide an argument long unsettled. Should the event correspond with the theory and wishes of Mr. Sharp, his name will deserve to rank with the highest benefactors to the cause of scriptural interpretation; and if not, he will, however, have rendered a material service in bringing forward a fair investigation and ultimate subversion of an erroneous notion.

We come now to a nearer view of the publications at present under our consideration.

Of the examples annexed by Mr. Sharp to his first rule, one is rendered ambiguous by a various reading; but the rest, five-and-twenty in number, are clear and indisputable, and constitute a body of evidence which cannot fail to make a strong impression on the impartial inquirer: and indeed our own observations have satisfied us that this rule (subject, however, to certain modifications which Mr. Sharp has specified) is invariably observed by the writers of the New Testament.

Mr. Sharp's appropriate merit, then, in this tract, is not that of an original discoverer, but of one who, by a manly and honourable appeal to the observation and inquiries of theological students, has counteracted the undue deference which had been paid to the authority of some distinguished writers; and has

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invited the public to decide upon his proposition, not by careless assent or contemptuous rejection, but by the test of criticism and of evidence, by the idiom and analogy of the Greek language. It may be doubted, however, whether, from the nature and difficulty of this argument, much could have been effected by it, when operating by its own unassisted strength. It is difficult to speak without hesitation and doubt respecting any asserted universal idiom and property of language. This difficulty would also be increased in the present instance by several unfavourable circumstances; its intimate connexion with old and perpetually-repeated associations, great authorities, and important theological inferences. We shall see, however, that other materials, and an additional argument of somewhat greater simplicity and easier application, has already been furnished by the writer of the 'Six Letters.'

We cannot avoid repeating here our uniform and earnest wishes, that the canons of legitimate controversy were more scrupulously attended to, and not violated, as, to our deep regret, they continually are, by the mutual and intemperate censures of contending parties. Even Mr. Sharp's known and eminent benevolence has not restrained him from occasionally indulging the language of harsh rebuke, which, however deserved, is seldom profitable.

The author of the 'Six Letters to Granville Sharp, Esquire, respecting his Remarks on the Uses of the definitive Article,' next claims our attention: and we experience peculiar pleasure in paying our respects to a writer, whose industry, sagacity, and candour, have rarely been exceeded.

The first letter is principally occupied in stating the proper object of those which succeed it. The author has given an interesting account of his feelings on first perusing Mr. Sharp's pamphlet, and of those successive reflexions and researches which terminated in the resolution to lay before the public his very extensive collections. The following passage is a characteristic specimen of the writer's disposition and design.

'I considered that your rule had *once* at least before been laid down (though less explicitly), and nevertheless the memory of such a circumstance is almost entirely forgotten. It would be inexcuseable that it should pass by a second time into oblivion, without having undergone the trial of a thorough investigation.—May not these collections have their value in that investigation?—At any rate they may serve to attract the notice of a few towards the subject, or they may call forth an abler hand to the work; and I should be satisfied if in any way they might contribute to the putting an end to so long a period of uncertainty.'

Conceiving that our readers may be desirous to know what are this writer's own sentiments respecting Mr. Sharp's rule,

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we violate the regular order of our examination, to lay before them a short extract from the fifth of these letters.

'I believe, that, exclusively of the few passages where you wish to reform the common version—(I am willing to exclude them, as *yet*, in debate)—but, I say, exclusively of *them*, I fully believe, that there is no one exception to your first rule in the whole New Testament: and the assertion might be extended *infinitely* further.'

This is, indeed, a strong assertion; and since it is followed by others equally strong; and since the silence of the learned world, with regard to affirmations so positive and so important, cannot be interpreted otherwise than as an acquiescence in them; it becomes the obvious and sacred duty of the proficients in Greek literature to communicate every exception (should any such occur) which their reading and observation can supply.

There being two methods of ascertaining the meaning of any controverted passages of a foreign or dead language; first, general reasonings, if any such be applicable, respecting the idiom and structure of the language in question; and secondly, the knowledge, if we can arrive at it, of the way in which the disputed passages were understood and interpreted by those to whom the language was vernacular; and Mr. Sharp having pre-occupied the former, Mr. Wordsworth, the author of these letters, has chosen for his own department of research the works of the fathers, naturally expecting there to meet with at least some of those texts, the translation of which Mr. Sharp calls in question, cited and explained; not, indeed, as instances of any particular rule, but expounded by them naturally, as men would understand any other form of expression in their native language. And he justly infers—

'If Mr. Sharp's rule be true, then will the interpretation of those texts be invariably in the same sense in which he understands them; unless, indeed, it should appear that some change in later times took place in the use of the article.'

The second letter is occupied in stating the interpretations of Ephesians, v. 5. (Mr. Sharp's second example.) The observations which here occur respecting the testimony of the spurious and genuine Ambrose—the authority of Jerome, Faustinus, and Alcuino, as a counterbalance to those among the Latin fathers who interpret the text agreeably to our common English version—and respecting the comparative weight of the Greek and Latin writers in the present question—though judicious and valuable, are too long for insertion, and too much compressed to admit of abridgement. The reasonings on these topics terminate in the following result:—

'To us, therefore, the question becomes this: Shall we take the

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explanation of a Greek passage from Greeks, or prefer from Latin writers, not the explanation of the Greek, but of a translation of it into their own language; which translation, though capable of *both* meanings, and so originally not a false translation, would much more naturally lead men to that sense which is contradictory of the common Grecian idiom, and the uniform voice of Grecian interpreters?

'I fancy, sir, in fine, we may safely conclude, that our English translation of this verse we have inherited solely from the Latin text, and from the Latin interpreters.'

On Mr. Sharp's third example (2 Thess. i. 12.), Mr. Wordsworth has so *few* references, as not to produce more than one quotation, exclusive of those derived from the regular commentators, and so *indeterminate*, that not one of them is decisive either way with respect to the required interpretation. But for this deficiency we were in some measure consoled by the following note on his fourth letter (which is concerned with Mr. Sharp's fourth and fifth examples). After producing twenty-six passages where the form ὁ Θεος και κυριος is uniformly understood of one person, he has this note:—

'It is obvious to remark, that the weight of these passages, whatever it be, belongs equally to our preceding letter. They must be considered, therefore, as transcribed, in some degree, for its sake. Also the evidence which came before us upon (2 Thess. i. 12.) the subject of that letter, whichever way it may have appeared to incline, is plainly to be taken into the account here.'

We recommend the fourth letter to particular attention, as exhibiting an instance of the writer's honourable regard to impartiality and truth, in producing fairly and fully the only exceptions which he has found to Mr. Sharp's theory. The difficulty attendant on these exceptions he has certainly diminished, though he professes inability to furnish a satisfactory solution. Had all who have engaged in similar inquiries equally disdained the artifices of garbling or concealing evidence, the investigator of truth would have been spared some of the principal obstructions to his success.

The fifth letter traces the interpretations from time to time given of Titus ii. 13. through a period of nearly a thousand years, and accumulates such a mass of evidence in favour of Mr. Sharp's version—'the glorious appearing of our great God and Saviour Jesus Christ'—that the impartial reader will find himself little disposed to dissent from Mr. Wordsworth's surprise and regret, 'that our English translators should have deprived us of that interpretation which was the only one ever preached in all the ancient churches.'

In this letter, Grotius and Erasmus, as also doctors Clarke and Benson, are brought forward as impugners of that interpreta-

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tion for which Mr. Sharp contends. Of Dr. Benson, whose whole note on the text in question is founded on a direct *petitio principii*, we shall only say, *requiescat in pace*. 'Neminis enim' (if an illustrious critic, θεοφιν μητωρ αταλαντος, will pardon our borrowing his expressions) 'existimationem lædere constituimus, nisi

'*Præclarorum hominum, ac primorum, signiferúmque.*'

Directed by Dr. Clarke's reference to his Commentary on forty select Texts in Answer to Mr. Nelson, we sought there, but in vain, for satisfaction: and the fruit of our researches was a mortifying conviction of human frailty; an additional instance of what flimsy reasoning will satisfy a mind previously biassed by attachment to a system; an additional proof (if Waterland's cogent arguments against Dr. Clarke had been insufficient) how little that man can be relied on as a sound interpreter of the fathers and of Scripture, who, 'spoiled by philosophy and vain deceit,' has suffered his metaphysics to vitiate his theology.

Of Erasmus, we have already spoken; and shall only add, that not all our reverence for his virtues and acquirements can induce us to consider him as justifiable in laying such stress on the authority of the Pseudo-Ambrosius, 'cujus tamen commentariis' (we employ the words of Beza) 'multa passim adulterina et barbara inferta esse, *quum alibi conqueratur*, hîc sane manifeste ex stylo ipso factum esse apparet.'

Our estimate of the consideration due to Grotius in this question, we are willing to express by subscribing to what Dr. Mill observes on Rom. ix. 5.:

'Grotianas in locum annotationes minus moror, tumultuario nempe (quod et reliquæ in epistolas notæ) congestas, quæque non receperant ultimam manum; ut proinde quodnam fuerit in hac re viri maximi judicium, ex iis colligere non liceat.'

The sixth letter is concerned with Mr. Sharp's two last examples. The writer has not here been able to collect much evidence; yet he has made ample amends for the deficiency, by presenting us with a series of citations from different Greek writers (from Clemens Romanus down to Germanus Patriarcha), in which forms of expression, the same with, or closely resembling, those in Mr. Sharp's examples, are used invariably in the sense which Mr. Sharp maintains.

Of these valuable letters (for such, notwithstanding an occasional obscurity and harshness in the style, we sincerely esteem them) we must now take leave. The public owes the writer of them no common obligation for his indefatigable industry and sagacious candour; and we earnestly hope that his labours may promote a full discussion and ultimate decision of that question which he has investigated so carefully and so well.

(To be continued, with Remarks on Mr. Blunt's Letters.)

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ART. VII.—*Commentaries on Classical Learning, by the Rev. D. H. Urquhart, M. A. &c.* 8vo. 7s. *Boards.* Cadell *and* Davies. 1803.

THERE cannot be a more pleasing occupation, than to compare the impressions of the school-boy with the judgements of the man concerning those Roman and Greek writers who form the elementary books of European education. Our delight in Shakspeare and Milton connects us by sympathy with our countrymen; our predilection for Homer and Virgil, with the educated public of the world. It is of great importance to the facilitation of human intercourse, to the consentaneity of general opinion, and to the constriction of intellectual attachments, that a few writers should, by universal agreement, be universally read; that the brighter allusions of their fancy, the keener expressions of their feeling, the bolder inferences of their reason, and the main outline of their moral ideas, should be a stock of information common to the whole refined public. There is thus a road to the heads and hearts of the excellent everywhere; an eloquence of the world, which domesticates in all places the stranger who can exert it; which is heard from any place to the utmost confines of civilised society; which elevates the citizen into the patriot, and expands the patriot into the cosmopolite. The fewer there are of these universal classics, the more convenient, because so much the less preparatory labour is essential to all the literati. But, if the study of the selecter classics were entirely to be laid aside, the ruling minds of each nation could produce little effect in any other community. Each country would gradually insulate itself within the sphere of its own productions, and of its innate bigotries. Careless of foreign opinion, it would observe justice, at most, toward foreign inhabitants. The barbarous mistrust of robbers and pirates would supercede the allurements of reciprocal commerce, and the obligations of international law. It is useful, therefore, as well as pleasing, to recall frequently to the general attention the literary heroes of Rome and Greece—those ever-burning lamps of the temple of humanised society.

This has lately been done much at large, but with scanty originality, by M. Laharpe. Of his extensive work, the volume before us is not an abstract, but in some degree a consequence. Where personal perusal had not dictated a peculiar sentiment, that of Laharpe frequently appears in the commentaries before us. They are drawn up with neatness, with perspicuity, with elegance; but the degree of abbreviation observed, has rendered necessary the partial omission of what is most valuable in Laharpe's lectures—his more specific and detailed criticisms on the Greek drama. The unborrowed remarks, which are numerous, display a very cultivated and accomplished mind. Were we

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finding fault with this convenient manual, we should be for attacking it on the ground of a certain levelling spirit in taste, which does not lift high enough above the crowd the strong minds of literature, and which can indicate the flaws of a Homer with the same degree of tame patience with which it analyses the trash of a Hesiod. Yet Demosthenes is characterised with some spirit, and Pindar dissected with some courage: Horace is flattered, and Lucan depreciated.

Let us transcribe the sketch of Plautus: he is a writer distinguished for his raciness; the flavour of the soil everywhere savours his idiomatic dialect, his domestic allusions, his autochthonous characters. The fortunes of his reputation are likely to resemble those of certain English writers, whom we rank, and justly, very high; but who have sacrificed too much to the genius of the place, to be received as European classics.

'About two hundred and twenty years before the Christian æra, Plautus was born at Sarsina in Umbria. No certain tradition of his family has reached us; but vague accounts of his failure in trade, and a consequent application to the most servile offices, have been attested and contradicted by different authors.

'That he was poor, from whatever cause, there seems to be no doubt; but his poverty was probably a stimulant to his genius, though it might be an enemy to the correctness of his writings.

'He wrote twenty-five comedies, of which we are in possession of nineteen. His death happened about one hundred and eighty years before Christ, on which occasion his countryman Varro inscribed an epitaph on his tomb, of which the following translation may convey an imperfect idea:

> 'The comic Muse laments her Plautus dead;
> Deserted theatres show Genius fled;
> Mirth, Sport, and Joke, and Poetry bemoan,
> And echoing myriads join their plaintive tone.'

'He who is unwilling to decide for himself on the merits of Plautus, will probably be perplexed by the varying sentiments of critics. He will be told by some that his uniformity is such as always to have the same personages in the drama. There is always a young courtezan, an old person who sells her, a young man who buys her, and who makes use of a knavish valet to extort money from his father; a parasite of the vilest kind, ready to do any thing for his patron who feeds him; a braggadocio soldier, whose extravagant boasting and ribaldry have served as a model for the Copper Captains of our old comedy. To these censures he will find it added, that the style and dialogues are tasteless; that the wit is buffoonery of the lowest sort; that he was ignorant of that species of gaiety which ought to reign in comedy, and of the pleasantry properly belonging to the theatre; that these should arise naturally from the character and situation of the actor, and be conformed to them exactly; that his dialogues are long narrations, interspersed with tedious soliloquies; that his actors come in and go out without a reason; that persons who are in a great hurry continue upon

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the stage a full quarter of an hour; and that he introduces the lowest prostitutes with the most vulgar and indecent language and manners.

'The admirers of Plautus declare him to have a fertility of invention never equalled by any writer before or since his time, together with an unrivalled judgment in the choice and conduct of his fable; that his characters are drawn from nature; and that the richest vein of ease runs through all his works; the perusal of which is accompanied not with calm satisfaction but with infinite delight.

'When we are considering these opposite opinions, we ought to recollect that Plautus had not only a great reputation in his own time, but preserved it beyond the Augustan age. Varro says, if the Muses had spoken Latin, it would have been in the language of Plautus. Cicero and Quintilian each afford him a high encomium, notwithstanding Terence had already written. They particularly commend his knowledge of the Latin tongue, although he wrote before the language had arrived at perfection; and the former says, that his wit is elegant, urbane, ingenious, and facetious. Horace, indeed, says, "We have admired the verses and the jests of Plautus with a complaisance which may be denominated folly." But for five hundred years Plautus was a favourite at Rome, although the language had become more polished and correct, and criticism and polite literature had made rapid strides. He must be confessed to have a fund of comic humour and gaiety; and that his imitator, Molière, owes much of the approbation he has received to the original from which he drew his characters. In ancient comedy where shall we find more entertainment than in the Amphitryon and the Menæchmi?

'Some apology may be made for the defects of Plautus, arising from the taste of the times in which he wrote. If his wit be often false, it was relished because it was the fashion of his day. A better taste in the public would have produced an exuberance of finer wit in him.

'It was not allowed to comic writers to represent on the stage any mistresses but courtezans: the delicacy of true love therefore could not be exhibited by the writers of the drama. If Plautus was careless, and poor and mercenary, the vivacity of his genius counterbalances these defects. All the business and bustle of comedy are to be found in his scenes. Variety too belongs to him, for the incidents are equally numerous and pleasant.

'He has also adapted his plays to theatrical representation; and in that respect he carries away the prize from the elegant friend of Scipio.

'Such is the language of those who are admirers of Plautus; and if on a perusal of this author we are induced to think that it is the language rather of panegyric than of truth, let us not forget the thunder of applauding theatres which always attended the representation of his plays.

'The general praise of his contemporaries, seconded by that of several succeeding ages of learning and of taste, is surely sufficient to disparage all the strictures of modern criticism.

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'If it be true that his jests are rough, and that his wit in general is coarse, bearing a similitude to the old comedy at Athens, it must be confessed that, more than any other comic writer, he has consulted his own genius; and that his strength and spirit are such as to attract and gratify the attention of every reader who is not of a disposition more than commonly fastidious.' P. 299.

As the characters of Simonides and Anacreon contain some original poetry, they are no doubt unborrowed in other respects.

'Simonides, a celebrated poet of Cos, was born about five hundred and thirty-seven years before Christ, and lived in the court of Hipparchus the Athenian tyrant. He wrote elegies, epigrams, and dramatical pieces, esteemed for their sweetness and elegance. He composed also an epic poem on Cambyses king of Persia; and another on the battle of Salamis. It was his happiness to be courted by all the princes of Greece and Sicily. Phædrus says when a house fell upon the guests at a feast, the gods spared the life of Simonides. He obtained a prize in the eightieth, and survived to the ninetieth year of his age. The Syracusans erected a monument to his memory. His style was so formed for exciting pity, that some critics have declared him in that respect, to excel all other writers. Plato mentions him with praise, and Dionysius places him amongst those polished writers who excel in a smooth volubility, and flow like plenteous and perennial streams.

'The story of Danaë enclosed in a chest with her infant Perseus, and thrown into the sea by her father, is related by the poet in very beautiful verses.

'The following is, I fear, an inadequate attempt at a translation:

'While sorrow chills thy mother's breast,
Sleep seals thy lovely eyes my boy;
Close cradled in thy darksome chest,
No fears thy innocence annoy.
Unheard, the winds around thee howl,
The waves unseen their fury try;
Enveloped in thy purple stole,
Sweet sleep can all their power defy.
Did'st thou the impending danger know,
And fears that rack a parent's heart,
Then would'st thou listen to my woe,
And from thy peaceful slumbers start.
But still sleep on my beauteous child,
Ye waves to Halcyon calm subside;
Sleep too my griefs, lest accents wild
Should wake and scare my darling pride.'

'From these poets, of whom so few fragments remain, we pass on to one who is immortalised by all the devotees of pleasure, and whose name will probably descend to posterity, with those authors who have deserved to be remembered by the utility of their labors.

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About five hundred and thirty years before Christ, Anacreon was born at Teos in Ionia. This voluptuous bard seems to have had no other ambition, than to love and to sport; no other desire of glory than to sing his loves and his joys. Plato will have him to have been royally descended from Codrus the last king of Athens; if that account be true, his spirit was perfectly different from that of his progenitor. He lived a long time at Samos in the court of Polycrates, who was a tyrant only in name. This prince presented him with five talents, which with a disinterestedness equal to the munificence of his patron, he refused. He is said to have been a martyr in the cause he adored, and to have been choked by a grape stone in the eighty-fifth year of his age. His poetry is replete with such delicacy and grace, as to render all attempts to translate it into the English language unsatisfactory: a language encumbered with coarse consonants, can never express the sweet strains of Anacreon. He does not write in the formal manner of a person who means to attract the public eye, but he appears at table with his Grecian beauties, where flowers are interwoven in his locks, and he joins them in the dance with all the frolic gaiety of youth.

'Sometimes he assumes his lyre, and in Lydian strains, he pours forth a hymn to the rose.

'I hesitate in presenting the following odes from a translation of this enchanting poet.

> 'The rose, Love's favorite flower divine,
> Shall grace our circling bowls of wine;
> With its fair leaves our temples bound,
> The toast and laugh shall both go round.
> Rose, sweetest flower, Spring's partial love,
> Delight of all the gods above;
> With thee, the boy of Venus crowned,
> The Graces joins in mazy round.
> Crown me, and instant, God of wine,
> Strains from my lyre shall reach thy shrine:
> Whilst decked with roses, I prepare,
> To trip it with the well-made fair.'

'If he speaks of age or of death, it is not to brave them with stoic apathy, but to exhort himself to lose nothing of all that can disrobe them of their terrors.

> 'Care sleeps whene'er I drink my wine,
> Then why thus anxiously repine?
> Since sadness cannot death defer,
> Why does my life from reason err?
> With Bacchus let us revels keep,
> For while we drink our sorrows sleep.'

'Sometimes he invites his mistress to a delightful retreat, such as would furnish a painter with a subject for his art.

> 'Sit in this shade: the lovely tree
> Expands its tender leaves for thee:

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Soft is each branch that on it grows,
Hard by, Persuasion's fountain flows:
So exquisite a lodging nigh,
Who in his senses would pass by?'

'It is an opinion I am not likely to surrender, that whoever would perceive the softness of the colouring, the happy mixture of light and shade, the easy, simple graces of Anacreon, will find them only in the original composition.' P. 108.

This agreeable work will probably become a parlour-window book. It can conveniently be read with interruptions. It will supply to women of education an interesting account of those writers which are studied in the schools of the other sex, and which so often give occasion, over the tea-table, to the welcome pedantry of critical strife.

ART. VIII.—*The Works of the Right Honourable Lady Mary Wortley Montagu, including her Correspondence, Poems, and Essays. Published, by Permission, from her genuine Papers. 5 vols. Small 8vo. Fine Paper 2l. Common Paper 1l. 5s. Boards.* Phillips. 1803.

'Mitte sectari, rosaque locorum
Sera moretur.'

IN truth, we think this publication a *sera rosa;* and have not for some time experienced a greater difficulty, than to speak of it as we ought. We are not blind to the merits of lady Mary Wortley Montagu: her travels first gave *us* an idea of foreign countries, and showed the world how similar descriptions should be written: she first gave the example of mingling entertainment with information, of uniting elegant narrative with solid instruction, lively description with the precision of a judicious inquirer. Much as her letters were originally praised, we do not think—on a cooler examination, when forty additional winters have checked our admiration and fancy—that they have been praised too much: and yet we cannot approve of the present edition. Lady Mary's letters from Germany and Turkey have exhausted the stock of information: there are no longer novelties to describe; and the little anecdotes of the great-grandmothers of the belles of our own age will no longer interest. Even madame Sévigné, who tells her daughter how much she loves her, in a thousand agreeable ways that once attracted admirers when a lively style and a facility of composition were more rare, has now lost her attractions; since each young lady, with a moderate education, can write as well: and though we allow lady Mary to possess 'the sentimental elegance of the marchioness, without her repetition and feebleness,' we still find repetition; and we find also, oc-

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casionally, 'a song without a burden'—a letter without a subject. The other writings of this lady have been long well known: her character as an author is established: she has taken her rank, not in the first class—for her situation allowed not of the *limæ labor et mora*—but at no great distance from the head of the second. She has few novelties to offer; and, though the former was a pirated edition, there is no pretext of inaccuracy. There are more positive circumstances which should, we think, have prevented the present edition—circumstances of peculiar delicacy, which should have spread a veil over the remaining letters, or been more fully explained. She left London in 1739, when 'her health declined; and she took the resolution of passing the remainder of her days on the continent.' Yet, in her letters before us, there are no marks of peculiar weakness, or particular disease. If she left England for her health, why did she return to it when both her health and strength were impaired from age? Yet she left it in 1739, and did not return till just after Mr. Wortley's death. This is singular: it was a match of affection: their letters, during her residence abroad, breathe every mark of solid esteem, though of nothing more. If she could not visit England, Mr. Wortley was on the continent often in the space of nearly twenty-two years, but never visited her: and she, on one occasion, speaks with horror, of a 'voluntary exile.' We rake not into the rubbish of former scandal, but cannot avoid reflexions suggested by the letters before us. We draw no other consequences, than once more to ask the question, Why were they published? The step we think highly injudicious; for it necessarily revives the almost wholly extinguished spark. The life of lady Mary is written with great elegance, and peculiar delicacy. Her earlier years were recluse; and she stored her mind with a great variety of knowledge, such as is seldom acquired by young ladies. The learned languages were among her acquisitions; and she translated Epictetus. This version was, however, corrected by Burnet; and we, consequently, know not its original merit. We mean not, by this, to depreciate lady Mary's labours, but to show that we cannot, from this attempt, in its present state, judge of her proficiency in Greek. In her retirement, she formed an intimate friendship with *Miss* Ann Wortley, the cousin, we suspect, of Mr. E. W. Montagu, and certainly an event which occasioned her connexion with that gentleman. They were privately married, in 1712, at the age of twenty-two; but, the father of each being still alive, they spent the first years of their union in retirement. Mr. Wortley found an able patron in Charles Montagu, the 'patron of wits—himself a wit;' and from him he was connected with Addison and Steele. To Addison, he owed his appointment to the embassy.

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Lady Mary's attachment to Mr. Wortley appears to have been warm and sincere: yet the marriage proceeded slowly; and she seems, from her letters, obliged to have used many arguments to fix his heart, or to attain his hand. Mr. Wortley appears to have dreaded some marks of versatility which he observed, and to have been terrified at the idea of their limited income, &c.: his letters, however, are not given; and the objections can only be gathered from the replies. The accession of George I. contributed to raise Charles Montagu (now earl of Halifax) to the post of first lord of the treasury; and Mr. Wortley was a commissioner at the same board. This circumstance drew lady Mary from her retirement.

'Her first appearance at St. James's was hailed with that universal admiration which beauty, enlivened by wit, incontestably claims; and while the tribute of praise, so well merited, was willingly paid in public to the elegance of her form, the charms of her conversation were equally unrivalled in the first private circles of the nobility. She was in habits of familiar acquaintance with Addison and Pope, who contemplated her uncommon genius, at that time without envy. How enthusiastic an admirer of lady Mary was Mr. Pope, the whole of their correspondence, given in this edition, will sufficiently evince, while it reflects indelible disgrace on his subsequent conduct.

'In the year 1716 the embassy to the Porte became vacant, and as the war between the Turks and Imperialists raged with almost incredible violence, the other powers of Europe were ardently desirous of a mediation between them. Mr. Wortley resigned his situation, as a lord of the treasury; and his appointment as ambassador, under the great seal, bears date June 5, 1716. Sir Robert Sutton was removed from Constantinople to Vienna, and instructions were given them by the British court to arrange a plan of pacification. Mr. Stanyan, who afterward succeeded Mr. Wortley in his embassy, was intrusted with a similar commission, and nominated a coadjutor.

'Early in the month of August, the new ambassador commenced an arduous journey over the continent of Europe to Constantinople, accompanied by Lady Mary, whose conjugal affection reconciled her to the dangers unavoidably to be encountered, in traversing the savage Turkish territory, the native horrors of which were then doubled by those of war. Pope, in his letter, written after she had left England, exclaims, "May that person for whom you have left all the world, be so just as to prefer you to all the world! I believe his good understanding has engaged him to do so hitherto, and I think his gratitude must for the future." Vol. i. p. 15.

The spirit, the originality, the authenticity of her letters from Germany and Turkey, have been generally acknowledged. Mr. Dallaway, from his own observation, confirms the peculiar accuracy of her remarks. How she gained access to the harem, is not known: it is, however, highly probable that she was

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there; and, from the difficulty with which an introduction is obtained, her descriptions are more valuable. From some travellers in the medical department, we have received additional information; but not the slightest circumstance has arisen to impeach her accuracy. The present edition contains her letters without any alteration: yet, as there has been a little charge against the author on the score of indelicacy, a slight variation would have been proper; and when we are told of 'something not to be spoken of,' that 'something' will awaken curiosity, and excite inquiry.

'A slight account of the publication alluded to may not be uninteresting, or may be forgiven as a pardonable digression. In the latter periods of lady Mary's life, she employed her leisure in collecting the copies of the letters she had written during Mr. Wortley's embassy, and had transcribed them herself, in two small volumes in quarto. They were without doubt sometimes shewn to her literary friends. Upon her return to England for the last time, in 1761, she gave these books to a Mr. Sowden, a clergyman at Rotterdam, and wrote the subjoined memorandum on the cover of one of them, "These two volumes are given to the reverend Benjamin Sowden, minister at Rotterdam, to be disposed of as he thinks proper. This is the will and design of M. Wortley Montagu, December 11, 1761."

'After her death, the late earl of Bute commissioned a gentleman to procure them, and to offer Mr. Sowden a considerable remuneration, which he accepted. Much to the surprise of that nobleman and lady Bute, the manuscripts were scarcely safe in England, when three volumes of lady Mary Wortley Montagu's letters were published by Beckett; and it has since appeared, that Mr. Cleland was the editor*. The same gentleman, who had negotiated before, was again dispatched to Holland, and could gain no farther intelligence from Mr. Sowden than that a short time before he parted with the MSS. two English gentlemen called on him to see the letters, and obtained their request. They had previously contrived, that Mr. Sowden should be called away during their perusal, and he found on his return that they had disappeared with the books. Their residence was unknown to him, but on the next day they brought back the precious deposit, with many apologies. It may be fairly presumed, that the intervening night was consumed in copying these letters by several amanuenses. Another copy of them, but not in her own hand writing, lady Mary had

'* Letters of Lady M——y W——y M——, in three vols. 12mo. published in 1763, by Beckett and De Hondt. When doubts were entertained concerning the authenticity of these Letters, Mr. Cleland did not discourage the idea, that the whole was a literary fiction of his own. Pope Ganganelli's Letters were likewise edited by him, in two volumes, formed, at least, if not translated, from the French publication. This work succeeded with the public, and he was induced to invent two more. As the MSS. of the fourth volume of lady M. W. M——'s Letters, published in 1767, are not extant, a conjecture is allowable, that the first mentioned was not his first attempt at this species of imitation.'

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given to Mr. Molesworth, which is now in the possession of the marquis of Bute. Both in the original MS. and the last-mentioned transcript, the preface, printed by Beckett, is inserted, purported to have been written in 1728 by a lady of quality, and signed M. A. It is given in this edition as having been at least approved of by her ladyship.' Vol. i. p. 23.

In the present edition we find a few additional letters of Pope, &c.; but these are not numerous, and of no great importance. Pope's letters, as usual, are studied compositions: the allusions are remote; the thoughts far-fetched, calculated to elevate and surprise—as distant from lady Mary's elegant unstudied compositions, as an Italian sonnet from the elegy in a country church-yard. Indeed, Pope forms no uninteresting episode in the life of lady Mary. They were acquainted before she left England on Mr. Wortley's embassy; and no kindness was too warm, no praises too exaggerated, for this goddess of his idolatry. On her return, she fixed at Twickenham; and the most unreserved friendship was for some time mutually exhibited; but this regard was soon exchanged for aversion and hatred, from causes that have, we believe, never been explained.

'The court of George the First was modelled upon that of Louis the Fifteenth, and gallantry, or at least the reputation of it, was the ambition and employment of the courtiers of either sex. Lady Mary had the pre-eminence in beauty and in wit, and few follies passed unmarked by her satirical animadversions, which were not detailed in her letters to her sister lady Mar, and other correspondents, with inimitable raillery. But those who were delighted with her sarcasms were not always secure from their force, when directed against themselves; and she numbered among her acquaintance more admirers than sincere friends. There were many who, in repeating her *bon mots*, took much from the delicate poignancy of her wit to add their own undisguised malevolence. In her letters she frequently betrays her disappointment in the great world, and declares that her happy hours were dedicated to a few intimates. Of these, were the countess of Oxford, the duchess of Montagu, and particularly the countess of Stafford, who was a daughter of the celebrated count de Grammont (the agreeable hero* of the historian of the court of Charles the Second), and "La Belle Hamilton," whose beauty still blooms in the unfading tints of Lely, at Windsor. Lady Stafford appears, from her letters, written in French, to have inherited the sprightliness of her father, and to have been capable of friendship, of a much more durable texture than that of many others, with whom lady Mary was equally conversant. In her retirement at Twickenham she enjoyed the literary society which resorted to Pope's villa; and was received by them with every mark of high respect.

'* Count de Grammont was not the author of his own memoirs; they were written by his brother in law, count Antoine Hamilton.'

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'Gay, in his verses in imitation of Spenser, entitled a "Welcome from Greece to Mr. Pope upon finishing his Translation of the Iliad" (written in 1727), imagines all his friends assembled to greet his arrival on the English shore, and exclaims (perhaps with sincerity, as far as his own opinion was concerned),

"What lady's that to whom he gently bends?
Who knows not her? ah! those are Wortley's eyes,
How art thou honored, numbered with her friends,
For she distinguishes the good and wise."

STANZA, V. I.

'Upon the accession of George II. the countess of Bristol and her son lord Hervey, possessed great influence in the new court, and were the favorites of queen Caroline. The political sentiments of lady Mary were conformable with those of sir Robert Walpole, and his administration; and she was much connected with the courtiers of that day. With lord Hervey she seems to have formed an alliance of genius, as well as politics; and, as both were poets, they were in habits of literary communication, and sometimes assisted each other in joint compositions.

'Pope, who had been the original promoter of lady Mary's residence, at Twickenham, now became jealous of her partiality to the Herveys; and insinuated many severe criticisms against verses, which were admired at court. He had now mixed politics with his poetry, and was so firmly attached to Bolingbroke and Swift, that he held the whigs in a detestation which he was careless to conceal. There was still a common friend, lady Oxford, at whose house they frequently met, but rarely without opening their batteries of repartee, and that with so many personalities, that Pope's petulance, "willing to wound, and yet afraid to strike," sought to discharge itself, by abrupt departure from the company. Seeming reconciliation soon followed, out of respect to lord and lady Oxford, but the wound was rankling at his heart. Lady Mary had long since omitted to consult him upon any new poetical production; and when he had been formerly very free in proposing emendations, would say, "Come, no touching, Pope; for what is good the world will give to you, and leave the bad for me!" and she was well aware that he disingenuously encouraged that idea. She had found too, another inconvenience in these communications, which was, that many poems were indiscriminately imputed to Pope, his confederates, and to herself.' Vol. i. p. 52.

It is probable that lady Mary had laughed at Pope's little petulancies, had ridiculed his weaknesses, and was not inclined to adopt his resentments; hence *his* hostilities: but that his meanness of recantation—not scrupling deliberate falsehoods in his defence—was equal to the unjustifiable virulence of his ambushed attacks, the best friends to his memory have allowed.

In literary fame, her ladyship had no rival: and, to her,

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authors of every description addressed their works. Fielding was a relative; for her mother was lady Mary Fielding, daughter of the earl of Denbigh.

The first volume contains the letters of her youthful years, and the first of the letters written during her journey to Constantinople. They are illustrated by *fac similes* of the writing of lady Mary herself, of Addison, Pope, Sarah duchess of Marlborough, Young, and Fielding. These additions are truly curious and pleasing. We wish for the minutest circumstances relating to those by whom we have been amused and instructed; nor are we wholly free from the whimsical fancy, that, from an author's hand writing, somewhat of his character may be developed. One of these *fac similes* relates to the inoculation, which she had the honour of introducing;—a practice which might have been followed by the most important advantages; but from which, in consequence of an increased familiarity with the disease, and the progressive diminution of apprehension, joined to a prejudice and inattention scarcely to be accounted for, individuals, rather than the public, have been gainers. To the former, it has been an invaluable blessing; yet, from disseminating the infection, the mortality from the small-pox has, on the whole, augmented. We trust all difficulty will now be removed, by the introduction of the cow-pox, which cannot be communicated by effluvia.

The letters written during the embassy extend to the middle of the third volume; and to these succeed letters to her sister, lady Rich, at Paris: they are few only, and of the most flimsy texture. The letters during her last residence abroad commence near the end of the third, and are continued through the fourth, and about one third part of the fifth volume. Lady Mary's poetic works, with one or two prose essays, conclude the whole.

Two circumstances are particularly striking: the letters are generally uninteresting, and the intervals between them are long; though lady Mary speaks of being frequently employed in this pleasing office. A selection has therefore taken place, and been executed with some care; for it would require the talents of an inquisitor-general, to draw, from the correspondence, any of those circumstances which require explanation. If, then, particular letters have been selected, it remains to ask, Why so many trivial ones appear? The character of the editor, and that of the marchioness, prevent us from supposing that the work was to be necessarily swelled to a given bulk; and that the letters from Turkey were to be the *passe-par-tout* to the whole. We undoubtedly witness the scenes of juvenile life of many young noblemen, whom we have since met in different walks; nor is it uninteresting to find their early promises confirmed or broken. In these respects, also, the editor, in

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a variety of short notes, lends his aid: but the passing spectres leave little impression: they 'come like shadows so depart;' and the reader of this century must unavoidably recollect, that he is transported to the middle of the last. Some of the letters in the fourth volume amused us; as we there found several interesting descriptions, and the opinion of lady Mary respecting some (comparatively) modern productions. From these, then, we shall make one or two extracts. The description of the palace of Salo is in lady Mary's best style.

'I have been persuaded to go to a palace near Salo, situate on the vast lake of Gardia, and do not repent my pains since my arrival, though I have passed a very bad road to it. It is indeed, take it altogether, the first place I ever saw: the king of France has nothing so fine, nor can have in his situation. It is large enough to entertain all his court, and much larger than the royal palace of Naples, or any of those of Germany or England. It was built by the great Cosmo, duke of Florence, where he passed many months, for several years, on the account of his health, the air being esteemed one of the best in Italy. All the offices and conveniences are suitably magnificent; but that is nothing in regard to the beauties without doors. It is seated in that part of the lake which forms an amphitheatre, at the foot of a mountain, near three miles high, covered with a wood of orange, lemon, citron, and pomegranate trees, which is all cut into walks, and divided into terraces, that you may go into a several garden from every floor in the house diversified with fountains, cascades, and statues, and joined by easy marble stair-cases, which lead from one to another. There are many covered walks, where you are secure from the sun in the hottest part of the day, by the shade of the orange trees, which are so loaded with fruit, you can hardly have any notion of their beauty without seeing them: they are as large as lime trees in England. You will think I say a great deal: I will assure you I say far short of what I see, and you must turn to the fairy tales to give you any idea of the real charms of this enchanting palace, for so it may justly be called. The variety of the prospects, the natural beauties, and the improvements by art, where no cost has been spared to perfect it, render it the most complete habitation I know in Europe. While the poor present master of it (to whose ancestor the grand duke presented it, having built it on his land), having spent a noble estate by gaming and other extravagance, would be glad to let it for a trifle, and is not rich enough to live in it. Most of the fine furniture is sold; there remains only a few of the many good pictures that adorned it, and such goods as were not easily to be transported, or for which he found no chapman. I have said nothing to you of the magnificent bath, embellished with statues, or the fish-ponds, to the chief of which I go from my apartment on the first floor. It is circled by a marble balustrade, and supplied by water from a cascade that proceeds from the mouth of a whale, on which Neptune is mounted, surrounded with reeds: on each side of him are Tritons, which, from their shells, pour out streams that augment the pond. Higher on the hill are three

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colossal statues of Venus, Hercules, and Apollo. The water is so clear, you see the numerous fish that inhabit it, and it is a great pleasure to me to throw them bread, which they come to the surface to eat with great greediness. I pass by many other fountains, not to make my description too tedious. You will wonder, perhaps, never to have heard any mention of this paradise either from our English travellers, or in any of the printed accounts of Italy; it is as much unknown to them as if it was guarded by a flaming cherubim. I attribute that ignorance, in part to its being twenty miles distant from any post town, and also to the custom of the English, of herding together, avoiding the conversation of the Italians, who, on their side, are naturally reserved, and do not seek strangers.' Vol. iv. p. 50.

The criticisms on the works which we have styled modern, will follow.

'To the Countess of Bute.

'Dear Child, 1752.

'I received yesterday, Feb. 15, N. S. the case of books you were so good to send to me: the entertainment they have already given me has recompensed me for the long time I expected them. I begun by your direction with Peregrine Pickle. I think lady Vane's memoirs contain more truth and less malice than any I ever read in my life. When she speaks of her own being disinterested, I am apt to believe she really thinks herself so, as many highwaymen, after having no possibility of retrieving the character of honesty, please themselves with that of being generous, because whatever they get on the road, they always spend at the next ale-house, and are still as beggarly as ever. Her history, rightly considered, would be more instructive to young women than any sermon I know. They may see there what mortifications and variety of misery are the unavoidable consequences of gallantry. I think there is no rational creature that would not prefer the life of the strictest carmelite to the round of hurry and misfortune she has gone through. Her style is clear and concise, with some strokes of humor, which appear to me so much above her, I can't help being of opinion, that the whole has been modelled by the author of the book in which it is inserted, who is some subaltern admirer of hers. I may judge wrong, she being no acquaintance of mine, though she has married two of my relations. Her first wedding was attended with circumstances that made me think a visit not at all necessary, though I disobliged lady Susan by neglecting it; and her second, which happened soon after, made her so near a neighbour, that I rather chose to stay the whole summer in town than partake of her balls and parties of pleasure, to which I did not think it proper to introduce you; and had no other way of avoiding it, without incurring the censure of a most unnatural mother for denying you diversions, that the pious lady Ferrers permitted to her exemplary daughters. Mr. Shirley has had uncommon fortune in making the conquest of two such extraordinary ladies, equal in their heroic contempt of shame, and eminent above their sex, the one for beauty, and the other wealth, both which

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attract the pursuit of mankind, and have been thrown into his arms with the same unlimited fondness. He appeared to me gentle, well-bred, well-shaped, and sensible; but the charms of his face and eyes, which lady Vane describes with so much warmth, were, I confess, always invisible to me, and the artificial part of his character very glaring, which I think her story shews in a strong light.

'The next book I laid my hand on was the Parish Girl, which interested me enough not to be able to quit it till it was read over, though the author has fallen into the common mistake of romance. Writers intending a virtuous character, and not knowing how to draw it, the first step of his heroine (leaving her patroness's house) being altogether absurd and ridiculous, justly entitling her to all the misfortunes she met with. Candles came, and my eyes grown weary, I took up the next book, merely because I supposed from the title it could not engage me long: it was Pompey the Little, which has really diverted me more than any of the others, and it was impossible to go to bed till it was finished. It is a real and exact representation of life, as it is now acted in London, as it was in my time, and as it will be (I do not doubt) a hundred years hence, with some little variation of dress, and perhaps of government. I found there many of my acquaintance. Lady T. and lady O. are so well painted, I fancied I heard them talk, and have heard them say the very things there repeated. I also saw myself (as I now am) in the character of Mrs. Qualmsick. You will be surprised at this, no English women being so free from vapors, having never in my life complained of low spirits, or weak nerves; but our resemblance is very strong in the fancied loss of appetite, which I have been silly enough to be persuaded into by the physician of this place. He visits me frequently, as being one of the most considerable men in the parish, and is a grave, sober, thinking, great fool, whose solemn appearance, and deliberate way of delivering his sentiments, gives them an air of good sense, though they are often the most injudicious that ever was pronounced. By perpetual telling me I eat so little, he is amazed I am able to subsist. He had brought me to be of his opinion; and I begun to be seriously uneasy at it. This useful treatise has roused me into a recollection of what I eat yesterday, and do almost every day the same. I wake generally about seven, and drink half a pint of warm asses' milk, after which I sleep two hours; as soon as I am risen, I constantly take three cups of milk coffee, and two hours after that a larg cup of milk chocolate: two hours more brings my dinner, where I never fail swallowing a good dish (I don't mean plate) of gravy soup, with all the bread, roots, &c. belonging to it. I then eat a wing and the whole body of a large fat capon, and a veal sweetbread, concluding with a competent quantity of custard, and some roasted chesnuts. At five in the afternoon I take another dose of asses' milk; and for supper twelve chesnuts (which would weigh two of those in London), one new laid egg, and a handsome poringer of white bread and milk. With this diet, notwithstanding the menaces of my wise doctor, I am now convinced I am in no danger of starving, and am obliged to Little Pompey for this discovery.

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'I opened my eyes this morning on Leonora, from which I defy the greatest chymist in morals to extract any instruction. The style is most affectedly florid, and naturally insipid, with such a confused heap of admirable characters, that never are, or can be, in human nature. I flung it aside after fifty pages, and laid hold of Mrs Philips*, where I expected to find at least probable, if not true facts, and was not disappointed. There is a great similitude in the genius and adventures (the one being productive of the other), between madame Constantia and lady Vane: the first-mentioned has the advantage in birth, and, if I am not mistaken, in understanding: they have both had scandalous law-suits with their husbands, and are endowed with the same intrepid assurance. Constantia seems to value herself also on her generosity, and has given the same proofs of it. The parallel might be drawn out to be as long as any of Plutarch's; but I dare swear you are already heartily weary of my remarks, and wish I had not read so much in so short a time, that you might not be troubled with my comments; but you must suffer me to say something of the polite Mr. S***, whose name I should never have guessed by the rapturous description his mistress makes of his person, having always looked upon him as one of the most disagreeable fellows about town, as odious in his outside, as stupid in his conversation, and I should as soon have expected to hear of his conquests at the head of an army as among women; yet he has been, it seems, the darling favorite of the most experienced of the sex, which shews me I am a very bad judge of merit. But I agree with Mrs. Philips, that however profligate she may have been, she is infinitely his superior in virtue; and if her penitence is as sincere as she says, she may expect their future fate to be like that of Dives and Lazarus.' Vol. iv. p. 115.

The length of this quotation prevents us from inserting the adventures of the Italian Pamela. It is a most interesting story; and admirably, as well as unaffectedly, told. We shall, therefore, only add the following judicious remarks on education, from the same volume.

'People commonly educate their children as they build their houses, according to some plan they think beautiful, without considering whether it is suited to the purposes for which they are designed. Almost all girls of quality are educated as if they were to be great ladies, which is often as little to be expected, as an immoderate heat of the sun in the north of Scotland. You should teach yours to confine their desires to probabilities, to be as useful as is possible to themselves, and to think privacy (as it is) the happiest state of life. I do not doubt your giving them all the instructions necessary to form them to a virtuous life; but 'tis a fatal mistake to do this, without proper restrictions. Vices are often hid under the name of virtues, and the practice of them followed by the worst of consequences. Sincerity, friendship,

'* Constantia Philips.'

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piety, disinterestedness, and generosity, are all great virtues; but pursued, without discretion, become criminal. I have seen ladies indulge their own ill-humor by being very rude and impertinent, and think they deserved approbation, by saying I love to speak truth. One of your acquaintances made a ball the next day after her mother died, to shew she was sincere. I believe your own reflection will furnish you with but too many examples of the ill effects of the rest of the sentiments I have mentioned, when too warmly embraced. They are generally recommended to young people without limits or distinction, and this prejudice hurries them into great misfortunes, while they are applauding themselves in the noble practice (as they fancy) of very eminent virtues.

'I cannot help adding (out of my real affection to you), that I wish you would moderate that fondness you have for children. I do not mean you should abate any part of your care, or not do your duty to them in its utmost extent; but I would have you early prepare yourself for disappointments, which are heavy in proportion to their being surprising. It is hardly possible, in such a number, that none should be unhappy; prepare yourself against a misfortune of that kind. I confess there is hardly any more difficult to support; yet, it is certain, imagination has a great share in the pain of it, and it is more in our power (than it is commonly believed) to soften whatever ills are founded or augmented by fancy. Strictly speaking, there is but one real evil, I mean, acute pain; all other complaints are so considerably diminished by time, that it is plain the grief is owing to our passion, since the sensation of it vanishes when that is over.

'There is another mistake, I forgot to mention, usual in mothers: if any of their daughters are beauties, they take great pains to persuade them that they are ugly, or at least that they think so, which the young woman never fails to believe springs from envy, and is perhaps not much in the wrong. I would, if possible, give them a just notion of their figure, and shew them how far it is valuable. Every advantage has its price, and may be either over or under valued. It is the common doctrine of (what are called) good books, to inspire a contempt of beauty, riches, greatness, &c. which has done as much mischief among the young of our sex as an over eager desire of them. Why should they not look on those things as blessings where they are bestowed, though not necessaries that it is impossible to be happy without, I cannot conceive. I am persuaded the ruin of lady —— was in a great measure owing to the notions given her by the good people that had the care of her. 'Tis true, her circumstances and your daughters' are very different; they should be taught to be content with privacy, and yet not neglect good fortune, if it should be offered them.' Vol. iv. p. 165.

The poetical works of lady Mary, we have said, are not of the first class. Her chief performance, 'The Town Eclogues,' are now principally interesting, as they display the manners of high life at that æra; as parodies on Pope's and Phillips's pastorals, they are of less importance. Parody, in general, requires no

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superior talents; and it seldom succeeds but in very short attempts. The verses, said to have been addressed to sir W. Young, with his answer—

'Dear madam, when ladies are willing,' &c.

were in reality composed by lady Hertford, to lord William Hamilton: the answer was a *jeu d'esprit*, written extempore by lady Mary on the back of a letter. As there are no marks to distinguish the lines now first printed, from those formerly given to the world, we cannot decide, from recollection, the quantity for which we are indebted to the present editor: we suspect he has given the larger portion.

ART. IX.—*An Account of the astronomical Discoveries of Kepler: including an historical Review of the Systems which had successively prevailed before his Time. By Robert Small, D. D. &c.* 8*vo.* 7*s.* 6*d. Boards.* Mawman. 1804.

EVERY judicious attempt to elucidate the history of astronomy must be interesting and instructive; and, if not too prolix, must be also entertaining. To a cursory observer, the appearances of the heavenly bodies seem totally incompatible with every idea of order and regularity; and an attempt to reduce their motions to any fixed and precise rules might probably be considered as vain or enthusiastic. But unwearied assiduity triumphs over the most formidable obstacles; and the history of astronomy furnishes strong evidence of the success which attends the union of skill and perseverance.

In the volume now on our table, it is the chief object of Dr. Small to give a full and particular explanation of the doctrines and discoveries of Kepler, of the circumstances which produced them, and even of the mistakes committed in their prosecution. The design is unquestionably laudable: for, since that sagacious and indefatigable philosopher stands at the head of the modern or reformed astronomy, the establishment of which was in great measure effected by his grand discoveries, a specific statement of the steps he pursued, of the reasonings he adopted, and the operations he performed, cannot but be gratifying to the man of science; while, at the same time, the presentation of so singular and splendid an example of unceasing application and fertile genius may stimulate others to exertion and ultimate success.

It is not merely on account of Kepler's more grand and striking discoveries, that he deserves to be celebrated: astronomers owe him other obligations than many are aware of. If he did not first give to astronomy the form of a science, he introduced into it many important principles and practices, which, if previously known, were either known imperfectly, or

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applied improperly: of this kind are his novel and numerous methods for ascertaining the places of the nodes, and the inclinations of the planetary orbits; his momentous doctrine of the permanency of those inclinations; his accurate principles for the proper reduction of any orbit to the ecliptic; and the first near determinations of the places and motions of nodes, apsides, &c.

The volume before us consists of eight chapters, with copious notes; of all which we shall speak in their order. In chapter I. are described the principal motions and inequalities of the celestial bodies. Here we have explications of the first or diurnal motion, and many peculiar actions; first and second inequalities; precession of the equinoxes; motion of the solar apsides; motions of the moon, with their inequalities; motions and inequalities of the planets; equations of the centre; nodes of the orbits, &c. The explanations in this chapter may be considered as preparatory to what follows: it teaches us what motions and inequalities were discovered by the ancients. But it would have been more satisfactory, if the processes, by which such discoveries were ascertained, had been more fully developed.

The most ancient theories and planetary systems, as the Platonic, the Egyptian, the concentric, and particularly the Ptolemaic system, form the subject of the second chapter. A system has been aptly compared to an imaginary machine, connecting together, in the fancy of the theorist, the different movements which should seem to be performed: as, therefore, in the infancy of astronomy, the motions and effects appeared complex, it is no wonder that their systems were complex also; but, as connecting principles were detected, which more closely connected discordant phænomena, the machines became gradually simplified; and at length a system was invented, which afforded the utmost satisfaction, both on account of its simplicity, and the facility with which it was applied to the solution of such phænomena. Dr. Small states both the natural difficulties and physical prejudices which prevented the rapid formation of a just system. The whole range of the celestial physics of the ancients, as this gentleman observes (p. 36), 'hinged on two principles, supposed to be unquestionable; *first*, that all the celestial motions were perfectly circular; and, *secondly*, that they were really uniform, when referred to their proper centres: and when an ancient astronomer had investigated the circles and epicycles which seemed best to agree with his observations, he rested satisfied that he had divined the true system of nature.' After giving an ample account of the Ptolemaic system, with its application to the motions of the moon and planets, our author states its imperfections; shows that its suppositions were dissimilar, and often inconsistent with

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each other; that it was an assemblage of incongruous parts connected by no principle of union; and that the predictions made according to its rules were erroneous.

'But' (says he) 'the objection which seems to have struck at the credit of the Ptolemaic theory, more than all its inaccuracy in representing the phenomena, was its contradiction to the supposed inviolable law of circular and uniform motion, which it was the principal object of all systems to establish and confirm. Not only did its oscillations and librations produce perpetual deviations, both from the plane and the circumference of the circle; but also the uniformity aimed at by the equant itself was purely imaginary; for it took place in an orbit where the celestial body was hardly ever found; and, by the introduction of it, a real inequality of velocity was acknowledged in the orbit, which the body actually described. The position also of the centre of the equant was regulated by no general law: for, in the theories of Venus and the superior planets, its distance from the centre of the earth was bisected by the centre of the orbit; in the theory of Mercury, on the contrary, the mean excentricity of the orbit was bisected by it; in the lunar theory, it continually varied its position; and, in the solar theory, it coincided with the centre of the orbit.' P. 79.

The third chapter is occupied in explaining the Copernican system; the author previously stating the original design, and probable motives, which induced Copernicus to frame a system of any kind, and his long hesitation in publishing it after he had completed it to his satisfaction. Much of this chapter is curious and interesting: but the author seems to have fallen into a common error in speaking of the phases of the inferior planets. 'When' (says he, p.125) 'in answer to another equally powerful objection, that no varieties of phase were seen in the planets, especially in Venus and Mercury, Copernicus could only express his hopes that such varieties would be discovered in future times, his reply, though it now raises admiration, could not, in his own times, make the least impression on those who opposed his system.' See also pp. 91. 142. Now, the fact is, that the mere changes in the discs of the inferior planets, as urged by the Ptolemaists, instead of being a 'powerful objection,' proved nothing as to the truth or falsehood of the Copernican hypothesis. For, from a little consideration, it will appear that, according to the Ptolemaic system, *all* the planets undergo mutations in their phases, similar to those of the moon; so that the objection (if it had any weight) would militate with more force against that system, than against the Copernican. It is somewhat singular, that a man of the acuteness of Copernicus did not detect the fallacy of this objection; and more extraordinary still, that, among the various writers on the science, we recollect only one or two who have exposed its inconsequence.

The system of the justly-celebrated Tycho Brahe, with its

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awkward emendation, now known by the name of the Semi-tychonic system, are explained in the fourth chapter. The great merit of this philosopher is justly insisted upon, as a zealous, indefatigable, and ingenious observer of the heavens; and a proper tribute is paid to him for his diligence and care in determining the variable inclination of the moon's orbit. The causes which led to the temporary preference which the Tychonic system received, and those which produced the restoration and final triumph of the Copernican, are then related; particular notice being taken of the telescopic discoveries of Galileo.

In the fifth chapter are stated the original intentions of Kepler, and the facts which paved the way to his discoveries. This part, though very concise, contains some important information. In the following extract, we meet with a circumstance which is not generally known.

'Though he' (Kepler) 'prosecuted his studies with success, and was a disciple of Mæstlinus, an astronomer of eminence, and of the Copernican school, he informs us, that he had no peculiar predilection for astronomy. His passion was rather for studies more flattering to the ambition of a youthful mind; and when his prince selected him, in 1591, to fill the vacant astronomical chair at Gratz, in Stiria, it was purely from deference to his authority, and the persuasions of Mæstlinus, who had high expectations from his talents, that he reluctantly accepted of the office. He appears to have thought it unsuitable to his pretensions; and the state of astronomy was besides so low, uncertain, and in many respects visionary, that he had no hope of attaining to eminence in it. But what he undertook with reluctance, and as a temporary provision conferred on a dependant by his prince, soon engaged his ardour, and engrossed almost his whole attention.' P. 145.

Kepler had not long attended to astronomic subjects before he meditated a considerable innovation. He conceived that the plane of every planetary orbit, and the line of its apsides, ought to pass through the centre of the sun, and not through the centre of the ecliptic, as had been previously taken for granted. The arguments he at first adduced were not fully conclusive; but, after many laborious operations, he at length struck upon a strict demonstration, which may be seen in page 266 of the volume before us. This was certainly an important discovery; but we think Dr. Small estimates its value too highly: it was scarcely necessary to give it a kind of superlative commendation in *three* distinct places, as the doctor has done in pp. 154, 266, and 269.

Many of the notes to this chapter exhibit striking evidences of the scrupulous precision with which Kepler examined the several parts of the ancient theories, before he ventured to introduce his own. Few persons have any notion of the

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astonishing labour of a variety of his investigations: they equally excite our admiration and surprise. In note I, we could not help regarding some curious particulars, and especially the similarity between Kepler's solution of a problem, and one afterwards given by sir Isaac Newton to the same proposition—*i. e.* 'To describe a circle through two given points which shall touch another circle given in position.'

Chapter VI. treats of Kepler's theory, founded on apparent oppositions, which he distinguished by the name of the *vicarious* theory. Its refutation is likewise given, and the cause of Kepler's future discoveries stated. We agree with Dr. Small, that 'it is impossible to convey a just notion of the difficulties which attended the formation of Kepler's theory, or of his indefatigable patience in it, except by a repetition (or at least a close examination) of his procedure.' We therefore refer the reader to note N, page 330, for an example of that great astronomer's management of calculations, before the discovery of logarithms; and, if he should be fatigued by pursuing this single process, what must he think of the patience and perseverance of Kepler, who assures us he went over every step *seventy times!!* How painful to spend four years in such a manner! and how much more painful to abandon the theory which had been the fruit of such incessant labour!

The last two chapters of Dr. Small's work describe Kepler's solar theory, or theory of the second inequalities, and the application of the physical method of equations to the theory of Mars, together with the important consequences of this application. Here we are made acquainted with the process by which Kepler concluded, from Tycho Brahe's observations, that the orbit of Mars could not be a circle; his reasons for supposing that the orbit must be some kind of oval, and probably an ellipse, as the most simple of all ovals; his precipitate theory concerning a peculiar kind of oval orbit, with the difficulties, vexations, and loss of time, in which he was thereby involved. Here, too, we have strong proofs of his unfeigned love of truth; in the pursuit of which, though old prejudices and misconceived theories would frequently conduct him into a wrong path, yet no disappointments could damp his ardour, no waste of time in tedious investigations could weaken the sagacity of his perception. No sooner was he convinced that the steps he had taken, however laborious, had led him astray, than he directed all his efforts into some new path, and pursued the course with redoubled energy. This indefatigable zeal and unabated ardour, in spite of every mistake and disappointment, greatly enhance his fame: to him may be applied, with strict propriety, the language of Martial—

Si non errásset, fecerat ille minus.

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Our author occupies the last five pages of his work (exclusively of the notes, which form an appendix) with a recapitulatory statement of the labours of that great astronomer; in which, after speaking of his first attempts to settle the theory of Mars, he thus proceeds—

'When Kepler found that the distances, given by his oval theory, fell as much short of the observed distances as those given by the circular theory had exceeded them, a fortunate accident discovered to him, that the distances used in the circle were the secants of the optical equations in all the different points of excentric anomaly; and that, if instead of these, he should use the different radii to which they were the secants, such distances would be obtained as should perfectly agree with the distances deduced from observation. But by a mistake committed in their position, that is, in the position of the planet at the time when its distance was supposed to be just, he again failed in his endeavours to obtain just equations; and, whether he employed the circular areas, or the actual sums of the distances, the true anomalies which he considered as correspondent to them were generally false, and sometimes erred more than 5′ from the point which the planet really occupied. His distances therefore, though proved by observation to be just, seemed to be inconsistent with the elliptical form ascribed to the orbit: for, in fact, by the positions which he had given them, they represented it as a new kind of oval, going beyond the ellipse in the first and fourth quadrants of anomaly, and retiring within it in the second and third; and only differing from the former in this respect, that it deviated less widely from the circle. Accordingly, when rejecting his distances he returned to the ellipse, it was not from perfect conviction of its being the path in which the planet actually moved, but only because no other prospect seemed to remain of applying the principles he had previously established to the derivation of just equations. But by this step of his procedure, the mistake which he had committed in the position of his distances came to be discovered; and the lines which he had substituted for the secants of the optical equations, instead of being inconsistent with the ellipse in which he had supposed the planet Mars to move, were found to lead to the accurate description of it. His speculations, therefore, concerning the elliptical form of the orbit, received the fullest confirmation; the elliptical areas, and the sums of the correspondent diametral distances, were found to be perfectly equivalent; and the just equations derived from them rendered it unquestionable, that this planet both revolves round the sun in an ellipse, and describes round the focus occupied by the sun, areas of its ellipse proportional to the times. By like experiments it was also found, that the same laws regulated the revolutions of all the other planets; and the three discoveries, that the orbits of all the planets are ellipses, in whose common focus the sun is situated; that they describe round the sun areas of their ellipses proportional to the times; and that the squares of the times of their revolutions are proportional to the cubes of the greater axis of their orbits, or of their mean distances from the sun; are justly to be considered as the most important

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ever made in astronomy. They were, indeed, the foundations of the whole theory of Newton; and it will not perhaps be thought an unjust conclusion from the consideration of them, that no person, in any age, ever soared higher than Kepler, above the common elevation of his contemporaries.' P. 303.

In the work before us, Dr. Small has sufficiently illustrated Kepler's different methods of calculation; but he has not enlarged quite so much as might have been wished on the physical or speculative part of his labours: yet, as they are extremely curious, and but little known, we shall, in a note, present our readers with a specimen of that part of them which relates to gravity and the tides, in his own words, extracted from the introduction to his work, *De Motibus Stellæ Martis**.

From the length of this article it will be judged that we think the work to which it refers of some importance. To the philosophic inquirer, who has not an opportunity of consulting the original performances of Kepler, it will, undoubtedly, afford much gratification: nor will it be void of instruction to the astronomic student. We might suspect, however, that Dr. Small did not intend his work for extensive utility: if he did, it is very extraordinary that he should have omitted so necessary an appendage as a general index. It is extraordinary, also, that the running titles at the head of the pages should be

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' * Vera doctrina de gravitate his innititur axiomatibus. Omnis substantia corporea, quatenus corporea, apta nata est quiescere omni loco, in quo solitaria ponitur, extra orbem virtutis cognata corporis.———Gravitas est affectio corporea, mutua inter cognata corpora ad unitionem seu conjunctionem (quo rerum ordine est et facultas magnetica) ut multo magis terra trahat lapidem, quàm lapis petit terram.———Gravia (si maximè terram in centro mundi collocemus) non feruntur ad centrum mundi, ut ad centrum mundi, sed ut ad centrum rotundi cognati corporis, telluris scilicet. Itaque ubicunque collocetur seu quocunque transportetur tellus, facultate suâ animalia, semper ad illam feruntur gravia.———Si terra non esset rotunda, gravia non undiquaque ferrentur recta ad medium terræ punctum, sed ferrentur ad puncta diversa à lateribus diversis.———Si duo lapides in aliquo loco mundi collocarentur propinqui invicem, extra orbem virtutis tertii cognati corporis; illi lapides ad similitudinem duorum magneticorum corporum coirent loco intermedio, quilibet accedens ad alterum tanto intervallo, quanta est alterius moles in comparatione.——— Si luna et terra non retinerentur vi animali, aut aliâ aliquâ æquipollenti, quælibet in suo circuitu; terra ascenderet ad lunam quinquagesimâ quartâ parte intervalli, luna descenderet ad terram quinquaginta tribus circiter partibus intervalli: ibique jungerentur: posito tamen, quòd substantia utriusque sit unius et ejusdem densitatis.———Si terra cessaret attrahere ad se aquas suas; aquæ marinæ omnes elevarentur, et in corpus lunæ influerunt.———Orbis virtutis tractoriæ, quæ est in lunâ, porrigitur usque ad terras, et prolectat aquas sub zonam torridam, quippe in occursum suum quacunque in verticem loci incidit, insensibiliter in maribus inclusis, sensibiliter ibi ubi sunt latissimi alvei oceani, aquisque spatiosa reciprocationis libertas, quo facto nudantur littora zonarum et climatum lateralium, et si qua etiam sub torridâ sinus efficiunt reductiores oceani propinqui. Itaque aquis in latiori alveo oceani assurgentibus, fieri potest, ut in angustioribus ejus sinubus, modo non nimis arctè conclusis, aquæ præsente lunâ etiam aufugere ab eâ videantur: quippe subsidunt, foris subtractâ copiâ aquarum.'

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so inappropriate: in those parts of the volume where the Platonic, Egyptian, Ptolemaic, and Copernican systems are elucidated, we still meet with the phrase *Astronomical Discoveries of Kepler.* We cannot highly commend the style in which this performance is written: the introduction, though short, is an awkward jumble, and would give to many an unfavourable impression of what might be expected. As the author proceeds, however, he improves in this respect; and, though his style is never elegant, it is not deficient in that grand requisite, perspicuity. The plates, eleven in number, are engraved by Lowry: they are neatly executed, but are certainly not done in the best manner of that ingenious artist.

ART. X.—*Journal Historique et Religieux de l'Emigration et Déportation du Clergé de France en Angleterre, &c. Dédié à sa Majesté le Roi d'Angleterre (par sa Permission). Par M. l'Abbé de Lubersac.* 8vo. 10*s.* 6*d. sewed.* Nicol.

Historical and religious Journal of the French Clergy in England, &c.

THERE is a formality in the gratitude advertised by this volume, which, however unintentional, might be mistaken for coldness and insult—for an attempt to convey the impression that ostentation, and that a desire of rendering French persecution conspicuous, had been the ruling motives of our own national and personal contributions so laudably scattered among the emigrant clergy of France. 'We are greatly indebted to his majesty, George the Third, king of Great Britain; and have accordingly dedicated this volume to him; have made honourable mention of him (see page v) in the funeral sermon of madam Adélaïde, in which we call on one another to *publish over the whole universe* his benefits; have translated into Latin verse, and into French verse (see p. xi), "God save the king;" and have left at Winchester, chiselled on marble (see p. 12), a long inscription in his praise. We are greatly indebted to the marquis and marchioness of Buckingham; and have accordingly written in the praise of the former a copy of verses (see page 8), and in that of the latter a sonnet (see page 11). We are greatly indebted to the lords Fitzwilliam, Arundel, &c.; to the commoners, Burke, Wilmot, Stanley, &c.; to the reverend Messrs. Scot, Gregory, &c.; to the governors of Middlesex hospital, &c. &c.; and have accordingly drawn up this catalogue of their kindnesses, and endeavoured to associate each name with its appertaining utility, as regularly as a prayer with a rosary-bead.'

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Unfavourable, therefore, is the general impression which this journal has left upon us. We believe, however, that it is the awkwardness of the writer, rather than the want of sensibility, which gives this dry turn, this appearance of task work, this air of bespoken applause, and of panegyric by contract, to his narration. There have been accounts of persecution and exile, which call down on the wanderer's head the secret blessing of kindling piety, or the proud 'Io!' of invigorated faith; but the relation before us reads like the minutes of a court of guardians, or an overseer's tale of disbursements to a yawning vestry.

One of the more singular acts of beneficence recorded, is that of the university of Oxford, which ordered two thousand copies of the New Testament, according to the Vulgate version, to be struck off for the use of the French clergy, and distributed *gratis* among them. The answer transmitted by the bishop of St. Pol de Leon, may deserve to be more extensively known.

' *Literæ ad Academiam Oxoniensem à Joanne Francisco Episcopo Leonensi datæ, et in Domo Convocationis Die Mercurii* 11*mo Maii* 1796, *publice recitatæ.*

' Meritissime Domine Vice-Cancellarie,

' Lectissimi Proceres Academici.

' Pervenit ad nos amplum illud et magnificum munus quo Clerum Gallicanum in Britannico imperio hospitem, et vestris non semel beneficiis cumulatum, donandum decrevistis.

' Ubi primùm ad Magnæ Britanniæ oras appulêre Ecclesiæ Gallicanæ Sacerdotes, patriis pulsi sedibus, et omnium egeni, Vos, Meritissime D. Vice-Cancellarie, Lectissimi Proceres, illorum inopiam splendidè sublevastis: atque ipsi alumni vestri, piis magistrorum vestigiis certatim insistere sibi honori duxerunt.

' Verùm, dicente Domino, Non in solo pane vivit homo, sed in omni verbo quòd egreditur de ore Dei: depulsâ illâ panis fame quâ Christi Confessores angebantur, altera eos vehementer premebat, fames nempè legendi verbum Domini. Namque et illud profugis ereptum fuerat solatium ut Sanctos Libros secum asportarent, exilii sui comites dulcissimos. Quantùm verò indè doloris perceperint, vestrum imprimis erat sentire, Meritissime D. Vice-Cancellarie, Lectissimi Proceres, qui Sacros Codices diurnâ nocturnâque manu indefessi versatis.

' Et quidem gravissimam hanc doloris nostri causam tollere properatis. Quæ tam variis primigeniorum Scripturæ textuum, operum SS. Patrum doctissimarumque vestrarum in omni studiorum genere elucubrationum editionibus, jure ac meritò celebrantur Oxoniensia prela, ea jubetis Latino idiomate reddere Novi Testamenti Scripturas ad usum Cleri Gallicani, atque illam editionem æmulari, quæ præcipuam inter patrias nostras editiones et accuratiore textu, et nitidioribus typis, laudem obtinet.

Sic faventibus vobis, Meritissime D. Vice-Cancellarie, Lectissimi Proceres, in lucem prodeunt, elegantiore formâ, mille et mille Novi

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Testamenti Latina exemplaria, quæ ex singulari liberalitate Clero Gallicano distribuenda largimini.

'Itaque summum hoc beneficium debebit Clerus Gallicanus, quod, singulis exilii sui diebus, vivere possit in verbis quæ procedunt de ore Christi Domini, et in iis præsertim quæ, infelicissimis nostris temporibus, sunt tantopere accommodata—Beati qui lugent, quoniam ipsi consolabuntur.... Beati eritis cùm maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversùm vos, mentientes, propter me; gaudete, et exultate, quoniam merces vestra copiosa est in cœlis.... Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos.... Nolite soliciti esse, dicentes, quid manducabimus, aut quid bibemus, aut quod operiemur.... Scit enim Pater vester quia his omnibus indigetis. Enimverò quamvis divini sermones à teneris memoriæ mandati fuerint, altiùsque impressi hæreant, animos tamen non tam vehementer afficiunt, quam ubi sanctum Jesu Christi Testamentum manibus tenentes, illum conscendimus montem in quo docebat Apostolos, atque ipsum Dominum præsentem intueri, loquentem audire nobis videmur.

'Uberrimos etiam fructus afferet frequens libri Actuum lectio; (meditantibus enim nobis, quos et quantos labores exantlaverint Apostoli, ut Evangelii lucem ubique terrarum diffunderent, citò fugient illæ formidines quæ omnium animos, futura præsentiendo, vel invitos percellunt: et, dum attentiùs perpendemus quâ charitate, quâ patientiâ, quâ fortitudine, quo denique rerum suarum, suique contemptu eis opus fuerit ut orbem universum Christo lucrarentur, promptiores animos ad comparandas omnes illas virtutes quibus nos informari necesse sit, si Deus Optimus, precibus nostris exoratus tandem, memor fiat congregationis quam possedit ab initio, et ostium nobis aperiat ad fidem popularibus nostris iterùm evangelizandam.

'Epistolas quoque D. Pauli quæ Jesum Christum et hunc crucifixum totæ spirant, assiduè tractantibus idem eveniet quod sibi contigisse testatur S. Joannes Chrysostomus, ut quoties illas legeret, quasi spirituali tubâ ad cœlestia excitaretur, et supernorum desiderio incalesceret.

'Eximium profectò munus vestrum! Meritissime D. Vice-Cancellarie, Lectissimi Proceres, undè tot et tanta bona exorientur. Deum unum penes est débitam vobis mercedem rependere; quod ut annuat ardentibus votis omnes efflagitabimus.

'Liceat tamen vividos grati animi sensus depromere, quamvis tanto huic vestro beneficio sint prorsùs impares. Nomen vestrum, Meritissime D. Vice-Cancellarie, Lectissimi Proceres, nostris omnium pectoribus fixum manebit: quocùmque ire, ubicùmque sistere nos jubeat Deus Magnus, cujus consilia scrutari non datur, id officii nostri futurum existimabimus pium vestrum et singulare donum nobiscum portare, sedulò retinere, illo gloriari, atque ejusdem memoriam in annalibus Ecclesiæ Gallicanæ, utpotè ipsi honorificentissimam, perpetuò servandam curare. Sic per nos stabit quominùs erigatur monumentum ære perennius, quod egregiam Oxoniensis Academiæ in Clerum Gallicanum exulem beneficentiam seris ætatibus commendet.

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'Hos memoris animi atque obsequii sensus ergà vos singulos, cæterosque omnes omnium ordinum Viros Academicos, nostro et totius Cleri Gallicani nomine vobis offerimus,

'Meritissime Domine Vice-Cancellarie, Lectissimi Proceres.

'J. Frs. Epus. Leonensis.

'*Londini, Die 6to Mensis Maii*, 1796.' p. 70.

At page 79, occurs a short account of the charity established for the relief of the female emigrants, under the patronage of her royal highness the duchess of York. To that illustrious benefactress a warmer tribute of thankfulness was due. She is one of those princesses, whom it is no degradation to praise, whom it is a degradation to praise without enthusiasm. Like an angel of humanity, she folds under the garb of meekness the shining pinions of rank, and approaches in her own person the noisome bed of sickness with the welcome cup of cordial relief. She delights to become the acquaintance of the exile, and the friend of the forsaken. To the sigh of woe, whencesoever breathed, she always turns a hearkening ear; strews with her own hand in the abode of want, the gifts of beneficence, and the sweeter, and more fragrant, wet roses of sympathy. Pain relents at her approach, Anxiety at her words; ebbing life stays to flow back at her beck. Despairing persecuted worth she reconciles anew to the dispensations of a Providence which created *her*—to confidence in a religion which inspires *her*. A consolatress of the orphan, of the widow, of the childless mother, she performs on earth the purest duties of those glorified spirits whom she is destined one day to join in higher spheres of utility.

A very interesting and pathetic fragment, but wholly episodical, and derived from continental publications, is the long narrative, extending from page 94 to page 101, which contains an account of the transportation of many unfortunate priests to Guiana. The following is part of it.—

'My father, you long to know the place where your son still breathes. It is in an abode of death and of virtue that he is offering up, in humble sacrifice to God, this life of pain and penitence.

'You know it: wholly intent on my duty, I was in the midst of my faithful parishioners, when a tyrannic order came to snatch me from the functions of my office. A man clad with great power declared himself my foe without knowing me. The government had commanded its agents to keep strict watch over the priesthood. The commissary thought he was serving his country by sending them to destruction. I was marked out for a victim; and when I was employed only in bearing words of comfort to the families who valued me, in recommending the oblivion of error and the forgiveness of injury, I was treated as a factious enemy of my country, and a stirrer of civil discord.

'Through my care, however, peace reigned in the canton; the

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inhabitants were not divided, and the morality of the Gospel germinated in every bosom. The commissary accuses me; men arrive to arrest me; my kind parishioners, in spite of my entreaties, endeavour to rescue and defend me. This becomes a symptom, a proof, as it was called, of guilt; and the order for my transportation arrives.

'O, my father! dragged from dungeon to dungeon, loaded with fetters, drenched with bitterness, my courage forsook me, and I learned to know all my weakness. Every night, in a dark prison, as soon as the double-bolted gate hid me from the observation of my keepers, I shed tears. The minister of the altar forgot the sufferings of Jesus, to weep over his own! How weak is man, when God abandons him to his weakness!

'Providence, however, always offers a charitable hand to the sinner. I arrived at Rochefort; and in the asylum of crime was to find angels. God! and I still dare to complain! Let my lips open no more to murmur. Creator! let thy goodness enlighten me, and guide my ways, that I may be worthy to walk through the valley of death with the companions of my misfortunes. My father, I have no longer a right to speak of myself. These venerable old men, whose lot I am proud to share, have taught me to suffer. The dungeon into which I was thrown, already contained eight ministers of religion, and with them all the virtues. It was night when I entered that funereal abode. A suspended lamp enabled me to discover old men stretched on the pavement. They had but a little straw for a pillow, but were all asleep. Innocence slumbers easily. Soon my looks fastened on one of those figures, whose venerable features and hoary hair commanded veneration. It was Don Louis, of the order of San Bruno. At the sight of him, caught with a holy awe, I fell on my knees before him, and vowed to God to consecrate my attentions to this venerable man. He awakes, perceives me, lifts his eyes to heaven, and then reaches out to me his hand. O my son, said he, you too are a child of the Lord: may faith support you under persecution, and God the Comforter be with you! The companions of his misfortune also awake: they join him; they surround me; they forget their own misfortunes, to think only of mine. I seemed to be the only victim, having become the only object of consolation. Ministers of Jesus, I exclaimed, my fathers, my models, may God give me the strength which animates you! may my weakness be punished by long suffering, that, my faith remaining unshaken, I may, like you, merit the crown of life which heaven reserves for the accepted!

'Two days after my arrival, we are torn from our prison, and crammed into the vessel which was to carry us to Guiana. Ecclesiastics from every part of France, among whom were many constitutional, and some married, priests; several aged men, some journalists, some returned emigrants, and two members of the legislative body, Job Aimé and Gibert Desmolières, were the victims crowded into the frigate *the Decade*. The prior of Saint Claude is troubled with a rupture; the good old man can hardly walk. One of my brethren has a fever, which was to remove him in a few days. Girard, Havelange, the virtuous Don Louis, sink under the

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weight of years. Most are infirm or sick. The deputies plead in vain for the unfortunate. Their voice is disregarded. "Complain at Cayenne," was all the reply.

'The sick, the aged, squeezed together on the floor of a cabin, teased by vermin, without linen, without covering, worse fed than the lowest criminals; such was the lot of the transported. They breathed but through a narrow orifice; stench propagated contagion; a pestilential vapour was the only air in this hot stowage; and yet the faintest murmur was not heard. All displayed the courage of innocence; all seemed to have learned to suffer. The astonished crew contemplated the victims with admiration: many sailors shed tears over our misfortunes; and their sensibility led them to offer us such generous aid as their means allowed. Estimable Benoit, compassionate Rosier, we have forgotten the names of those who drugged our cup with bitterness; but yours remain engraven on our hearts. Enjoy, kind sailors, the reflexion that you saved the lives of two well-meaning men. If Havelange, alas! has since finished his career, at least you prolonged by your care his painful existence. Nor have we forgotten the generosity of some officers: to name them would perhaps be exposing them to the fury of the wicked.

'We disembarked at Guiana. The inhabitants of that colony were well disposed to assist us; but a new transportation awaited us. The commissary of the government executed with rigour an order which had, no doubt, been given to him; for what man would be cruel enough of himself to torment his fellows needlessly!

'The transported are divided into several classes. Some are sent to Sinamary and its environs. Others are cast into the frightful deserts of Aprovayac and Cananama. It is from this latter burial-ground that your son is writing. It is there that, supported by the example of his brethren, he is striving to merit by suffering what you, my father, merit by your virtues.

'Cananama is one of the remotest cantons of the colony. This country, situate in the midst of woods, is covered with muddy marshes, which infect the air; and the only dwellings are a few shapeless huts. Hither, to this wilderness, we are banished. Of the eight unfortunates whom I met in the dungeon of Rochefort, only two now survive. Five days ago, Don Louis ceased to live: for five days the grave of the just has been watered with tears. That good old man, before his departure, crawled to the door of the *carbet* he inhabited; and there, surrounded by his brethren, or rather by ghastly spectres, after receiving at my hands the last spiritual succours, prostrated himself before the face of heaven. "My brethren in Jesus," said he, "the ills I have suffered are nothing: had not *he* to drink gall and vinegar? Let us die in the hope that we are passing to eternal mansions in the holy city; that our tribulations, which have lasted but a moment, will soon be exchanged for everlasting bliss. Let us die in the hope that Jesus Christ shall shortly change our corruptible bodies into the likeness of his own glorified and immortal body. Let us pray for our persecutor; sand may God hear us!" He ceased to speak. I read some prayers which he had pointed out. While I was reading, he grasped

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my hand. He felt chilly. His hand stiffened within mine. He leaned against me, and died in my arms. The grave is become the goal of all our desires.

'Every day new incidents of horror. Yesterday a priest of Brabant, who had been missing, was found in the woods half devoured by wild beasts. Negroes brought him to us: the symbol of faith was between his lips. He appeared to have sunk under fatigue and hunger.

'Adieu, my father! God bless you, and my sister, and her poor children!'

Some account, but a deficient one, is introduced at p. 150, of the school so eagerly established by Mr. Burke, for the orphan children of those who were killed at Quiberon. It is situate at Penn. Concerning the expedition to Quiberon, some details, valuable to the historian, occur at p. 177, and onwards.

To this volume an *Apology for the French Religion and Monarchy in Conjunction* is affixed. The writer does not appear to understand the principles of his own sect. It has uniformly been the claim of the Catholic church to constitute a higher power than the civil magistrate. Its allegiance has in all times been made a condition of its protection. It has everywhere, as in the case of Constantine, thought itself justified in transferring its allegiance from an infidel to a faithful sovereign. It has every-where recognised the Christian usurper in preference to the legitimate heathen. The recognition of Bonaparte is a natural and necessary consequence of these principles. The re-conquest of an empire like France, to papal subordination, was a far mightier interest of the infallible church, than the paltry question of a sovereign's surname or pedigree. The *Concordat* was an expedient measure; a duty of the Romish see: and submission to it is become the duty of all the Romish clergy who would avoid the reproach of schism. The doctrine and discipline of the Catholic church have been found equally compatible with the democratic republics of Switzerland, with the commercial oligarchies and aristocratic corporations of Italy, with the feudal constitution of Poland, and with the simple monarchy of Spain. Its desertion of the Bourbons is not merely rational, but proper. Louis XV. latterly patronised the philosophic conspiracy. Louis XVI. disdained anointment; and was only reduced to the necessity of going to Rheims, by the riots which attended the high price of corn under Turgot's administration, who had encouraged an independent tenure of the throne of France. Monsieur, if one may trust to some anecdotes related in the palace of the Tuileries, has been more than suspected of indifference to the religion of his remoter ancestors. What claims has this family on the church, compared with those of the *worshipful* Corsican?

Nor is it for the interest of the Bourbon family to throw it-

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self on the ecclesiastical interest. Their displacer is most disliked by that literary priesthood of infidelity, the professors and lecturers of Paris. There is more chance of bottoming a restoration on a fresh triumph of philosophism over superstition; on a revival of the constitution of 1789, with qualifications in favour of a senatorial nobility; than there is of detaching the church from its restorer and defender. With a restoration on the narrowest ground, stability and power would ensue; but the first steps are more likely to be taken by the more comprehensive party, than by the extreme. The bare suspicion of external co-operation has always been fatal to domestic parties. If the English or the Russians proclaim a Louis, he will of course be rejected. Let the French pretender, then, formally renounce his clerical advisers, and throw himself on the offer of a British constitution, as the likeliest harbinger of the recovery of his subjects.

ART. XI.—*A Sermon preached on the late Fast Day, Wednesday, October* 19, 1803, *at the Parish Church of Hatton, Warwickshire. By Samuel Parr, LL. D.* 4*to.* 2*s.* Mawman. 1804.

AS Dr. Parr is unquestionably an extraordinary man, his productions will be expected to differ from those of others; and true it is, that, multifarious as the mass of our sermons may be, his are certainly SUI GENERIS.

The one here announced is the *fourth*, if we mistake not, published by the doctor, and not less elaborate than any of the rest. A more apposite text—'WE FIGHT FOR OUR LIVES AND OUR LAWS'—could not well have been chosen; but, whether equal judgement be discoverable in the mode of applying it, remains to be seen. Not having had the good fortune for some years to have visited *Hatton*, we are strangers to its present inhabitants; but must take for granted that a wonderful change has been effected upon them, since they have been blessed with the residence of Dr. Parr, if we may judge from this sermon, preached '*at*' their church. Our old acquaintances, and their rising families, instead of remaining the plain unlettered rustics we once knew them, are now, it seems, become *literati*, expert in dialectics, and so familiar with the writings of my *lord Shaftesbury* and *Mr. Hume*, as to know *whom* the doctor meant, when, from the pulpit, he styled the latter (p. 11.) 'a great philosopher;' and designated the former by reference to his opinion, without mentioning his Essay or name*. So unexampled a change, we doubt not, his

* That the more ignorant public, however, might not be at a loss, the doctor has judiciously added to his sermon a postscript of explanation, and such references of illustrations as were deemed superfluous in preaching it *at* the church.

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lordship of *Peterborough* will notice, with due praise, in his next charge; and that my *lord* of *Lincoln* will hope for the like effect in his diocese, when the doctor shall have favoured his new parishioners with his spiritual unction.

The Sermon before us thus opens:

'1 Maccabees, iii. 21.—"We fight for our lives and our laws."

'These words were addressed by Judas, a distinguished leader of the Jews, to his countrymen, when the Syrians, leagued with the Samaritans, were preparing to oppress them. Their cause was just, their danger was imminent, and the example of their valour may, I should hope, be without impropriety recommended to imitation, even before a Christian audience. The first part, then, of this discourse will be employed in examining, whether or no, the principle of patriotism be warranted by the authority of the Gospel; and the second, in conformity to the express language of the text, will be directed to such topics, as are more immediately suggested to our minds by the present solemnity.' P. 1.

Having stated his plan, the doctor proceeds to his 'whether or no;' and in a laboured *tirade*, such as might have done credit to a junior bachelor in a college-hall, partly pertinent, and partly not, we are led to the subject. Suspecting, however, that this opening is looked upon by the preacher as a *purple patch*, to gratify his pride, we will here insert it.

'That to love our country ardently is an amiable quality—that to promote the interest of it diligently, is a meritorious service, and that to die in the defence of it voluntarily, is a noble instance of magnanimity, are truths most congenial to the undebauched sentiments of the heart, and supported by the unequivocal concurrence and the uniform experience of all ages, whether ancient or modern, and of all nations, whether barbarous or civilized. Propositions, indeed, collaterally or incidentally connected with those truths, like many other questions, which branch out from the wide and complex generalities of ethics, may, in theory, have often been perplexed by intricate subtilties, and, in practice, often perverted to criminal purposes. Hence the embellishments of rhetoric and the charms of poetry, have been injudiciously or corruptly lavished upon those actions, which, under the specious colour of a regard for our country, wound the purest feelings of humanity, violate the plainest dictates of justice, and deform the goodly works of our Creator by wild desolation and merciless carnage. But the calm and impartial voice of reason will ever separate the claims of true patriotism from those of the false, by an appeal to principles which unfold the real duties, and ascertain the real interests of society: and, as religion itself is intended for the direction and the benefit of rational and social beings, we may safely infer, that, what reason authorises, religion does not forbid. On the contrary supposition, indeed, we should let loose upon multitudes the same disorders which the unlimited and unqualified application of the rule for the

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forgiveness of enemies would inevitably bring upon individuals. The interests of the present life would not only be severed from those of the future, but would appear wholly incompatible with them—The analogy which seems to pervade the whole moral world, and to connect obligation with utility, and sympathy with the perception of right and wrong, would be obscured—The aggregate of moral improvement arising from the various relations in which we stand to each other, would be diminished—The exercise of passive courage, as it has been called, would become not merely the supreme, but almost the sole duty of man—Self love, which now contains within itself the germ of so many social virtues, and, by proper culture, adds so largely to the stock of social happiness, would be useless, as a part of our nature, co-operating with benevolence in the formation of our social character—Self defence would cease to be vindicated by the plea of self preservation —The weak would be delivered over as a prey to the strong, the unoffending to the tyrannical; and nations the most enlightened and refined would be exposed to the fierce and sudden incursions of barbarous hords, who would in a moment destroy all that had been effected by the wisdom and the labour of successive ages, mutilate every monument of art, and efface every vestige of civilization and science.

'It were a gross affront, then, to religion to suppose that it was intended to introduce such a mass of evils; to thwart the suggestions of common sense; to cramp the efforts of common justice, and to throw down every security for that national independence, without which society would resemble a state of nature, and might relapse into it without any visible increase of wretchedness or degradation to our species.

'It so happens, however, that the conduct of the blessed Jesus upon the important subject of patriotism has been strangely misrepresented by one writer, who was the secret enemy, and by another who was the professed advocate of the Gospel; and as both of them have acquired no common share of popularity, by the ingenuity of their arguments, and the elegance of their style, it cannot be improper, on the present occasion, to examine their shewy and delusive sophisms.' P. 1.

We need hardly observe, that, as, by the phrase 'one writer, who was a secret enemy,' the parishioners of Hatton understood *lord Shaftsbury* to be meant; as they, with equal readiness, perceived that, by 'another who was the professed advocate of the Gospel,' *Soame Jenyns* was intended: nor could a doubt have remained with them in respect to the latter; for the doctor adds, more decidedly to mark him, 'that *both* have acquired no common share of popularity, by the ingenuity of their arguments, and the elegance of their style;'—which ingenious arguments, however, he immediately pronounces 'showy and delusive sophisms.'

To prove them such, the doctor most strenuously labours;

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but, though part of what he advances be certainly in point, his refutations, on the whole, are neither so simple nor so clear as the subject warrants, and the discussion demanded. Take, however, the result in his own words:

'If there be a genuine and salutary patriotism, the Gospel has in effect recognized and approved it. If there be a spurious and dangerous patriotism, the same Gospel neither directly nor indirectly favours it. But that there is such a spurious, and that there, also, is such a genuine patriotism, we readily admit—that the properties of the one, and the obligation to shun it, are equally intelligible, with the properties of the other, and the obligation to practise it, we strenuously maintain—and we trust, moreover, firmly, that by an accurate use of words, and by a dispassionate attention to things, as the objects of those words, we shall be able to vindicate the honour of our holy master, against the scoffs of the unbeliever, and the misconceptions of the visionary.' P. 4.

To an audience so illuminated as the Hatton congregation, how happily adapted is the following passage! We should have applauded it, had we heard it at either of the *St. Mary's*.

'Harsh, indeed, as I have often thought, when communing with my own heart, and often lamented, when I have been instructing you, my brethren, who are committed to my charge—very harsh, and very unfair is the treatment which revelation has experienced in the doctrines which it propounds for our belief, and in the rules which it prescribes for our conduct. Those doctrines, though few and simple, have been multiplied by the misguided zeal of it's followers, and encumbered with dark and mystical interpretations, which, under the venerable, the usurped, the prostituted name of orthodoxy, have confounded the judgement, and enflamed the passions of the Christian world. Those rules, however agreeable to the common sense, and however conducive to the common interests of mankind, have been distorted by ingenious sophistry, by monastic gloominess, or by frantic enthusiasm; and instead of making us wise unto salvation, they have sometimes degenerated into frivolous and unprofitable austerities, and sometimes been pleaded in vindication of the most desperate outrages. For purposes of superstition, or fanaticism; for the support of metaphysical reveries, or the disguise of spiritual domination, the believer appeals to the authority of Christ and his apostles, for the truth of dogmas which they, in reality, never taught, or the necessity of observances, which they never imposed. The unbeliever craftily admits the propriety of the appeal, and then charges upon the Christian law, those absurdities which exist only in the extravagant conceits, or arbitrary practices of Christian interpreters. But "the wisdom which is from above will ever be justified of her children," and this too, effectually and eminently in the question which we are now discussing.' P. 6.

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In the further conduct of his argument, as well indeed as in what has gone before, Dr. Parr is too fond of laying a foundation for his conclusions upon the term *if*; which, while suffered to remain undisturbed, will so long leave all well;—as in the following passage:

'If patriotism be, as men of sense rightly understand it to be, "a zeal for the happiness of the country to which we belong; and where the most numerous, intimate and affecting of our social relations are formed and cultivated;" then it is sound as a principle; then it is precise as a term; then it is lovely as a quality; then it is indispensable even as a duty: for it connects our private with our public virtues; it leads us to protect immediately our governors and our fellow citizens, and eventually our neighbours, our friends, our venerable parents, and our beloved children. All, as members of the same community, are linked together by the ties of a common interest; all, as men, are related to us by the participation of a common nature; all are objects of our moral agency by the authority of a common religion, and by our common exertions all are to be defended. One part may be nobler in itself, or nearer to us in our domestic situations, than another. But he that is anxious to save the whole, means well and acts well by every part, be it more or less distant, and be it inclusive of more or fewer objects.' P. 5.

But, should it be objected, *if* patriotism be *not*, in this case, justly defined; and *if* it be asserted that the ancient sense of it consisted in the exercise of the greatest exertions for the aggrandisement of one country to the ruin of another, is it then a disparagement to Christianity not to have enjoined it?—Let the sense of the term be first fixed; and no difficulty can attend the discussion. Christianity is, in its nature, a universal religion; and, therefore, could not prescribe patriotism as a virtue, nor approve it any further than its tendencies are promotive of good. It is, as the very sense of the term expresses, but a local virtue, originating in civil and political relations, which is different in different countries, and enforces in different communities an opposite conduct; place it but on its right basis, and ascribe to it all the worth it may deserve.

The doctor, who appeals (not quite chronologically indeed) to the acquaintance of his auditors with 'the religions of Numa, of Mahomet, and Confucius,' in proof of his assertion that 'it has been said ingeniously, perhaps, though in some instances incautiously, that Christianity lays down no rules, such as these religions seem to provide, for the administration of public affairs—that it contains no specific code for the magistrate, the legislator, or the warrior; but effects all its peculiar and salutary purposes by the authority of its sanctions and the influence of its precepts over the hearts of individuals

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only'—most sagaciously grants, 'that this is defensible, when it is *properly understood*.' But, if this be so, the dispute is ended. For, with whatever view the terms *ingeniously*, *perhaps*, and *in some instances incautiously*, were introduced to convey the defensibility of the position, as resting on its being *properly understood*, implies of necessity that it only becomes disputable when rendered unintelligible; or, in other words, grossly misrepresented.

After a comment on the position, which we cite as excellent *, though not properly applied to *contending* nations (for between them the jet of the question concerning patriotism lies), the doctor proceeds to bring examples of patriots from the Jewish history; and, having referred to that of Christ's lamentation over Jerusalem—which is totally beside the point—thus presents to his parishioners the sum of his reasoning, abounding, as usual, with his *ifs* †:—

'If from the national temper and political situation of the Jews and Romans, to whom our Lord more immediately addressed himself, any precept about the love of our country would, probably, have been misconceived by the rash, and abused by the crafty; if the duty itself, in all it's essential points, is evidently implied in the injunctions of the Gospel, about universal benevolence; if the affection itself is sanctioned by the example of our Saviour, surely we are furnished with a sufficient answer to the severe reproaches of infidels, and the wild misrepresentations of believers. The Gospel, in reality, separates the artificial from the genuine virtue. It omits all mention of false patriotism, and by such omission, as well as by the general spirit of it's laws, may be said to discountenance it. It includes whatsoever is sound and praiseworthy in true patriotism, under the more comprehensive and more noble duty of charity; and in the life of it's blessed author,

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* That Christianity does not directly prescribe any rules for worldly policy, is, indeed, a circumstance which might lead us to some important reflections on the consistency of such conduct in its author, with the peremptory and explicit pretensions of his religion to be calculated for the universal benefit of mankind. But if governors were actuated by the same benevolent spirit which Christianity was meant to infuse into the minds of those whom they are appointed to govern —if justice and mercy, which are recommended to all the followers of our Blessed Redeemer, without regard to the infinitely varied and continually changing distinctions of climate, custom, laws, rank, and fortune, and the obligations to which are *modified*, but not suspended by such distinctions, really pervaded the whole of a community; every corruption would be purified; every abuse would be corrected; every violence would be averted; and the blessings of public as well as private life, would be more widely diffused and more permanently secured. The honest magistrate, the wise legislator, the brave warrior, and the upright patriot might, each in his own province, claim to himself the appellation of a good Christian. In serving mankind he might deliberately obey God, and, while he increases his fame, he might save his soul.' P. 6.

† These *ifs* of the doctor appear to be so many graces snatched from ΠΡΙΗΠΟΣ Knight's Poem on Civil Society.—Rev.

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it exhibits some particular and practical illustrations of that patriotism, which every head may understand, and every heart must feel.' P. 14.

The remarks we have already offered will, on this passage, supercede the necessity of a comment.

Having dispatched the doctrinal part of his sermon, the doctor calls upon his audience to attend, while he guards the application of what had been said to them by a well-meant, and, as he hoped, well-timed explanation; an explanation, which, to almost every other country audience, would have been as inappropriate as the preface to Bellendenus itself. For example—

'No approbation is to be expected from his suffrage by the factious incendiary, by the rapacious adventurer, by the ruthless oppressor, or by the ambitious and tyrannous conqueror, when bedecked with titles, and loaden with spoils, and reeking with the blood of fellow-christians and fellow-men, he calls himself the saviour of his country. Upon the worthless, shameless, pitiless ruffian, who, plunging his weapon into the bosom of a disarmed, fallen, suppliant antagonist, would bring back the atrocities of savage hords into the conflicts of Christian combatants, tarnish the annals of his country to the latest posterity, and agitate the whole civilized world with astonishment at the flagitious overt act, indignation at the dastardly excuse, and horror at the portentous example—upon the cool-headed and flinty-hearted sophist, who, from motives of grovelling avarice, or rampant ambition, deliberately puts "evil for good, and good for evil"—upon the perfidious counsellor, who would "fashion, wrest, and bow his reading, in opening or sustaining titles miscreate, the right of which suits not in native colours with the truth;" and this too, when he "empawns the person or the honour of his royal master, and would awake the sleeping sword of war"—upon all such wretches the religionist looks down, as the betrayers of their sovereign, the corruptors of their fellow subjects, and the murderers of their species.' P. 15.

Having done with general observations, in his way to a discussion of the topics of the day, Dr. Parr lays before his hearers some preparatory remarks, as a justification of his having hitherto avoided to preach politics. Being now, however, about 'to deviate *for once* from his usual practice,' he desires his hearers to take notice, that, while he urges the duty of fighting for our lives and our laws, he, in effect, will lap his tongue in fleecy hosiery to speak of *Bonaparte* and the *French*. Had this sermon been preached at the doctor's other benefice, delicacy toward the patron might account for his conduct; but to hold his tongue, as it were, with a bridle, when the *ungodly* were thus in his sight; when his subject most

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imperiously demanded—and not his subject only, but his duty—that the truth should be spoken; the suppression of it, in our judgement, was *a sin.* Dr. Parr could not but know that there hath been no one act of cruelty, however atrocious, from the commencement of the French revolution to the present hour, which the great body of that nation have not most extravagantly applauded, whether the perpetrator were *Marat, Robespierre,* or the still more renowned *escroqueur,* their present *first consul.* Has Dr. Parr never seen the letter from Toulon, signed *Brutus Bonaparte, sansculotte?* Is the doctor ignorant, or an infidel, as to the massacre of the Turks, or the poisoning of his wounded soldiers in Egypt?—but we forbear. The man who professes to rouse his countrymen in opposition to such miscreants, yet omits to describe them as *they truly are,* is, *whatever* be his pretensions, but a *lukewarm* PATRIOT. —Yet let us not be mistaken. The representation we call for is not 'personal railing;' it is the just discrimination of guilt and the guilty; the delineation of those who oppose us, in their own appropriate colours. In vain has the doctor recourse to the history of past times. The events in our own are without example. It is upon these, and these only, that our eyes should be fixed. None other can present such effectual incitements.

To speak impartially of this elaborate performance, we should have liked the best parts of it better, had the composition appeared in any other form. It abounds with passages which the admirers of Dr. Parr will highly applaud; but—saving and excepting the *illuminati* of Hatton—nothing could be more incongruous '*at*' a country church. What torments the doctor might have undergone in bringing it forth, we know not; but we are persuaded that it came from his head and not from his heart. With Yorick, we decidedly think, that 'to preach, to show the extent of our reading, or the subtilties of our wit—to parade it in the eyes of the vulgar with the beggarly accounts of a little learning, tinseled over with a few words which glitter, but convey little light, and less warmth,—is a dishonest use of the poor single half hour which is put into our hands. 'Tis not preaching the *Gospel,* but OURSELVES.'

'Hæc fierent, si, &c.————
————? Summâ delumbe salivâ
Hoc natat in labris.'

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ART. XII.—*The New Annual Register, or General Repository of History, Politics, and Literature, for the Year* 1802. *To which is prefixed, the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of King James II.—Part I.* 8*vo.* 15*s. Boards.* Robinsons. 1803.

ANNUAL publications should never be delayed: their zest depends on their novelty; and opinions, when a period has elapsed which has introduced new events, will take their colour from these, which perhaps could not have been foreseen, and had certainly no influence on the conduct which is the subject of inquiry. The volume before us, also, has been delayed beyond the usual time of publication, for reasons that are not explained. We therefore take it up the first moment that it is in our power.

The New Annual Register was certainly, for many years, conducted with a determined spirit of opposition to ministers, and with a warm predilection for the cause of France, and for the political exertions of its rulers. The authors, probably, were faithful and honest: they spoke as they thought: but still there was so much zeal and warmth on one side, as to be incompatible with that spirit of candour and discrimination which we expect from this earliest attempt to connect the materials for the future historian. In the last volume, a milder spirit seems to have animated them: they are not virulent against ministers; because, as they allege, the system is changed; the conduct of administration is opposite to that which they had so uniformly blamed;—in other words, ministers had come round to their own views. In the character of Mr. Pitt's administration, they seemed, indeed, to have treated the ex-minister with too great asperity; and whether our remarks, or those of others, have induced them to introduce the domestic history with a defence of this character, in the last volume, is uncertain: such a defence claims, however, some share of our attention.

'We saw a war commenced, to say the least of it, at an unseasonable crisis; we saw it conducted with but little ability. We saw overtures rejected when the most advantageous terms might have been obtained; we saw negotiations commenced at the most unpropitious periods, and when the demands of the enemy were certain to be exaggerated. The causes assigned for the war varied as often as circumstances changed, and the people (but why speak of the people at such a time?) were really never informed for what they were at war. To Mr. Pitt we cannot ascribe our naval successes. In naval operations, the most incompetent of ministers could not fail, when we consider the extent of our marine, the broken and almost ruined state of the enemy's navy, the skill and

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spirit of our seamen. In every other instance, discomfiture and misfortune attended every project. We saw a British army disgracefully tread back its steps from the frontiers of France, and Flanders left once more to the plunder of an insatiable enemy. We saw the flower of the British youth sacrificed in a fruitless contest at St. Domingo; a contest not against the enemy, but the climate; a contest, in which a prudent ministry would never have engaged. We saw Corsica first hailed as a brilliant jewel in the imperial crown, and afterwards shamefully abandoned, with a naval force such as ought to have excluded the possibility of resistance. We saw, not the battle, but the massacre of Quiberon. We saw an expedition delayed in its preparations, and betrayed by its publicity, which was to have astonished and regenerated Europe, fail in all its objects, and terminated by a disgraceful convention.—We saw the ill-planned, the ill-conducted attack upon Holland. After this, shall we call Mr. Pitt a statesman? shall insanity itself extort from us the compliments which are due to an able minister? After the unexampled profusion of his government, after a war which we could demonstrate cost more than double what it annually ought to have cost, shall we denominate him an able administrator of the public finances? Let the swarms who have fed upon his lavish expenditure, who have fattened on the pillage of the people, extol his merits in this capacity; we have never seen them; and we once more throw down the gauntlet, and dare any one of his advocates to prove that he ever evinced either a comprehensive or an accurate knowledge of the science for which he is extolled.

'Under the administration of Mr. Pitt we were contemned, conquered, deserted abroad; we were divided and distracted at home. He had a kind of dexterity in creating discord; and, like another Cadmus, could raise up factions where there would have been none. What has since followed may serve to convince us that he was utterly unacquainted with the character, the temper, the spirit of the nation he was appointed to govern. We have since seen the people pacified, conciliated, moved with the facility of children, by a set of men new in office, without influence or connexions, with nothing but character and some knowledge of the English temper to support them. What is the charm with which they have subdued sedition and united every party? A little condescension, a proper share of moderation, a conformity to the constitution, and some attention to the spirit of the people whose affairs they were appointed to conduct. To those who are dazzled by the splendour of eloquence, or seduced by the music of words, we leave the pleasing delusion of gazing in profound but stupid admiration of Mr. Pitt; but such will never be the sentiment of the well-informed, or the verdict of the impartial historian.' p. 4.

That the war was misconducted, disastrous, and fatal, except what related to Egypt and the naval enterprises, we may allow; but it is highly unjust to attribute all the errors to Mr. Pitt. The warlike expeditions, occasionally at least, originate with the war minister, and are submitted to the cabinet. The premier is, in-

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deed, there, the principal person; but the cabinet decides; nor will the most captious or aspiring minister expect that his own concurrence is essentially necessary to every proposal in such an extended warfare. Was the selfish jealousy of Austria and Prussia the work of Mr. Pitt? Was the incapacity or treachery of the commissariat who occasioned the duke of Brunswic's retreat from Champagne, an error of the first minister? Was the cowardice and treachery of the emigrants at Quiberon, his fault? Had the author, after recording Mr. Nichol's speech (page 259), turned again to the introduction, it might have led him to suspect his error. That gentleman, though eager enough to blame, criminates Mr. Pitt only as the author of the war, not of the failure of its enterprises. The commencement of the war will certainly revert on the premier, if blameable; for, though the decision be that of the cabinet, yet, in a question of such vast importance, if the premier cannot consent, his resignation should immediately follow. Was, however, the commencement of the war a fault? We have said, that, in our opinion, it was so; but, on a question of such magnitude, we well know, that, in an obscure situation, it is impossible to decide; and, when an opinion is offered, it should be with such restrictions and limitations as the circumstances require, and with the diffidence arising from the great difficulty of attaining proper evidence.

The present ministry gained their ascendency, in the author's opinion, with the full consent and the unreserved promise of support from Mr. Pitt and lord Grenville. When, on the conclusion of the peace, they found their seats more secure; when, joined by the whig interest, which had been clamorous for the conclusion of the war, they felt their independence, a higher tone was assumed. This was also justified, in the author's opinion, by a little failure in the unequivocal support promised by the Grenvilles. The subject is not, however, *approfondi*: there are some circumstances not noticed, which we cannot enlarge on. In the negotiations for Mr. Pitt's return to power, there was a strong opposition; though from a quarter either not ascertained, or not very clearly pointed out.

The parliamentary history is detailed with minuteness, and, we think, with impartiality. As in the former volume, the debates are, perhaps, reported too closely; but, while this part of the work is confined within moderate limits, we need not complain.

The changes of administration, and the new parliament, are almost the only circumstances of domestic history that claim our attention, independently of the debates.

'The general election exhibited the new and extraordinary spec-

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tacle of a British minister not interfering with the free choice of the electors. In almost every place, therefore, where the election was popular, the event proved fatal to the members of the late administration and their devoted adherents. Mr. Windham lost the election for Norwich, and Mr. Mainwaring was thrown out of the representation of Middlesex, though almost within the verge of the court, and though his opponent Sir F. Burdett was only less unpopular than the man, who had obstinately supported all the bad measures of the former ministry. A larger proportion of new members, and particularly of men of independent principles, were returned than on any late occasion of the kind; and the friends of liberty, wherever they presented themselves, were generally received by the acclamations, and supported by the suffrages of the people.' P. 333.

Though we give the highest credit to Mr. Addington for not interfering in elections, we differ greatly in our opinion of the consequences. The *novi homines* are by no means in the very respectable line represented by our author.

The first part of the Foreign History relates to the affairs of India. It includes the singular event of the deposition of the young nabob of the Carnatic, Omdat ul Omrah, the son of that Mohammed Ally, who, on the conquest of Seringapatam, was found to have joined Tippoo Sultaun in the conspiracy against England. We noticed this subject some time since, in our review of the Asiatic Annual Register; but, as it was then likely to become a topic of discussion in the British parliament, we observed, without any comment, that it did not appear to us that the letters were only in the high hyperbolic strain of eastern compliment, as was pretended. The author of this volume thinks with us, and gives a clear dispassionate account of the whole transaction.

We would wish to correct the language of those who detail similar transactions,—but the error is not peculiar to the historian before us: we wish to correct it for many reasons; one of which is, that it inspires a degree of commiseration which the objects do not merit;—we mean, giving the nabobs and rajahs the titles of princes, and considering their power as independent and supreme: it is only successful usurpation; for these princes were the successors of governors who threw off their allegiance to their sovereign, and assumed thrones to which they had no claim.

The historian next proceeds to examine the conduct of France, or rather of the Corsican despot; and expresses the warmest detestation of measures equally irreconcilable to good faith, to conscience, to honour, and to religion. His treacheries to Italy, to Switzerland, and to Holland, are noticed; and the assumed mask of apparent impartiality and promised protection,

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torn off with honest indignation. The minuter affairs of France are next examined; and the arrangements with respect to the Roman-catholic religion, with the infamous atheistical speech of Portallis, are properly reprobated. These parts were formerly promised; and, from the execution, the authors avail themselves of a strong argument that they are not the advocates of a party. If it be of the essence of party to oppose the dictates of religion, of humanity, good faith, honour, and honesty, in defence of their friends, their argument is useless: they were never accused of such conduct. They *were* accused of favouring the cause of democracy somewhat further than the constitution of this country would support them; of not bringing forward, in their true light, the conduct and exploits of Englishmen; while those of their enemies were at least very warmly, if not unjustly, extolled.

The State Papers, as may be expected, are unusually numerous, and the Occurrences well digested. Of the other departments, we found the Biographical Anecdotes and Characters selected with judgement; and the Manners of Nations, though perhaps not sufficiently full, well chosen. The articles of Classical and Polite Criticisms are by no means *germane* to the title: they are truly miscellaneous, and not peculiarly interesting. The Philosophical Papers are, in general, trifling. The papers included in the miscellaneous list, in some parts relate to the manners of nations; in others, to natural history and antiquities: the two last of which should have had a separate department.—The Poetry is pleasing, and well chosen.

The Domestic Literature has a different arrangement, or rather it has been attempted to make the arrangement more distinct, for the advantage of reference, and marking more definitely the progress of science. The different chapters relate to biblical and theological, physical and mathematical, moral and metaphysical works, and to those of literature and polite arts. The Foreign Literature is arranged in similar classes.

To judge of the propriety of this arrangement, it will be necessary to compare it with what we have been accustomed to. In the former volumes, two striking features of this department were conciseness and dignity. The character of a work was given with a characteristic energy which impressed it on the mind; while the *perpetuum carmen* of connected subjects gave it a consistency, and, so far as such motley materials would admit, formed one whole. The attention, in the examination of works of science, now offered, seems to be interrupted by too frequent changes: the authors form, too eagerly, a party on some disputed subjects; and points of no great importance fill a column, while many valuable works are omitted, or noticed very cursorily. The dispute, for instance, between Mr.

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Knight and Mr. Forsyth, respecting the plaster for uniting divided wood, fills a most disproportioned space.

The arrangement is, apparently, good; but it was evidently formed before the works came in review; and these, perhaps, unfortunately for a first attempt, were too obstinate to bend to this rigid system.

We have examined this part of the volume somewhat minutely; because, in a work of a magnitude and importance like the present, deviations should have been carefully matured before they had been adopted; and, when any powerful motive was held out for a plan, it should at least be seen whether the object can be attained by it.

A more mature consideration, however, may render this plan more perfect. It is certainly capable of perfection; and, as it belongs to a work which must often be consulted in the absence of more enlarged reviews and journals, we hope that the editors will accept our remarks in good part, and promote, by every possible improvement, the utility of a work which has for many years been so extensively popular.

ART. XIII.—*The Philosophical Transactions of the Royal Society of London, abridged; by Charles Hutton, Dr. George Shaw, Dr. Richard Pearson. Vol. I.* 4*to.* 2*l.* 2*s. Boards.* C. *and* R. Baldwin. 1804.

IN our second series we noticed two different attempts which have lately been made to reduce these valuable but voluminous labours to a more portable form. Of these efforts, the first has completely failed, and it little deserved to be patronised. It appeared in 1802; and, though too weakly in its birth to give promise of any longevity, produced the second as its offspring in the ensuing year—which, like the phœnix, sprang from the ashes of its parent. To this more vigorous and more valuable production, we have already paid our tribute of respect, when introducing its first number to the acquaintance of our readers; and it is with no small degree of satisfaction that we now announce the completion of this volume, which, as a favourite publication with ourselves, we have unceasingly watched with an anxious and a jealous eye. Shall we own that we have been eager to discover faults? Yet it is not with a view of injuring, but improving the work; and, if any suggestions in this journal should contribute to render the abridgement a more accurate and adequate view of the original, the public and the authors themselves will undoubtedly join in their thanks.

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On the conclusion of this volume, the subscribers are informed, that the general prefaces and titles will be postponed till near the completion of the work; and that, consequently, it will not be convenient to bind the volumes at present, but to unite the numbers in some temporary form.

'On completing this first volume, the proprietors cannot omit the opportunity of stating to the public, that this abridgement of the Philosophical Transactions differs from all others that have preceded it, in two very material circumstances:

'First, in regard to the explanatory comments; in which, errors are corrected, and several deficiencies are supplied, which occur in the early papers of the Transactions; and whenever the subject is particularly important, an account is subjoined of the modern improvements and discoveries relative to it: Secondly, in regard to the biographical notices; which it is intended to continue throughout the remaining volumes; so as to exhibit, when the work is completed, a view of the lives and writings (accompanied with critical remarks on their respective merits) of the most distinguished scientific characters, whose works are noticed in the Transactions, continued to the beginning of the present century. This volume alone comprises notices of about one hundred of the more early authors. The advantages to be derived from this mode of combining anecdotes of the lives of authors, with specimens of their labours, cannot but be obvious to every reader. In the prosecution of this part of the plan, the proprietors will consider themselves greatly obliged by authentic information, from relatives and friends, concerning deceased members of the Royal Society, who have had papers and communications inserted in the Transactions.' P. i.

To the advertisement succeeds a table of contents, which are classed according to their subjects, though somewhat too comprehensively for general reference. Perhaps, under the head of Natural Philosophy, for instance, acoustics and pneumatics, astronomy and optics, meteorology and magnetics, hydraulics, hydrostatics, and hydrology, might have, with propriety, formed distinct sections; *et sic de cæteris.* This inconvenience may, however, be remedied by a general index, which, we trust, will be full and accurate. It will be an addition of the highest value and importance.

An alphabetic list of the books examined in this volume is added; and, though the editors be silent on this point, we must remark, that we think the preservation of the account of books a very valuable part of their plan, which we do not recollect in any former abridgement. We need not point out the very extensive utility of this very early 'review.' The only other collection in which the same has been attempted, is the Medical Essays of Edinburgh, which we more particularly notice, as they seem to be forgotten. The works shortly analysed, however,

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in the latter volumes of the Medical Essays, are confined to medicine, and some of its most necessary assistant sciences. In the early volumes of the Transactions, every scientific publication of every country appears to have been the object of attention.

The notes and biographic notices are, as in the first number, sufficiently full and satisfactory. It is from this part only that we can with propriety select any specimen, since, of the Transactions, it would be absurd to attempt a review; and of the authors' talents and attention in the abridgement, we could give no adequate account, without at the same time offering extracts from the original. In general, in these additional parts, the writers seem to have adopted a happy mean between diffuse narrative, and a meagre collection of titles and dates. We shall select the biographic notice of Dr. Willis, as an example of the execution; adding only, that too great merit is ascribed to the plates.

'Thomas Willis was born at Great Bedwin, in Wiltshire, in 1621. He was educated at Oxford, and was appointed Sedleian professor of natural philosophy in that university in 1660; in which year he also took his degree of doctor of physic, though his original intentions were for the church. Some years afterwards he removed to London, became a member of the Royal Society, and made himself further known by several publications on medical, anatomical, and pharmaceutical subjects; viz. by his treatises de Fermentatione, de Febribus, de Urinis, de Cerebri Anatome. In the last-mentioned treatise, which was his *chef-d'œuvre*, he had the assistance of Lower in the anatomical dissections, as well as in the Latin composition, and of sir Christopher Wren, (at that time Savillian professor of astronomy in the university of Oxford,) in the drawings for the plates. These publications were followed by the work above noticed (Pathologia Cerebri), by his Anima Brutorum, and lastly by his Pharmaceutice Rationalis; all of which have been printed together at different times under the the title of Opera Omnia, in fol. and in 4to. He died in 1675. Dr. Willis was too much addicted to chemical theories, on which he endeavoured to establish a pathology incompatible with the properties of living bodies. Nevertheless much ingenuity is displayed in all his writings, and those which relate to anatomical subjects may be consulted with advantage for the descriptions and accompanying plates. Succeeding anatomists, however, have remarked that he has not always distinguished between the parts as they appear in the human and brute subject; having at times made dissections of the latter subservient to exemplifying and illustrating the structure of the former.' P. 214.

The following account of bishop Wilkins contains some new observations,

'Bishop Wilkins was one of the first institutors of the Royal Society, and one of its most useful members, as well as the first or prin-

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cipal secretary, under whom Mr. Oldenburg acted as the *sub* or copying secretary. He was well skilled in mathematical and philosophical literature, producing several useful works and inventions, one of which, though never noticed in any accounts of his life, was that of the perambulator, or surveying wheel, for measuring roads and great distances. Bishop Wilkins was a man who thought it prudent to submit to the powers in being; he therefore subscribed to the solemn League and Covenant while it was enforced, and was equally ready to swear allegiance to king Charles when he was restored. He accordingly had favours and promotion from both parties; and, being of a good and amiable mind, he always used his power and interest for the benefit of individuals and of the public weal. Dr. Wilkins was born in 1614, and studied at Oxford, where he took his degrees. During the civil wars the parliament appointed him warden of Wadham College in 1648. In 1656 he married the sister of the protector, Oliver Cromwell, and, by the son Richard Cromwell, was made master of Trinity College, Cambridge, in 1659; but was ejected on the restoration the year following. From the prudence of his conduct, however, and his superior learning and piety, he met with great encouragement and patronage, and at last was promoted to the see of Chester in 1668. Like most studious and sedentary men, he became much afflicted with the gravel, and at length died of the stone in 1672, at 58 years of age.

'Of his publications, which are all of them very ingenious and learned, and several of them highly curious and entertaining, the first was in 1638, when he was only twenty-four years of age, viz. The Discovery of a New World, or a discourse to prove that it is probable there may be another habitable world in the moon; with a discourse concerning the possibility of a passage thither. In 1640, a Discourse concerning a New Planet; tending to prove that our earth is one of the planets. In 1641, Mercury, or the secret and swift messenger; shewing how a man may, with privacy and speed, communicate his thoughts to a friend at any distance. In this work are descriptions of many ways of telegraphic communications, as practised by several people. In 1648, Mathematical Magic; being a relation of the wonders effected by engines and mechanical contrivances. And lastly, in 1668, The Essay towards a real Character and philosophical Language; a very ingenious performance. Besides numerous theological writings. All the foregoing mathematical and philosophical works were collected, and published 1708, in one vol. 8vo. with an account of the life and writings of the author.' P. 254.

We shall conclude our specimens with the following account of Morison and his works, in which we find many remarks in addition to what was before known respecting them. We select it also, as the merit of Morison has not been sufficiently understood.

'Robert Morison, one of the most celebrated botanists of the

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17th century, was a native of Aberdeen in Scotland, where he was born in the year 1620. In this university he took his degree of master of arts. Having a strong inclination for the study of physic, and more particularly for that of botany, he went to Paris, where he obtained the degree of doctor of physic. His reputation as a botanist induced Gaston duke of Orléans, an admirer of that study, to give him the direction of the royal garden at Blois. After the death of the duke of Orléans he came into England, in the year 1660, and on the restoration of Charles the Second, was appointed professor of botany in the university of Oxford, with a salary, as it is said, of 200*l.* a year from the king. He was also chosen a fellow of the Royal College of Physicians. In 1669 he published his *Præludia Botanica*, and afterwards his *Plantæ Umbelliferæ*. In 1680 he published the second volume of his *Historia Plantarum* (purposely delaying the first volume, which related to trees and shrubs). He died before the publication of the third volume, which was completed by the care of the elder Robart, who succeeded him in the management of the Oxford garden. His death was occasioned by an unfortunate bruise which he received from the pole of a coach, while crossing a street in London, whither he had gone in order to expedite the necessary subscriptions for the continuation of his work. He was in the 63d year of his age when this event took place. It is remarkable that the celebrated Tournefort died in consequence of a singular accident which happened to him in the streets of Paris.

'Morison is said to have been of an amiable and estimable character, and of great plainness and simplicity of manners.

'His botanical method or system, which was intended for a natural one, is taken from the fruit, but is, in this respect, according to the opinion of an eminent botanical critic, much inferior to that of Cæsalpinus, both in the plan and execution: it is clogged with a multiplicity of characters, and the classes are not sufficiently distinguished from each other: hence it is extremely difficult in practice, and was therefore not adopted by any succeeding writer except Robart, who in 1699 completed the *Historia Plantarum*, and by an anonymous author whose work appeared in 1720. Imperfect however as is this system, it has furnished many useful hints, which later botanists have not failed to improve; since Ray, Tournefort, and Linnæus have successively been indebted to the prior labours of Morison.

'It is remarkable that Morison, during the investigations necessary for the continuation of his *Historia Plantarum*, imagined that a new plant had been discovered by the younger Robart in the neighbourhood of Oxford, and in consequence announced it in his work, with much satisfaction, as a "*nova et inaudita planta.*" On farther examination, however, it was easily proved that it was no other than the samolus, (samolus valerandi of modern botany) a plant by no means very uncommon in watery situations in many parts of England.' P. 341.

This volume contains ninety-three sheets, concluding at page 744, at the end of the eighty-fifth number of the original,

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p. 5019; for, in the volumes themselves, the pages are continued from the beginning. This conclusion is in the middle of the seventh volume, anno 1672. It is impossible, however, to form any judgement of the extent of the work from the contents of the first volume, as the bulk must depend on the importance of the papers.—It has been erroneously supposed, that papers thus published, in the infancy of experimental philosophy, are of little importance, now that the science has attained its meridian. Every step, however, in the gradual evolution of the human mind, is valuable; and even early errors may lead to new paths. This, nevertheless, is not the whole. Facts, at different periods, are collected, and afterwards forgotten: to retread the first steps, will be often to add valuable materials to our present stock of science; and, in the volume before us, various circumstances have been brought to our recollection, which it is of importance to remember, and which had almost wholly escaped us. At this moment, Hales, nearly the first author on vegetable physics, is seldom consulted; and yet the volumes of few writers are more valuable. The new aërial chemistry had been long cultivated, before it was recollected that he first remarked the absorption of air in the calcination of metals. It was first pointed out in this Journal.

Again, every age has its fashionable opinions, perhaps its fancies and its follies. It is pleasing to trace their rise, to observe them in their zenith, and to witness their fall: it is more—it is often useful; for in these neglected fancies we find frequently valuable hints; the failure of experiments suggests new trials; and, at least, we see how far imagination can hurry away the judgement. In this volume, we have followed with great interest the doctrine of transfusion; and it is an object of some curiosity to remark what mean instrument, independently of its real merits, produced its downfal.—We allude to the events at Paris, where a woman apparently poisoned her husband, having in vain attempted to transfer the crime to the professors of this new art.—We must add also, that, in the volumes of the Philosophical Transactions, we find the most authentic accounts of distant countries, and their productions; we find traces of what in later periods have been styled novelties and discoveries.

As forming a portion of the history of the human mind in these untrodden paths, we are pleased to see even the questions preserved, though they contain no real information. For this reason, we notice with regret that some articles are wholly omitted, and the titles of others only mentioned, with an apology that they contain nothing valuable in the present state of science. The origin of the trees that bear fruit, one side of which resembles an orange, and the other a lemon, is a trifling subject, but might have been adverted to. The questions re-

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specting Greenland; the proposal for examining the juices of trees by boring; predictions of eclipses of fixed stars by the moon; and remarks on the second extract of Dr. Walker's answer, are wholly omitted in the numbers before us.

Some other works and papers are mentioned, which the authors think too uninteresting for minuter detail. Yet, for the reasons above assigned, we could have wished for some short abstracts. Quintinie's directions for the management of melons contain some ideas that may still be of use; Dr. Stubbes's account of Jamaica, among many errors and misrepresentations, offers some facts of importance; and Mr. Templer's observations on glow-worms, though truly uninteresting, may furnish hints to some inquiring minds; at least a short narrative would fill but a small space. Of Dr. Beale's general talents, the authors give a favourable view; and, on this account, even his errors in his chemical papers would not be unimportant. We own that we have not re-perused them; but once, on referring to them, though we concurred in general with the authors before us, on the whole, our sentence would have been milder. We wish for some account of every paper not absolutely absurd, or not depending on calculations either erroneous or no longer applicable. Several tables of this last kind are mentioned, and very properly passed over.

We cannot conclude without wishing this undertaking the success it deserves. As the real extent, however, cannot be ascertained, we could wish that the authors would not confine themselves within limits so strict as to injure the merit of their abridgement.

ART. XIV.—*Practical Observations in Surgery, illustrated with Cases. By William Hey, Esq. F. R. S. &c.* 8*vo.* 10*s. Boards.* Cadell *and* Davies. 1803.

THE mature age of practitioners is well employed in recording their opinions, their successes, or their failures; and we fully agree with our author in thinking that cases recorded by ourselves will, after a time, convey very different ideas from those which suggested the practice, or attended the first reports. Mr. Hey's work is, in many respects, truly valuable; and we shall give such a view of it, as, while we gratify the cursory reader, will probably excite his curiosity to peruse the whole.

The first chapter is 'on Fractures of the Skull;' and the author recommends, not only saving the integuments, as a future defence, but lessening the loss of the sound bone, by taking out the fractured part with a circular saw, instead of the trephine. It was very many years since that we suggested the

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same plan to a professor of anatomy, who smiled with some contempt at the proposal (for the author was then only a student): we were of course pleased to see the plan so ably recommended and supported. In the same chapter we find some cases in which a part of the tibia has been taken away by the same instrument, when an abscess of the bone had caused a deep-seated caries, with a small external aperture. When the interosseal artery has also been wounded, a part of the fibula has been in the same manner taken away to reach the vessel, which has been thus secured, and the limb saved.

The second chapter is 'on the Cataract;' in which the author defends, very ably and minutely, the operation of depressing, instead of extracting, the cataract. He has argued this point with great diligence, yet, perhaps, not with complete success. The inquiry would, however, be too extensive for this department of our work.

The chapter 'on the strangulated Hernia' is peculiarly full and valuable. Our author does not think bleeding so essentially necessary, as it is represented by Mr. Pott; nor so injurious as Mr. Wilmer and Mr. Alanson have supposed. He employs bleeding, but neither pushes it very far, nor trusts to it long. The general effect of strangulation is inflammation and gangrene; and, if bleeding do not relieve the one, it accelerates the other. Another view of the subject has not, however, been taken. What produces the strangulation? Is it spasm in the ring? This aperture is, however, tendinous, and not irritable. Is it an expansion of the contents of the intestine protruded? Certainly not: for a part of the intestine is, at times, strangulated, and the passage free: this subject, then, should be more fully considered.

Purging Mr. Hey thinks useless in old firmly strangulated hernias, if produced by the mouth. In reality, he trusts chiefly to bleeding, and to a clyster of the decoction of tobacco. If these fail, he does not long delay the operation. Of poultices he speaks with disapprobation, and depends little on warm or cold applications. Sometimes warm bathing, if the patient be placed in a horizontal position, is, in his opinion, serviceable.

Mr. Hey's directions for the operation are clear and explicit. Mr. Pott's apprehensions respecting the division of Poupart's ligament are, he thinks, void of foundation. He has always found it necessary to enlarge the aperture, and has never experienced the least inconvenience from this part of the operation. In reality, however, Poupart's ligament is not divided. The aponeurotic sheath, which envelopes the large vessels of the thigh, forms another ligament below, and somewhat within Poupart's, from which the principal resistance to the reduction is produced. Our author calls it the femoral ligament, and has described it very clearly, illustrating it with a plate. No hæmor-

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shage of importance occurred in any of his operations, except one, which was easily checked, so that neither the epigastric nor the spermatic arteries could have been wounded.

Mr. Hey always reduces the intestine, before he attempts to replace the omentum, which must be handled with the greatest delicacy. He thinks that dividing the sound part of the omentum, to separate it from the gangrened portion, is not without danger, from the irritation or the hæmorrhage. He either checks the circulation by a previous slight ligature, or leaves the omentum in its prolapsed state. A part of the intestine has been separated in consequence of gangrene, which he found to be the caput coli; and he suspects that it may have been this part which has been separated in other cases. If, however, we recollect rightly, the facts lately recorded are inconsistent with this idea. In one instance, the strangulation was apparently produced by the compression of the neck of the hernial sac; for the abdominal ring readily admitted the finger in the operation. Some of the miscellaneous observations we shall select.

'1. I think it is not a bad general rule, that the smaller the hernia, the less hope there is of reducing it by the *taxis*. Long continued efforts to reduce a prolapsed intestine are most likely to succeed in old and large hernias, when no adhesions have taken place.' P. 203.

A case is added where the strangulation compressed only one side of the intestine, and the passage was not interrupted.

'The importance of operating in an early stage of the disease cannot be urged too forcibly. A mortification will sometimes come on before the disease has been of long continuance, or the symptoms have become remarkably urgent. An instructive instance of this is related by Mr. Wilmer.

'The delay also gives rise to *adhesions*, which may frustrate the effect of an operation.' P. 207.

The double hernia, a very singular occurrence, is mentioned, and two cases of it described.

'7. An *epiplocele* is a troublesome disease, considered simply, and also, as it frequently gives rise to an intestinal hernia. If it is reducible, no doubt can remain as to the propriety of applying a truss. When irreducible by the taxis, it may often, perhaps always, be made to retire, if it has contracted no adhesion with the hernial sac. I have cured several troublesome cases of this kind, by confining my patient to bed, giving at the same time gentle laxatives, and enjoining a low diet. In one case the confinement of a week was sufficient to effect my purpose; in general, however, it has required five or six weeks. The epiplocele, upon its first descent, is sometimes attended with pain in the abdomen, as well as in the tumour, and then greatly resembles a strangulated intestinal hernia. But if the patient can retain light food, and purgative medicines,

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upon his stomach, there is usually no necessity for performing the operation for the strangulated hernia. In this case, the pain and tumefaction of the abdomen may generally be removed by a free evacuation of the bowels. Though every symptom of danger be removed by this treatment, the stricture upon the omentum is sometimes so great as to cause a gangrene of that part which is contained in the hernial sac. The integuments then become inflamed in a short time, purulent matter is formed, and the tumour must be treated as a common abscess. See Case IX.

'A truss should always be worn after the reduction of the omentum.

'8. It sometimes happens, after the cure of a strangulated hernia, that the rupture does not return, but the general result is otherwise.

'Judging from my own experience, I should say, that a larger quantity of intestine usually descends, in those persons whose lives have been preserved by the operation, but that the intestine in such persons is less liable to strangulation. A well adapted truss should always be applied as soon as the wound is cicatrized, and will bear the pressure.' P. 219.

A new species of scrotal hernia is described, differing from the *hernia congenita*, where the intestines are in contact with the testis. In this disease, a hernial *sac* descended into the tunica vaginalis. The cases which illustrate the author's opinions are selected with great propriety, and related with singular perspicuity and discrimination.

The fourth chapter is on 'the Fungus Hæmatodes,' a disease peculiarly curious, and hitherto undescribed. It is undoubtedly an organised, probably a parasitic, living animal growing in the cellular substance, sometimes in consequence of a blow; feeding apparently on the neighbouring muscles, pressing towards the surface, and becoming fatal from the discharge of blood pouring from its innumerable (seemingly independent) vessels, which are again supplied by those of the human body. In the extremities, amputation is the only remedy; and what shows it to be a fungus, is, that if any part be left, though far above where the tumour first began, it again extends; and security is only obtained by amputation above the slightest taint. No part of the body is apparently free.

'When the disease occupies merely the adipose or cellular membrane lying upon the surface of the muscles, the tumour is not usually painful in its beginning, nor does it impede the motion of the muscles on which it is seated. But when deep seated in the limbs, it causes pain and weakness of the part affected. Mrs. Dean found considerable pain from the growth of the tumour in the mamma.

'The fungus, as it increases in bulk, does not render the integuments uniformly thin, as in the case of an abscess. In one part the tumour, when pressed with the hands, will afford the sensation

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of a deep seated fluid, while another part feels hard and uneven. In Mrs. Dean's case, there was a sensation as if some fibres were broken, when the tumour was handled with pressure.

'In an advanced stage of the disease, the integuments, and aponeurosis of the muscles, (if the fungus is situated beneath this part) are burst open, and the fungus which rises through the aperture sometimes appears black, like a mass of coagulated blood. At other times the appearance more resembles an excoriation. Under both these circumstances hæmorrhages ensue.

'In this process, the integuments do not become uniformly thin, and of a red colour, as when purulent matter is making its way; but they continue to feel thick as usual round the fungus that has burst through them.

'This fungus is an organized mass, and bleeds wherever it is broken.

'When the parts containing the fungus are divided, they are found to be in a morbid state. The adipose membrane forms a great number of pouches, filled with the fungus, upon the removal of which the pouches bleed copiously, from every part of their internal surface.

'Wherever the fungus comes into contact with the muscles, they lose their natural redness, and become brown. They also lose their fibrous appearance, and cannot in every part be distinguished from the adipose membrane, though a distinction is in general evident.

'The growth of this fungus cannot always be repressed by the strongest escharotics. Neither the hydrargyrus nitratus ruber, the hydrar. muriatus, the antimon. muriatum, nor the undiluted vitriolic acid, have been sufficient for this purpose.' P. 283.

The fifth chapter, 'on Dislocations,' contains various remarks on the means of reducing them, which merit the attention of the younger practitioner. We cannot select any passage of peculiar importance. The 'internal Derangement of the Knee-joint,' the subject of the sixth chapter, relates to those accidents which injure the free motion of the bones on each other, without producing dislocation. Contusion is a common cause, though the derangement may occur independently of it. The motion is not perfectly easy, but attended with little pain. The patient cannot, however, freely bend, or perfectly extend the limb in walking. It consists, in Mr. Hey's opinion, of such a derangement as prevents the condyles of the os femoris from moving truly in the hollow formed by the semilunar cartilages and the articular depressions of the tibia, and is relieved by a slight extension and a somewhat lateral motion of the knee-joint, not easily described in language shorter than that employed by the author.

The seventh chapter is 'on loose Cartilaginous Substances in the Joint of the Knee.' Its object is to show, that, by means of a tight-laced knee-cap, to keep an equable pressure on the joint—

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or, in more untractable cases, by keeping a uniform pressure on each side of the patella, by a quilted knee-cap—these substances are prevented from producing any inconvenience, and are, at last, apparently dissolved. The observations 'on Wounds of the Joint' chiefly relate to the necessity of keeping the limb carefully at rest, and preventing, by every means, a high degree of inflammation.

In the 'compound Luxation of the Ancle-joint,' Mr. Hey followed, in one instance, Mr. Gooch's plan, of sawing off the end of the bone, but not with complete success. Should the protrusion of the bone be slight, it may be better, he thinks, at once to replace it, and keep the limb in a perfectly quiet state. If the laceration be very considerable, amputation is the only resource. We remember succeeding lately in a laceration not very slight, by reducing it immediately.

The chapter on 'the Retention of Urine' is very valuable, and the directions for introducing the catheter, particularly useful. These we cannot abridge. Mr. Hey remarks, with strict propriety, that an involuntary discharge of the urine, after a suppression, does not imply that the bladder is emptied. An examination of the abdomen by the hand, which should never be omitted, shows often that much urine is retained. He prefers also the repeated introduction of the catheter, to suffering the flexible instrument to remain in the bladder. In the latter case, the constant irritation brings on inflammation, and a mucous or sanious discharge; nor does the bladder regain its tone, as happens when the catheter is introduced, or as often as the urine accumulates. After the first operation, the urine commonly accumulates with speed; and, in general, the quantity secreted by night exceeds that of the day.

The eleventh chapter is 'on the Cure of the Procidentia Ani in Adults.' The remedy consists in removing the internal coat of the intestine, which falls down, with the knife. The gut and the sphincter, after a little time, resume their contractile power. A tumour in the rectum, which came down 'after an evacuation,' was successfully removed by a ligature.

The chapter 'on the Cancer of the Penis' contains several cases in which the operation succeeded. In all but one, there was a natural phimosis, which seemed to arise from some disease of the internal membrane of the prepuce, and probably occasioned the disposition to cancer. It was here a local disease; and extirpation consequently succeeded.

A case of 'convulsions,' which occurred in a man who, having attempted to hang himself, was very soon cut down, and injudiciously bled, leads our author to doubt the propriety of bleeding in such circumstances. Warm stimulants, in his opinion, would have succeeded better.

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The tumour in the neck of a child, next described, seemed to arise from crying. It was apparently varicose, but arose from some extravasated fluid, evacuated by a couching-needle with which it was punctured at different times—a method which our author recommends in order to ascertain the contents of tumours, and which he thinks cannot do injury. The wound, in the vessel originally ruptured, continued open as the tumour repeatedly filled; but seemed, at last, to close spontaneously.

In a 'Case of Empyema,' there was an œdematous swelling of one side only. The case was, in other respects, strongly marked; and the operation succeeded. An instance of a very considerable enlargement of the mammæ, like that described in one of the early volumes of the Philosophical Transactions, follows. The disease was attributed to a suppression of the menses. The weight was so considerable, that it bent the patient forward, and produced a curvature in the spine. The left breast was extirpated; and it weighed eleven pounds four ounces; though the case occurred in a girl only fourteen years old. The discharge shortly afterwards returned; and the right breast soon lessened; yet it continued unusually large. A few cases of a collection of pus in the vagina, mistaken for leucorrhœa, are added; with some instances of alvine concretions, in consequence of swallowing the stones of fruit. Mr. Hey recommends separating atheromas by the dissecting forceps, or by a hook. They may often be drawn out entire. In deep-seated abscesses of the breast, Mr. Hey advises opening each sinus, and following them through all their tortuous courses. The sinuses are often filled with a fungous substance, so as not to be discovered without great attention.

The last chapter is 'on Amputation,' and contains many excellent remarks on the latest and best modes of operating on different parts of each extremity; with some valuable improvements by the author. For these we must refer to the volume, which should be in every surgeon's library, and which the student, as well as the more experienced practitioner, may often consult with singular advantage.—We regret that we have so few publications of equal interest and importance.

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MONTHLY CATALOGUE.

POLITICS.

ART. 15.—*The Independence of Great Britain, as the first of Maritime Powers, essential to, and the Existence of France, in its present State, incompatible with, the Prosperity and Preservation of all European Nations.* 8vo. 2s. Rivingtons. 1804.

WERE the princes of the earth at all times accessible to reason, these or similar arguments would long since have suggested themselves to their minds. But a mean selfish jealousy has too often clouded their understandings; and to depress the power of Great Britain has been the common object; each thinking that her destruction would terminate in his own advantage. Yet, on the whole, Great Britain has borne her faculties with meekness; and though, in some moments of inattention, she has forgotten her mildness, she has never lost sight of justice. We fully agree with our author, that, possessed of equal power, France would not have been equally forbearing.

The object of this little work is to open the eyes of the sovereigns of the continent to their truest interest—the support of Great Britain—for their own security. We fear, however, that the author will fail of success. History teaches by example; but the present crisis is unexampled, too, *nihil simile vel (forsan!) futurum.* Human nature and its laws, used to furnish lessons of foresight; yet human nature itself is changed. Would the spirited loyal Frenchman else submit to a despotism from a Corsican, more severe than was ever exercised by a Bourbon? would brave French armies be commanded by Italians, whom they usually despised, even more than they execrated? Yet such is the case; and we fear they will not attend to 'the voice of the charmer, charm he never so wisely.' In one point, the author is certainly right—an explosion is preparing; even at this moment the fusee is kindling. The event is beyond our reach; but the convulsion must be terrible.

ART. 16.—*The true Interest of the United Kingdom, proved; in two beneficial Plans of Finance: to take off all the Taxes, prior to* 1803; *and provide thirty Millions for the present Emergency, without the Income and Property Taxes, &c. &c. &c. By Joseph Coad.* 4to. 6d. Rickman. 1803.

Our author's plan is a land-tax equal to the average value of the land, to be repaid by a small advance on the whole of its productions, or by a poll-tax. Each is, we fear, visionary. The latter is indeed universally condemned by all writers on finance. The objections to the income-tax are strong; yet we apprehend it cannot be dispensed with at the present crisis.

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ART. 17.—*An Appeal to the People of the United Kingdoms, against the insatiable Ambition of Bonaparte, preceded by a Vindication of their Character, with Reference to the Peace of Amiens.* 8vo. 4s. *sewed.* Mawman. 1803.

It must be on a more solemn '*appeal*' than the present, in the page of history, that we can engage at length in this important question,—'How far the present war might have been avoided?' Our author pursues the Corsican through all his wily manœuvres, his *patriæ artes*, confirmed from the observation of almost 2000 years*; and, on the subject of Switzerland, gives a more copious, and in some respects a more minute, detail than some former authors. In general, he shows, and we agree with him, that the series of insults and aggressions was sufficient to weary our patience, and put our temper to the severest trial. He expected, however, that we should have borne them longer.

The writer endeavours to reconcile the Corsican's conduct with judgement and policy, but in vain. He is rapid, impetuous, violent, without the slightest trait of foresight or discretion. The free page of England will show him to be cruel, treacherous, and designing. The brilliant colouring of his flatterers may, however, paint him a bold, intrepid, and for a time successful, adventurer.

Our author seems to blame administration for concluding the peace of Amiens on such terms; for their forbearance, and for the motives assigned, when the armaments commenced. It is now gratifying that the two former occurred. They displayed the pacific disposition of England. Of the terms of peace, we have already spoken: we wanted no more than we obtained; and, with respect to the assigned motives, the question is not of the slightest importance. Our author appears able and well informed; but we think he has weakened his arguments by prolixity. In this, as in many other instances, 'the half would have been better than the whole.'

ART. 18.—*A View of the relative Situations of Mr. Pitt and Mr. Addington, previous to, and on the Night of, Mr. Patten's Motion. By a Member of Parliament.* 8vo. 3s. Stockdale. 1804.

Whatever the title may hold out, this is a review of Mr. Addington's administration, and not a very favourable one. We shall neither echo the general cry, nor oppose it (each would be unsuitable to our office), but shall content ourselves with observing, that the 'View' before us is written with energy and precision, and apparently from close examination and extensive inquiry. The accusation best founded is, seemingly, what relates to the article of the treaty of peace respecting Malta, which, according to the author, the ministry knew could not be executed. Another error is more certainly the wanton and useless aggression by the mission of Mr. Moore to Switzerland. The first rendered the peace an unreal mockery. The second, had it been known, would have justi-

* We may truly say—'Nec quidquam patrius tentâsti lubricus artes.'

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fied France in commencing the war. The professions of Mr. Addington, that peace was secure till the moment of the armament, require also, we think, some explanation. The whole train of the negotiation rendered the war inevitable, unless the ministry were resolved to submit to every insult.

ART. 19.—*Outlines of rational Patriotism and a Plea for Loyalty, intended to promote the Love of our Country. With a concluding Address to young Volunteers. By J. F. Hatfield.* 8vo. 2s. 6d. Hatchard. 1802.

The title explains sufficiently the author's object. As his work, however, is addressed to the young and the uninformed, the Greek and Latin are, we think, misplaced. The substance of the pamphlet is miscellaneous, without a sufficiently obvious connexion. We have history and constitutional information in distinct chapters; but, in other parts, we are without a clue. The author's design is good; and the work, on the whole, is calculated to be serviceable to those for whom it is intended.

ART. 20.—*A Delineation of the probable Mode of Operations of the French Armies, for the Conquest of the British Empire; with the Plan for the safe Arrangement of the British Armies to defeat that Project; and recommending a Modulation of the latter, calculated for more decisive Operations. By T. Colpitts.* 8vo. 2s. Jones. 1804.

The author writes like a man of judgement and experience; and, though in more than one point we might differ from him, we think, on the whole, that his remarks deserve attention. One mode of defence, on our side, he seems not sufficiently to have urged, *viz.* repeated attacks by fresh troops, so as to leave little time for rest or refreshment. He points out very properly, as an object of our attention, the celerity of the French movements; but does not give force to the efficacy of cavalry in checking marauders or foraging parties. One great point we ought to notice, as highly deserving attention, *viz.* the necessity of a central army round the metropolis, still exhibiting a menacing front, should the troops on the coast be checked—an army ready to turn on any side from which the attack may be threatened. We chiefly fear the effects of too great eagerness to oppose a first landing—an eagerness which will lead to weaken other points that may be successively attacked. Should the enemy land, they would find, after the first twelve hours, enemies more numerous than the stones and the trees—the volunteers would be outnumbered ten-fold; and there would be but one object—to oppose the Corsican and his devoted slaves.

ART. 21.—*The Principles of Taxation; or Contribution according to Means; in which it is shewn, that if every Man pays in Proportion to the Stake he has in the Country, the present ruinous and oppressive System of Taxation, the Custom-house, and the Excise-office, may be abolished, and the National Debt gradually and easily paid off. By William Frend, Esq.* 8vo. 1s. 6d. Mawman. 1804.

In this very able and judicious pamphlet, the author distinguishes, with great perspicuity, the influence of the present property-tax on

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individuals of different ranks and descriptions. He has shown it to be unequal, even if men did not elude it by every petty artifice. The question, however, arises, Whether it be possible to render it equal? In this solution, Mr. Frend is not equally successful; and his plan, so far as we understand it, requires a greater share of public spirit and public virtue than the present race of mankind probably possess. As it stands at present, the act is scarcely intelligible; and it will be no disgrace to err, when the path is obscured with brambles, and the light afforded twinkles with an unsteady and uncertain effect.

The advantages of paying gradually the debts of the nation are placed in a strong light; yet we doubt whether the advantages held out are so great as they appear in our author's representation. The estate, heavily taxed to obtain this end, will at last, it is said, proportionally increase in value; the funds which remain will be at a higher price. But will the income proportionally increase? or will an increased income be proportionally more valuable? The consols. at par will still pay but 3 per cent. and the extraordinary increase of the quantity of money will lower its value. The price of commodities must of course rise. This part of the question Mr. Frend has not adverted to. It would give us pleasure to meet him on this ground, as we highly respect the acuteness and precision of his remarks, the accuracy of his reasoning, and the perspicuity of his language.

ART. 22.—*A free and candid Examination of a Pamphlet, entitled, The Substance of a Speech intended to have been spoken in the House of Lords, by R. Watson, Lord Bishop of Landaff, Nov. 22, 1803; with Strictures thereon. To which are added, a few Remarks, by the Author, arising from the the present Position of Affairs, and some recent Occurrences.* 8vo. 1s. 6d. Crosby *and* Co. 1804.

The principal object of this author is an examination of the question respecting the policy or propriety of paying the national debt; a point strongly insisted on by the right reverend orator. Perhaps all the author's arguments are not tenable; but the principal ones are strong and satisfactory. We have just noticed this subject in our review of Mr. Frend's pamphlet, though only in one view, *viz.* that taken of the subject by its author.

The second topic, the union with Ireland, affords little room for controversy; and the third, the repeal of the corporation and test acts, has been often discussed. In fact, those gentlemen, who dissent from the church, have taken their stations in society with a full view of the privations they must submit to. They have, perhaps in their own opinion, resigned some advantages, rather than submit to declare their solemn belief of what they really disbelieve, or join in rites that they disapprove. This is truly honourable; but, having done so, we see no reason why they should resume what they have virtually declined. Some remarks on the funds and other collateral subjects are subjoined; and, on the whole, this appears to be the production of a man of learning, reflexion, and judgement.

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RELIGION.

ART. 23.—*The Sentiments proper to the present Crisis. A Sermon, preached at Bridge-street, Bristol, October* 19, 1803; *being the Day appointed for a general Fast. By Robert Hall, A. M.* 8*vo.* 1*s.* 6*d.* Button *and* Son. 1803.

Wrong sentiments are here first exploded, and then right ones are endeavoured to be substituted in their place. The former consist in the attempts to trace national judgements to their natural causes, without looking to the first and great cause of all,—in a reliance on an arm of flesh, instead of dependence on the arm of the Almighty—in wantonly and indiscriminately censuring the measures of our rulers—in too great confidence in our own supposed superiority in virtue over our enemies—in general lamentations on the corruptions of the age, without sufficiently attending to those of ourselves—in which part is a very judicious digression on national sins, or the sins of the nation; evincing, that, in considering national sins as merely comprehending the vices of rulers, or the iniquities tolerated by law, we place the duties of such a season as the present in a very invidious and inadequate light.

The wrong sentiments entertained by some persons having thus been investigated, the preacher enters on his inquiry into those which should be substituted in their place, of which the first is a devout acknowledgement of the hand of God—a confession, in the midst of national calamities, of the tokens of his displeasure. Here Mr. Hall digresses into an animated comparison of the present mode of reasoning on the topics of morality and religion, with what prevailed in the last age.

'Our ancestors arranged matters in the following order: Religion comprehending the love, fear, and service of the Author of our being, they placed first: social morality, founded on its dictates, confirmed by its sanctions, next; and the mere physical good of society they contemplated as subordinate to both. Every thing is now reversed. The pyramid is inverted: the first is last, and the last first. Religion is degraded from its pre-eminence, into the mere handmaid of social morality; social morality into an instrument of advancing the welfare of society; and the world is all in all.' P. 30.

This strange revolution in our manner of thinking leads to the following animated apostrophe.

'How is it, that in contempt of the experience of past ages, and of all precedents human and divine, we have ventured into a path which no eye had explored, no foot had trod, and have undertaken, after the lapse of six thousand years, to *manufacture* a morality of our own, to decide by a cold calculation of interest, by a ledger-book of profit and of loss, the preference of truth to falsehood, of piety to blasphemy, and of humanity and justice to treachery and blood?' P. 31.

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The doctrine of expediency being the foundation of virtue, is combated with great success; and, having pointed out the source of our degeneracy in a departure from the doctrines and spirit of Christianity, the preacher hastens, as he terms it, to dispatch the remainder of his discourse. Here we cannot but express our warm approbation of the manner in which he treats the present mode of colouring even vice itself, and clothing it with the attributes of virtue.

'Whoever has paid attention to the manners of the day, must have perceived a remarkable innovation in the use of moral terms, in which we have receded more and more from the spirit of Christianity. Of this the term employed to denote a lofty sentiment of personal superiority supplies an obvious instance. In the current language of the times, *pride* is scarcely ever used but in a favourable sense. It will, perhaps, be thought the mere change of a term is of little consequence; but be it remembered, that any remarkable innovation in the use of moral terms, betrays a proportionable change in the ideas and feelings they are intended to denote. As pride has been transferred from the list of vices to that of virtues, so humility, as a natural consequence, has been excluded, and is rarely suffered to enter into the praise of a character we wish to commend, although it was the leading feature in that of the Saviour of the world, and is still the leading characteristic of his religion. There is no vice, on the contrary, against which the divine denunciations are so frequent, as pride. Our conduct, in this instance, is certainly rather extraordinary, both in what we have embraced, and in what we have rejected; and it will surely be confessed, we are somewhat unfortunate, in having selected that vice as the particular object of approbation, which God had already selected as the especial mark at which he aims the thunderbolts of his vengeance.' P. 41.

Other vices are next pointed out to us in their order: our political arch-enemy is attacked with the usual desecrations; and the hearers are exhorted to a vigorous resistance, and assured of success in their efforts.

In this discourse are many excellent and brilliant passages. The latter part, however, is not equal to the beginning. The orator's ideas seem to have crowded too quickly into his mind; and he has not arranged them at all times with perfect accuracy of expression. The discourse will, however, be a lasting testimony of the preacher's talents and eloquence.

ART. 24.—*A Sermon, adapted to the Circumstances of the present interesting Crisis, preached at Chiswick, on Sunday, September 4th, 1803; published by particular Desire, and dedicated to the Society for the Suppression of Vice. By the Rev. Thomas Horne, D. D.* 8vo. 1s. Rivingtons.

The dedication of this discourse little corresponds with the text—'If God be for us, who can be against us.' The society for sup-

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pressing vice, has, doubtless, a good end in view; and, if God be on its side, none but bad men can be against it. It is necessary, however, not only that the end should be good, but that the means employed to obtain a good end, should be good also. Now, if low and base means be occasionally resorted to, and spies and informers be systematically employed; if, in short, the society exist not according to the known constitution of the realm; we cannot join in all the praises bestowed on it by the preacher. We have laws, and magistrates to enforce the execution of those laws; the want of a society acting by secret means to enforce those laws, is, to say the least of it, problematic; and the preacher, who discusses the laws of the land in his sermon, seems to depart from his high and appropriate trust, which is to vindicate and teach the laws of God to man.

ART. 25.—*The Duty of the Times; or, a Call to Britons in their Adversity, to consider their Ways. A Sermon, preached in the Chapel of Mile-End New-Town, Stepney, on Wednesday, Oct. 19, 1803, being the Day appointed for a general Fast. By J. Cottingham.* 8vo. 1s. 6d. Gardener.

The times lead us to reflect, first, on the supreme agency of God in all human affairs; secondly, that his agency, no less graciously than wisely, contains a multitude of charges; thirdly, that these charges afford lessons intended for our correction and profit. Hence we are led to consider what is particularly our present duty; which is, first, humiliation under a proper sense of our sins; secondly, caution not to trust too much in outward means, to the neglect of confidence in the Almighty; thirdly, unanimity, in which, under God, the best strength of public bodies consists. These topics afford several good exhortations applicable to the day.

ART. 26.—*The Benefits of Wisdom and the Evils of Sin. A Sermon, preached before the Honourable Society of Lincoln's Inn, on Sunday, Nov. 6, 1803; and published at the Request of the Bench. By the Rev. Robert Nares.* 8vo. 1s. Rivingtons.

This discourse is taken from a sketch in Mr. Simeon's Skeletons of Sermons, and is not a bad specimen of the profit to be derived from a work, termed, by the preacher, 'of singular labour and merit.'

ART. 27.—*A Sermon preached at the Parish Church of St. George, Hanover-Square, on Wednesday, October 19, 1803, being the Day appointed by his Majesty for a public Fast. By the Rev. Robert Hodgson, A. M.* 8vo. 1s. Hatchard.

Whether the God of Love—the title by which our heavenly father is peculiarly addressed in the Christian dispensation—be, in the Old Testament, called, or can, under the new covenant, be styled 'the God of armies,' may admit of some doubt; and there is some difficulty in determining the propriety of a Christian minister's becoming the trumpeter of war. This discourse, however, aims entirely at inflaming the passions: the benefits we enjoy are painted in glowing colours; and questions are asked, which the preacher would

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probably not permit any one to discuss, if he replied in the negative. The liturgy is said to have received the sanction of ages, when it is well known not to have been in existence three centuries. Zeal should be tempered with discretion.

ART. 28.—*A Sermon, preached at the Parish Church of St. Mary, in Beverley, on Wednesday, October* 19, 1803; *being the Day appointed for a general Fast. By the Rev. Robert Rigby, Vicar.* 8vo. 6d. Scatcherd.

The causes of the ruin of the countries, lately subjected to the power of France, are here pointed out; namely, infidelity, selfishness, and an impious discontent at the state of life in which the individual is placed by Providence. Hence it is inferred that the success of the French depended more on the vices of the subjected people, than on the force of the conquerors; and proper conclusions are drawn with respect to ourselves.

ART. 29.—*A Sermon, preached in the Parish Church of Gillingham, in Kent, on Wednesday, October* 19, 1803; *being the Day appointed for a general Fast and Humiliation. By William Chafy, M. A. &c.* 8vo. 1s. 6d. Rivingtons.

The religious is better than the political part of this discourse. The Latin and Greek quotations might have been omitted; for Limborch, Cicero, and Aristotle, do not give any weight in the places alluded to, though it affords us some pleasure to perceive that the writer has not yet forgotten his academic pursuits. The advantage to be derived from them is considerable in a general way; but quotations, which are inapposite, savour of pedantry.

ART. 30.—*A Sermon, preached at the Parish Church of Trinity, in the Minories, on Wednesday, October* 19, 1803; *being the Day appointed for a public Fast. By Henry Fly, D. D. F. R. S. &c.* 8vo. 1s. Rivingtons.

In Sennacherib, is descried the enemy with whom we have to encounter. In Hezekiah and his people, the conduct which we ought to pursue. Confidence in God, and a departure from vice, will free us from all fear of impending danger.

ART. 31.—*A Sermon, preached at the Parish Church of Hurley, in the County of Berks, on Sunday, the 10th of July, 1803, on the Occasion of forming a Corps of Volunteers. By the Curate of Hurley.* 8vo. 6d. Rivingtons.

The conduct of men in such a situation as those of Jabesh Gilead, when besieged by Nachash the Ammonite, is the theme of this discourse, from which the preacher derives the following useful instruction:

'That, when a nation is attacked by a vindictive enemy, it is the duty of every one, even consistently with the strictest principles of Christian gentleness, it is the duty of every person to exert him-

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self to the utmost for the benefit of his country, as if the salvation of all depended upon his single arm. That when such exertions are made from worthy motives, and with reliance upon Providence, that is to say, when we use the means with which God has furnished us, and pray to him to bless the means we use, there is good reason for hoping that success will crown our exertions.' P. 12.

MEDICINE.

ART. 32.—*Advice to Mothers on the Subject of their own Health, and on the Means of promoting the Health, Strength, and Beauty of their Offspring. By William Buchan, M. D.* 8vo. 6s. *Boards.* Cadell *and* Davies. 1803.

Nothing is more captivating than the affectation of tenderness and sensibility to the sufferings of our offspring, 'whose tender years, whose helpless nature, whose winning supplication, by tears alone, to supply their little wants, render them most interesting objects to the feeling mind *.' It is, therefore, a subject well adapted to the present author, whose appropriate motto, *ad captandum vulgus*, long experience and success have established as an axiom. What was amiable and tender in Dr. Gregory, does not equally suit his numerous copyists; and his text has been often commented on, till, gorged with the surfeit of pretended sensibility, we recline on our elbow. Let us, however, own that Dr. Buchan has brought together all these topics with propriety, has enforced them with judicious arguments, and impressed them on the female mind with a mild persuasive tenderness. Our disgust has not been so much excited by the volume before us, as by the trash that it has brought to our recollection. The present work we would strenuously recommend to mothers; and, though we have sometimes smiled, yet we find nothing seriously to reprehend. We suspect that the faults, pointed out by Dr. Buchan, are not now very common; and we own that his cases strike us rather as illustrations than as facts. If the first, at least, be a real representation, the parents may acquit themselves, as no indulgence, without a constitutional *seminium*, would have produced such appearances. Should not Dr. Buchan, himself a parent and an observer, have reprehended the picture from Virgil, in his motto—

'Infantumque animæ flentes in *limine primo?*'

At what period is an infant observed first to shed tears? For this is the meaning of 'flentes:'

'Si vis me *flere*, dolendum est
Primum ipsi tibi.'

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* We should be sorry if the reader were to think this trash it is the essence of some pamphlets highly valued.

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ART. 33.—*A second Treatise on the Bath Waters, comprehending their medicinal Powers in general, and particularly as they relate to the Cure of Dyspepsia, Gout, Rheumatism, Jaundice and Liver Complaints, Chlorosis, Cutaneous Eruptions, Palsy, &c. &c. By George Smith Gibbes, M.D. F.R.S. &c.* 8vo. 4*s. Boards.* Robinsons. 1803.

We are not greatly pleased with Dr. Gibbes, who somewhat arrogantly assumes authority from his local situation, and asserts that no one but a Bath physician can judge of the effects of the Bath waters. We shall not contend this point, though, *quod verbo dicitur, verbo negare sat est,* but prefer some arguments taken from his work.

He still insists on the wonderful powers arising from a minute division of the ingredients, and adds, or insinuates, that we cannot judge of the effects of the iron, combined as it may be with different aërial substances. We may reply, that *he* is equally unable to decide on the subject. The point is, do the Bath waters produce these peculiar characteristic effects? We think they *have* peculiar powers, though Dr. Heberden and Dr. Saunders seem, at least, to doubt; and Dr. Falconer, who has had many more years of local experience than Dr. Gibbes, is by no means sanguine. It is a mark of no ingenuity in our author, that he has selected every thing that can lead the reader to think Dr. Heberden and Dr. Saunders favourable to the cause, and omitted their positive assertions on the contrary side. They each contend, that the Bath waters have little effect beyond what warm water would produce; yet, from partial quotations, they seem to be its patrons. Dr. Saunders's sentiments are, indeed, afterwards quoted at length, and combated by no uncommon arguments. Dr. Gibbes, in effect, forsakes his own cause, and the refined reasoning respecting the minute division and the aërial impregnation of steel, by directing a chalybeate pill, in its gross unattenuated form, in aid of the waters.

The various diseases, for which Bath waters are employed externally or internally, Dr. Gibbes next notices; and he at times returns to the mysterious effects of the minute division, or the peculiar combination of iron. The effect of the flint, however, is passed over in silence. He no longer strikes fire, no longer *ex fumo dare lucem cogitat:* indeed the whole is rather *fumus ex fulgore.* The concluding part we shall transcribe.

'I shall take the present opportunity of shewing that there are some strong objections to the theory of M. Lavoisier, which has with very few exceptions been universally admitted throughout the chemical world. I have already published my ideas on this subject, which were the *first* that *appeared* in that line, and *appeared* in Mr. Nicholson's Philosophical Journal; for on the *first* trials with the Galvanic pile I was convinced that the antiphlogistic theory of chemistry was inadequate to the explanation of the phenomena presented by it. Some late facts published by Dr. Carradori, strengthen the opinions I then formed, and unquestionably weaken the supports of the theory of M. Lavoisier.

'Dr. Carradori mentions that it is known from the experiments

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of Vauquelin that vinegar will not calcine lead, unless it be in contact with the air. A piece of lead totally immersed in vinegar will not calcine. He found, however, that when two pieces of lead were thus placed in strong vinegar at the distance of about an inch asunder, and these pieces of lead touched the two extremities of the pile of Volta, constructed with forty pairs of plates of zinc and silver, the piece of lead which touched the zinc side of the pile was strongly calcined. From this experiment it is evident that the vinegar does not calcine the lead, since no calcination takes place when the lead is plunged into it; neither could the oxygene come from the atmosphere since the access of the air is prevented. We must therefore conclude that in this instance calcination has taken place without the addition of oxygene. Some principle, however, does come from the end of the pile which causes the calcination of the lead; it is this principle I contend which appears to be negative electricity from the zinc end, and that from the silver end of the pile, which is positive electricity, combining with water that give it aeriform elasticity; and form hydrogenous and oxygenous gasses, of which oxygene and hydrogene have not been proved to be the bases. Water seems as an element to constitute the ponderable part of these two airs, and the specific differences between them appear to arise from those two states of Galvanism or electricity, which give elastic aeriform fluidity to their common basis, water. When by combustion water is again produced, and these airs lose their aeriform fluidity, it appears that these two states of Galvanism or electricity join to form ordinary fire. It was therefore from these considerations, that I concluded a paper which was read at the Royal Society with these remarks, that oxygene and hydrogene as the peculiar bases of oxygene and hydrogene gasses appeared to be non-entities, that the matter of heat was not a simple principle, that water was not proved to be a compound, and that the theory of the French chemists did not consequently explain the phenomena presented by the pile of Volta. The old philosopher Heraclitus gave a more consistent idea when he said—"πυρος θανατος αερι γενεσις, και αερος θανατος ὑδατι γενεσις"—"the destruction of fire gives birth to air; the destruction of air to water." P. 118.

We shall add no remark on these observations; and no *chemist* will expect any. Has our author or M. Carradori examined the state of the vinegar subsequent to the experiment?

GEOGRAPHY.

ART. 34.—*Geography for the Use of Schools, and young Persons in general. Illustrated with fifty Copper-plates. By the Rev. J. Goldsmith, Vicar of Dunnington, &c.* 12mo. 10s. 6d. *Bound.* Phillips. 1803.

Geography, as a science, is yet in its infancy; and therefore its elements have not been properly explained. In general, the introductions to this science consist of a list of names, with little except an artificial connexion, without any circumstance which can impress the mind, or render the subject in any view interesting. In the present work, the real geographic information is included within,

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comparatively, a few pages, which are filled by judicious selections from the authors of travels who have described the manners of different nations, illustrated with plates. This collection is pleasing; but it is very remotely connected with geography as a science: it is an appendage, rather than a part of the subject.

A short description of the structure of the earth, with a view of the universe in general, the method of drawing maps, and the use of the globes, are subjoined. On the whole, we think this collection highly interesting and entertaining; but must add, that it is not strictly geographic. The maps are greatly superior to those of any preceding elementary work.

ART. 35.—*An easy Grammar of Geography, intended as a Companion and Introduction to the Geography for the Use of Schools by the same Author, with Maps. By the Rev. J. Goldsmith.* 12mo. *2s. 6d. Bound.* Phillips. 1803.

This little abstract contains the more strictly geographic part of the former work, with some useful additions; particularly a vocabulary of the names of places, properly accented, and questions with their answers, as exercises. The maps are the same—Europe, Asia, Africa, North and South America, and the British islands.

ART. 36.—*An Introduction to Geography and Astronomy, by the Use of the Globes and Maps. To which are added, the Construction of Maps, and a Table of the Latitudes and Longitudes of the Places mentioned in the Work. By E. and J. Bruce.* 12mo. *4s. Bound.* Robinsons. 1803.

This little work is more strictly geographic than the two former in some parts, and less so in others. The author approaches an elementary view of the subject, by his general survey of the terrestrial globe; but the greater part of this volume consists of problems on both globes. They are simple, and clearly described: a general view of the solar system is subjoined.

NOVELS, &c.

ART. 37.—*Human Frailties; a Novel, interspersed with Poetry. By the Author of the Observant Pedestrian, &c.* 3 *Vols.* 12mo. *12s. Boards.* Dutton. 1803.

'Human frailties!'—It is thus that the grossest crimes, and conduct the most fatal to the happiness of society, are glossed over. No censure can be sufficiently severe for such offences: some punishment ought to be awarded to those who thus gild vice, array it in the garb of virtue, or reprehend it with the gentle name of frailty —*prætexit nomine culpam.*

In the execution, this work is below the lowest. The grossest ignorance of every subject, which can occur, is displayed in every page. Of human life, of honorary ranks, of the gradations of society, of different countries and religions, the author scarcely possesses the slightest knowledge; for the mistakes upon every subject are numerous. The language is also mean and ungrammatical. We

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had begun to mark its errors; but, when we came very early to 'pruning embryos,' the pen fell from our hand in a violent fit of laughter.

ART. 38.—*The Union: a Novel. By Miss Minifie, Author of the Count de Poland. 3 Vols. 12mo. 9s. sewed.* Dutton. 1803.

We remember to have heard a gentleman, who was often employed in reading modern novels to ladies seated round a working-table, confess, that he seldom read above two or three lines in a page. His eye glanced over the lines following those he was perusing; and he sometimes omitted them, and occasionally supplied their substance. The female *coterie*, however, confessed that they never understood a novel so well as when he read it. Accident has led us to improve on this plan; for we, by chance, took up the third instead of the second volume, and read a great part of it, without discovering the mistake. When we did discover it, a few lines might have supplied the whole.

Miss Minifie is not a novice in this kind of labour; but we do not think she has derived much knowledge from her experience; for we have scarcely ever seen a tissue consisting of so many improbable, and so many ridiculous, circumstances. We should not, on many occasions, engage in so minute an examination of novels, were it not to guard against the erroneous examples they hold out. The heroine *by courtesy* is always faultless; and her conduct will, of course, be imitated. Our heroine, engaged to a gentleman of the name of Osmond, flies from her father's house, because a lady, whom she met accidentally at Calais, said that her daughter was seduced by a person bearing that name. She is received by a respectable family in the north, as a governess, where she meets with this gentleman, who has fled from *her* because he would not marry 'on compulsion.' This new Rosetta discovers her Young Meadows, but suffers him to go to Ireland to solicit his father's consent to marry her whose assumed name he only knew. Such conduct, perhaps, no young lady will choose to imitate: the rest of the story is equally absurd and improbable. She is carried off, by violence, to a desert island; escapes in a boat, with a young woman alone, to an island still more deserted; finds her lover in this spot dying, whom she recovers; and they are at last rescued by a rival. All, however, ends happily. We have not often before reached the summit of absurdity.

ART. 39.—*Light and Shade; a Novel. By the Author of Federetta, &c. &c. 4 Vols. 12mo. 14s. Boards.* Robinsons. 1803.

The lights and shades are in the characters: few are so enlightened but that they have some shade; scarcely any (Greenwood excepted) so dark as to have no brilliant spot. The work is lively, pleasing, and interesting. The characters are drawn with spirit, and supported with consistency. Some of them are so peculiarly striking, that they must be portraits: they are individuals, not a species: the conduct of the characters holds out no faulty example, and decorum is strictly preserved. Here, however, our

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commendation must end. The language is peculiarly exceptionable;—we mean with respect to correctness. It at times almost descends to colloquial barbarisms; and is, occasionally, ludicrously erroneous, particularly where the *child's* eyes are said to be the *prototypes* of the *father's*. This image is a favourite one; for it occurs more than once. Should the fair authoress (for such the writer must be) again engage in a similar work, we would advise her recurring to the assistance of a friend to correct the language.

ART. 40.—*The Forest of Hohenelbe. A Tale. By the Author of Humbert Castle and Correlia. 3 Vols. 12mo. 13s. 6d. Boards.* Lane *and* Newman. 1803.

We have perused these volumes with much pleasure. The author scarcely in any instance violates probability, or 'o'ersteps the modesty of nature.' Yet we have caverns inhabited by outlaws; we have massy chains, impenetrable prisons, and suicide. The whole is, however, well managed. The characters are natural, but discriminated. They are not faultless monsters, but have each their errors, which contribute to the catastrophe. We mean not to impeach him for a fault, though we think the example we allude to may be injurious; and the interest is lessened by the conduct exhibited—we mean the warm susceptibility of the heroine, who yields her heart without a struggle, from the impulse of gratitude, to a person she is not acquainted with, and whose character, from his wish of concealment, is suspicious. She even loves his semblance; for under a feigned name she does not know him to be the same. The hero, an outlaw, a robber, has all the impetuous energies of his education and profession. We could not have left Constantia with him, in expectation of her happiness; and, as the catastrophe was to be mournful, these little imperfections are artfully brought forward to render the events more consistent, and to lessen the pain we might otherwise feel at the conclusion. We suspect the author to be far above the common rank of novel-writers; and, with a happier subject, he may perhaps excite greater interest—the chief point in which he has failed in the volumes before us.

MISCELLANEOUS LIST.

ART. 41.—*Flowers of Literature; for* 1801 *and* 1802; *or characteristic Sketches of Human Nature and modern Manners. To which is added, a general View of Literature during that Period. With Notes, historical, critical, and explanatory. By the Rev. F. Prevost, and F. Blagdon, Esq. Vol. I. To be continued annually. 12mo. 5s. Boards.* Crosby *and* Co. 1803.

These gentlemen inform us, that, 'being called on by their different professions attentively to peruse the light, the serious, the interesting, the amusing, and the instructive publications that make their appearance in the literary world, they had sedulously transcribed a variety of striking fragments.' These are the *farrago libelli*.—The bouquet is pleasing; and we pass from gay to grave, from lively to severe.—In short, it will amuse in the summer's shade, and by the winter's fire, in those listless moments when the wisest wish to relax their minds, and the more indolent to

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pass away a tedious half-hour. Each may also rise from his task with some information—an advantage which cannot always be attained even by a good novel.

ART. 42.—*Spirit of the Public Journals for* 1799, 1800, 1801; *being an impartial Selection of the most exquisite Essays and Jeux d'Esprit, principally Prose, that appeared in the Newspapers and other Publications, with explanatory Notes. Vols. III. IV. and V.* 12mo. Ridgeway. 1803.

We have already noticed the first two volumes of this collection. If the following ones be not equal in merit, no fault attaches to the editor.—The Anti-jacobin newspaper was rich in spirit and humour; it left its name to the journal that immediately succeeded it, though in a different form; but, alas! 'he could not leave his mantle.' Empty, vapid, and spiritless, it rears its head with difficulty. The editor of the collection before us has selected from other periodical works the best essays that he could find; and *sunt bona, sunt quædam mediocria*—may we change the conclusion? *sunt mala* quædam.

ART. 43.—*Richardi Relhan, A. M. Villæ de Hemingby in Agro Lincolniensi Rectoris; Regiæ Societatis Londinensis Socii; et Societatis Linnæanæ Assoc. Flora Cantabrigiensis, exhibens Plantas Agri Cantabrigiensis Indigenas, secundum Systema Sexuale Digestas: cum Characteribus Genericis, Diagnosi Specierum, Synonymis Selectis, Nominibus Trivialibus, Loco Natali, Tempore Inflorescentiæ. Editio altera.* 8vo. 8s. *Boards.* White. 1802.

The first edition of this work we noticed at some length: the present is much enlarged; and the synonyms are numerous and correct. The author speaks of distress and misfortune. We are truly sorry that such have been his lot, and trust, that, by his exertions, he will be able to overcome them. We have few provincial *Floras* of equal merit and extent.

CORRESPONDENCE.

MR. PHILLIPS should have been more guarded in his language, when he accused us of 'a most abominable misrepresentation in the leading paragraph of the account of Wittman's Travels.' We said that this work followed sir Robert Wilson's, Denon's, Anderson's, and Walsh's.—Mr. Phillips asserts, that it appeared *within a few weeks of these*, and was *announced* before. This reminds us of the story of Curl, who declared that it was a *most abominable misrepresentation* to say that he was tossed in a blanket; for, alas! it was a rug. Mr. Phillips, we remark, dwells on the work being 'advertised,' and 'announced.'—We well know the reason, and have the dates of each *publication* before us; from which *we* can *only* decide. To come, however, nearer to the point, we confess the truth of the advertisement; and those who know the original state in which it was offered and the steps that intervened before the work was '*announced*' and published, will not wonder at its imperfections, but at the merit it really possesses.

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THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. I. MARCH, 1804. *No. III.*

ART. I.—*The Progress of Maritime Discovery, from the earliest Period to the Close of the Eighteenth Century. Forming an extensive System of Hydrography. By James Stanier Clarke, F. R. S. &c. Vol. I. 4to. 3l. 8s. Boards.* Cadell *and* Davies. 1803.

WHEN we contemplate the varied and important contents of this volume; when we reflect that it only announces the prospect of five or six similar ones, to connect, in one work, the substance of numerous publications of interest and value, we are astonished at the boldness, we had almost said the temerity, of the author. Professions are, indeed, easy; and to copy, or more compendiously to compact, the narratives of different voyagers would consume the *paste* of indolence rather than the midnight oil of study. This is not, however, Mr. Clarke's design, and certainly has not been his practice. Tracts of peculiar rarity and curiosity he has, indeed, preserved entire; and has, in general, collected with great judgement from the best authors. From some cause or other, we certainly opened the work with prepossessions not greatly in its favour, but soon found reason to discard them; for we perceived our author's knowledge to be extensive and varied; his diligence and attention indefatigable. To say that we find nothing to reprehend, would not be true; but, whatever censures may escape us will often proceed from mere differences of opinion, and will not affect the author's general character as an acute and diligent inquirer; as a scholar, or a geographer.

'The introduction to this volume will be found to contain a progressive memoir of maritime discoveries by the Cuthites, and Phenicians, the Greeks, Carthaginians, and Romans. The work itself, after some illustrations of commercial history, in which, among other subjects, the doubtful progress of the Norman mariners is glanced at, proceeds to review the early periods of Portuguese history prior to the fifteenth century; an account is then given of their most distinguished writers on Portuguese Asia and America; and

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the history of their discoveries follows, from the reign of John the first in 1385, to the arrival of da Gama in 1498 on the coast of Malabar; which completes the first great division of my labours.' P. vii.

The remainder of the preface contains an account of some collections, not inserted in Mr. Locke's catalogue, preserved in the Appendix, and some further statements of the author's designs.

'In all of these collections, though in Astley's least of any, hydrography has been considered in a secondary, and frequently in a subordinate point of view. The great objects of this branch of science, so interesting to a great commercial nation, and so important to its navigators, are dispersed through an infinity of volumes, and often erroneously given. Authorities have been seldom cited; the claims of nations, and individuals, to the merit of their respective discoveries, are too faintly traced; the remarks of the navigator and traveller, united in the same work, destroy that connection and arrangement each might separately possess; the dissertations and remarks of nautical men have multiplied, until some of the earliest, and most valuable, are nearly lost amidst the mass of information that exists; so that it appeared necessary at the close of the eighteenth century, to arrange, and separate, the stores which preceding ones had afforded; and thus to form a general system of hydrography, equally interesting to the navigator, the statesman, the merchant, and to readers in general.' P. xviii.

Mr. Clarke takes up his subject at a very early period—the origin of navigation from observation of the practice of the nautilus, noticing, with some fanciful authors, antediluvian navigation, and antediluvian magnets and clocks. The judicious epic poet, and the historian, might follow his example:

> 'Nec reditum Diomedis ab interitu Meleagri,
> Nec gemino bellum Trojanum orditur ab ovo.'

The historian, indeed, cannot, like the poet, rush in *medias res, non secus ac notas;* but, as his object is real events, it is scarcely necessary to invade the region of fable, or arrive at facts through the medium of fancy. The ark, it is remarked, was well adapted for containing a variety of objects within a comparatively small bulk; and ships, built on this model, have been found very advantageous, as the stowage is considerable in proportion to the superficies. Had the antediluvians possessed ships, it is supposed that the family of Noah would not have been exclusively preserved; but this argument is inconclusive: the waters prevailed so long on the earth, that, had other vessels existed, famine would have proved as fatal as the deluge; and divine inspiration was no less apparent in having provided the means of support, and of a continuation of the species, than

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in having suggested the form and construction of the floating habitation.

The ark rested on the mountain Ararat, on the *east* of Shinaar, the east of the plains of Babylon, on a portion of that high mountainous ridge, which distinguishes the central part of Asia, so often noticed by us as the source of numerous rivers, which flow in different and opposite directions. From this point, the whole human race could be most conveniently dispersed; and India and Chaldæa, as from a central spot, be nearly at the same period inhabited.

The ark is not unnecessarily introduced either by Mr. Clarke or by us; for the author, adopting what we consider as the reveries of Mr. Bryant, has followed the Arkites, the Cuthites, and the Ammonians, in our opinion, too closely:—but we must be more explicit.

Greece, we have often had occasion to observe, has made the history of all her neighbours her own. Was a sea called the Hellespont? she substituted a Hellè. She introduced an imaginary Dardanus, a Tros, an Ion, &c. as ancestors of those whose origin she was unacquainted with. It does not, however, follow that this was done in every instance; but where is the line to be drawn between history and fable? Facts, that are detailed with minuteness, with circumstances not incredible, and suitable to the situation of the actors, and the state of society at that æra, should not, we think, be rejected because a part may be fabulous. A dense cloud overspreads the horizon of ancient history. It is, however, occasionally enlightened by a meteor; sometimes the cloud, for a moment breaking, discovers a brilliant spot. Some judgement is then necessary to distinguish the false from the true light: but, unfortunately, no mental telescope of high powers seems to have been employed, except in a very few instances, posterior to the days of Newton, to discriminate the truth. Since the controversy, excited by Mr. Bryant, respecting the siege of Troy, we hazard little in considering this as a real event; and, since the piratic exploits of the Grecians have been acknowledged, since piracy was no disgraceful occupation, as little is risked by considering Troy, for the reasons lately assigned, as a place of peculiar riches, and an object powerfully attractive to the piratic plunderer. Mr. Clarke will not deny the existence of a former extensive commerce in the Euxine: it was demonstrated, with singular ability, by his grandfather, in the 'Connexion of the Saxon and English Coins.' May we not, then, take one additional step, and suppose the Argonautic expedition a similar enterprise? The invaders were equally poor; and the Colchians probably not inferior in riches to the Trojans.

In this part, however, we feel some difficulty, not from want of proof, but from our inability to bring these proofs within a moderate compass. But, to be as brief as possible—we pre-

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sume, from the united voice of antiquity, that, with the exception of one period, the Egyptians were never 'conquerors or colonisers.' They yielded, by turns, to the Shepherds, the Edomites (for in this point we must distinguish them), and the Ethiopians. The Edomites, we know, were a naval, enterprising race; the Egyptians had a superstitious aversion to the sea. The Edomites were, probably, always the conquerors; for their colour, their possessions, their employments, and whatever related to them, were 'an abomination to the Egyptians.' The consequence then is, that, though situated on the Red Sea, the Egyptians never had any share of the Indian trade. The only brilliant period of their history was that of Sesostris. It is a very early and an obscure æra, much contaminated with fable and fictitious exploits; but the general consent of antiquaries has established the existence of their only undisputed colony, at the mouth of the Phasis in the Euxine. This is said to have been established under Sesostris; and the spot was probably chosen as a *dépôt* of the riches of India, brought through the passes of Mount Caucasus. This course of commerce our author admits. On this foundation, then, we suppose Colchis the object of a piratic expedition; and the golden fleece, the riches which the Indian commerce had accumulated.

The difficulties, raised against the credibility of this voyage, arise from the repetition of the story, with additional and altered circumstances. Orpheus we think a real personage; but this is immaterial. The Argonautics, called from him, is a poem of great antiquity, very nearly if not absolutely of an equal age with Homer's Iliad. It describes, with some mixture of fable, a voyage, on the whole, clear and consistent, whoever may have been its author. The adventurers fail in their attempt; and, as they know that their retreat will be intercepted, they advance to the source of the Phasis. The Argo is represented as portable; and the distance to the Wolga as inconsiderable. In our own day, two or three portages, much less considerable, might bring them to the Baltic; and every appearance tells us, that formerly the lakes and rivers were larger and deeper than at present; whence it is more probable that the portages were inconsiderable, if they existed at all, than that they were of their present extent. Where, then, are the difficulties? They arise, in some measure, from the idea that this navigation was unknown at that period, and partly from the circumstance that Apollonius and Valerius Flaccus found another course for the return of the adventurers. We may, however, at least presume that an author, older than the æra of Onomacritus—for in his time the Argonautics, attributed to Orpheus, were discovered—would probably know more of this expedition than a poet in the court of Ptolemy Euergetes; and if the latter thought the course incredible, his difficulties should not be adduced to encumber the original narrative. The same argument will apply to the tale

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of Valerius Flaccus; and it must be remembered that these are inconsistencies of their respective authors, not of the descriptions of Orpheus.

The great point then remains—Was the navigation unknown at that time? The country was certainly not unknown. The extensive commerce of the Euxine admitted of the commodities of the north, as well as of the east; and, among those mentioned by Mr. Clarke, in his 'Connexion,' &c. are many of this kind. M. Buache has more pointedly shown a commercial communication of the Baltic with the Euxine; and the descriptions of Herodotus, though mixed with fables and inconsistencies derived from a wish to assimilate other countries with Greece, and their appellations with the Grecian language, evince that the countries on the north and the west of the Euxine had been traversed.

By sea, the Phœnicians had traded early beyond the Straits of Gades. Whether commercial jealousy led them to disguise their course, or their descriptions have been lost, we know not; yet, from some circumstances, the former is more probable; and it is supported by the darkness and horror spread around the western regions. They *there*, indeed, placed the Fortunate Islands; but their situation was uncertain; and on the west was the gloomy realm of Pluto: *there* Atlas supported the world; and all beyond was unknown. Yet they navigated the Atlantic, they reached the Scilly Islands in search of tin, and the Baltic to bring home amber: this last circumstance is the only one that Mr. Clarke seems to have omitted in his account of the ancient commerce and navigations. There is no reason, then, why the Argonauts may not have known the existence of the Baltic, its communication with the Atlantic, and, ultimately, with the Mediterranean. The whole story involves no inconsistency, and little difficulty.

We have engaged, at some length, in this account, as a striking feature in ancient navigation, since we had in part promised it; and since our author, with Mr. Bryant, cuts the knot, by denying the reality of the expedition. We have been obliged to reduce our arguments within narrow limits. It will be obvious that these, with their requisite supports, would fill a volume. At some future period, probably, such a volume may appear. It is singular that the Orphic Argonautics have not been translated.

The Trojan war, another of those maritime events, which, from its importance and consequences, obtrudes itself on our notice, has been sufficiently discussed in former parts of this journal. Some subjects, connected with the ancient navigation, noticed by our author, we may shortly attend to, before we resume the more striking features of the naval history.

One of these is the invention of the magnet, and its applica-

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tion to the use of the navigator. This subject is not sufficiently brought together. It is dropped, and resumed, without, however, adding to the general stock of information. The arrow of Abaris, the golden cup of Apollo, the self-directed ship, have been supposed to allude to the mariner's compass, without any sufficient foundation. It is not probable that the ancients had any such assistance; or its wonderful powers would have been more clearly explained, and some deity would have been adduced as the inventor. The olive was attributed to Minerva; the horse, to Neptune; but the loadstone, which connects countries most distant, and facilitates a path through the trackless ocean, is an object of superior consequence to either. The famous Atlantic island is also mentioned; but without any particular elucidation. We shall not enlarge on a subject not particularly connected with the 'Progress of Discovery,' except to remark, that, from the Azores to the Cape de Verds, and from the latter to the coast of Brasil, numerous connected shallows support the suspicion of islands having once existed in that part of the Atlantic. If every circumstance be compared, the existence of such lands is, on the whole, more probable than that the Egyptian story should be wholly fabulous: and this circumstance will admit of another application. It is by this path that we must, in part, seek for the origin of the population of America;—we say in part only, for there must have been many other sources, some of which we have formerly pointed out.

The voyages of Solomon, or rather under the direction of Solomon, to Ophir, are objects of peculiar consequence to the historian of the 'Progress of Navigation;' and the topic is considered at some length. Mr. Clarke, with some other authors, is willing to fix Ezion-geber on the western branch of the Red Sea; which is still rendered more probable from the effects of the east wind, which destroyed the fleets of Jehoshaphat in that port. Ophir is now generally believed to have been situated in the Mozambic channel, either at Soffala or Benomopata; and Tarshish was probably at no great distance; at least the ships of Tarshish are said to have sailed *with* the fleets of Solomon to Ophir; and the ships of Jehoshaphat, designed for Tarshish, were stationed at Ezion-geber when the fatal east wind destroyed them.

The gold and ornaments of the temple were certainly brought from Ophir, &c. through the Indian Ocean; yet David appears to have made considerable efforts to obtain a nearer and more secure track to India, than by the Red Sea. Eupolemus, an ancient historian, quoted by Mr. Clarke, has given an account of the victories of David in Arabia. He informs us, in the fragment preserved by Eusebius (Chron. cap. 9, p. 447), which our author appears not to have seen, that

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David conquered the Assyrians, the Phœnicians, and the tribes who inhabited the banks of the Euphrates. He thus had access to the Persian Gulf; and the historian expressly observes that he availed himself of these advantages, to collect materials for the temple which he was not permitted to build. Thus only was India known at this early period; for our author agrees with Dr. Vincent, and the first authorities, that, neither from the Red Sea nor the Atlantic, was the Cape of Good Hope passed by the ancient navigators. The voyage of Nearchus is considered at some length, and an abstract of Dr. Vincent's admirable work, on this subject, is added: we trust the second part of the Periplus of the Erythrean Sea will not long be delayed.

The naval history of Carthage is another striking object that claims attention; and this, as well as the situation of Old Carthage, are explained with as much accuracy as the little obscure information we possess will allow. We are only acquainted with Carthage from Roman history; and we have much reason to think the source polluted, and the streams consequently impure. The early treaties between Carthage and Rome, preserved by Polybius, show, that the former dictated as the sovereign of the sea, and the latter submitted as an obedient subject, till able to contend with a prospect of success. Hanno's voyage is one of those events which have penetrated the obscurity that hangs over the Carthaginian history. It is a subject which we have already noticed under the guidance of Mr. Falconer and M. Gosselin; and to the ideas of the latter, respecting the extent of the voyage, Mr. Clarke pays, seemingly, a reluctant deference. The voyage of Hamilco to the north has not reached us. As our author supposes that it was directed to the Tin Islands, the situation of which was scrupulously concealed, it is probable that no part of it was ever known; and that the secret archives of Carthage were destroyed with a savage and an impolitic zeal. This voyage leads Mr. Clarke to notice the commerce between Carthage and the Scilly Islands; but he adds nothing peculiarly new. We have formerly stated that they probably came to the Tamar, that the tin was procured from the coast of Devon, and that the supposed Ictis was rather the denomination of a creek, or harbour, than of an island. Yet Vectis may have been the name of one of the Scilly Islands, as it was of one opposite the coast of Hampshire; and the appellation, perhaps the island itself, may have disappeared. Mr. Clarke, like some inferior historians, does not seem to be aware of the indispensable necessity of tin, and talks of its utility to the *dyer*, enameler, &c. while it was chiefly employed to give a hardness to copper in the formation of their military weapons, and, as we have more lately learnt, of their coins. Our western neighbours may, perhaps, complain that *their* con-

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nexion with Carthage has not claimed its proper share of attention.

After the destruction of Carthage, Polybius, probably assisted by Carthaginian pilots, undertook to follow the steps of Hanno; but his voyage did not equal, in extent, that of the Carthaginians, whatever it may have been: the fragment is preserved in Pliny. Some account of the knowledge which the ancients had acquired of the Atlantic is added; but it contains only information often detailed—particularly by Gosselin. We shall add, as a specimen of our author's manner, his observations on the magnet, with the arguments from which it was concluded that the ancients employed it as a mariner's compass.

'Among the most respectable advocates for this theory' (that the magnet was known to the ancients), 'Mr. Maurice, whose opinion has been already noticed, deserves to be placed. He is inclined to think that the stations of the Abury temple, and the stupendous solar one of the Druids at Stonehenge, were fixed with mathematical precision, to correspond with the four cardinal points, an idea which is supported by Dr. Stukeley; who imagines, that, in thus fixing their situation, they used a compass, or magnetic instrument: and the same writer has most ingeniously attempted to ascertain, from the variation of that needle, the exact æra of the construction of either building. Mr. Maurice then adds, "that the magnet is mentioned by the most ancient classical writers, under the name of *lapis Heraclius*, in allusion to its asserted inventor Hercules. One of the most curious and remarkable of the mythologic feats of Hercules was his sailing in a golden cup, which Apollo or the Sun had given him, to the coasts of Spain, where he set up the pillars that bear his name.... It ought not to be concealed, however, that by some mythologists, and especially by the author of some letters, on this subject, to sir Hildebrand Jacob, this mysterious vase, given by Apollo to Hercules, is contended to have been itself the mariners compass box; by which, not in which, he sailed over the vast ocean. The same author contends, that the image of Jupiter Hammon, whose Libyan temple according to Herodotus took its rise from Phenicia, was nothing more than a magnet, which was carried about by the priests, when the oracle was consulted, in a golden scyphus: that the famous golden fleece was nothing else: whence, he says, the ship which carried it is said to have been sensible, and possessed of the gift of speech; and, finally, that the high authority of Homer may be adduced to corroborate the conjecture, that the Phæacians, a people renowned for nautical science, had the knowledge of the magnet; for he observes, either that certain lines in the eighth book of the Odyssey, describing the Phæacian vessels as instinct with soul, and gliding, without a pilot, through the pathless ocean to their place of destination, allude to the attractive power of the magnet, or else are utterly unintelligible. Whatsoever truth there may be in this statement, it is evident, from the ex-

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tensive intercourse anciently carried on between nations inhabiting opposite parts of the globe, where the stars, peculiar to their own native region, could no longer afford them the means of safe navigation; that the important discovery must be of far more ancient date than the year of our Lord 1260; to which it is generally assigned, and by the means of Marco Polo, a man famous for his travels into the East."

'To these observations I shall not presume to oppose any remarks of my own, but shall resort to men of equal talents and attainments with Mr. Maurice, and first to my learned relation Dr. Wotton; who was of opinion, in his reflections upon ancient and modern learning, that the magnet was known and admired by the ancients, but was never employed for the purposes of navigation. "But I shall rather chuse to speak here of the discoveries which have been made in the mineral kingdom without the help of chemistry: the greatest of which is, of a stone which the ancients admired (their opinions are collected by Gassendi in his animadversions upon Laërtius's Life of Epicurus, p. 362.), without ever examining to what uses it might be applied; and that is the magnet; the noblest properties whereof sir William Temple acknowledges to be anciently unknown: which is more indeed than what some do: this they have collected from a passage in Plautus, where by *vorsoria* they understand the compass, because the needle always points towards the north: whereas *vorsoria* is nothing but that rope with which the mariners turned their sails." In this opinion Dr. Wotton had been preceded by an earlier writer, whose valuable treatise on navigation appeared in the second volume of the Harleian Miscellany. Mr. Philipott student of Clare Hall observed, that, 'although the loadstone was certainly called by the Greeks *lapis Heraclius*, it was not because Hercules Tyrius first made known the virtue of it, but from its being discovered near Heraclea, a city of Lydia. It was also called for the same reason *lapis Lydius*: but to the ancients it was only known under the idea of a touchstone.—Nor does the name of *magnes*, promiscuously used both by the Greeks and Latins, owe its original etymology to any other root, or cause, than that it was found near Magnesia, a city of Lydia, of which Heraclea above mentioned was likewise a part; whence it hath ever since obtained the denomination of *lapis magnes*: this Suidas asserts for the Greeks, and Lucretius affirms the same for the Latins." P. clxxvii.

The naval history of Rome, after the destruction of Carthage, has but few brilliant epochs; and, in maritime researches, their annals are barren. The accidental discovery of Ceylon, by the freed-man of Annius Plocamus, and the voyage recorded in the Periplus of the Red Sea, are the most striking features. The former is detailed by Pliny; the latter has lately been in part the subject of our consideration in Dr. Vincent's translation. The naval history of the Goths is abridged from the luminous narrative of Gibbon; to which is annexed, a Dissertation on the Commerce of the Romans, by the author

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of the Connexion, &c. the grandfather of our historian; and some observations on the same subject by Dr. Taylor.

Such is the introduction to this vast and stupendous work, which we have followed with unusual attention, for the reasons already assigned. We have chiefly to regret that the author in so few instances offers his own opinion, and so often copies from others, without more comprehensively compacting the detail.

It is, however, a work that displays peculiar learning and abilities, and merits our warm commendation. Some portion of the subject of which it treats, and which is partly lost in the obscurity of antiquity, and partly trenched upon by modern navigation, might, nevertheless, have been introduced in this portion of the work: we mean the discoveries of the Danes and Normans. They are, indeed, slightly mentioned; and, perhaps, whatever history has more clearly recorded, may form a part of another volume. Yet there are traces of a more early navigation, of anterior discoveries, which might with propriety have been added to this prefatory narrative: but the objects are obscure; and conjecture must, in many parts, supply the lacunæ of dark tradition.

We must defer the remainder of the volume to a future period, when we shall speak of its elegant ornaments, and its valuable Appendix. Mr. Locke's list of travels, and the descriptive catalogue of numerous collections of travels, given by the author, would render this work peculiarly valuable, were not the ancient history of navigation, which we have now examined, so full and extensive, as almost to set criticism at defiance.

(To be continued.)

ART. II.—*The History of England, from the Peace of* 1783 *to the Treaty concluded at Amiens in* 1802; *being a Continuation of Coote's 'History of England from the earliest Dawn of Record to the Peace of* 1783,' *by the Author of the former Part.* 8*vo.* 8*s. Boards.* Kearsley. 1803.

IN various successive articles of our second series (vols. X. and XI., XXI. and XXII.) we examined Dr. Coote's History of England, and found it clear, candid, and impartial. It was indeed the form in which our national history should be handed down to posterity, who, at a distance from the scene of action, free from the opinions, perhaps the prejudices, of the moment, will, with a calm, firm, impartiality, review the conduct of the actors, and trace, in the germ, those events which, at a subsequent period, expanded into a salutary or a baneful luxuriance. We perceive, with some regret, from the preface to the present

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continuation, that the emoluments of the publication have not extended beyond a mere reimbursement; that they have not perhaps reached that point. This does not excite great surprise. Merit, not attended with the meretricious glare which captivates superficial observers, makes its way slowly; but the steps, though cautious, are sure; and, while a more active racer may sooner reach the goal, the more steady contender will, afterwards, with greater certainty, defy competition. The rewards which are slow are proportionally steady.

We have lately had occasion to review, with a very respectable historian, the more recent events of this period, and to point out the danger and difficulty of passing between the burning plough-shares of contending parties. This part of our subject is sufficiently obvious. We must, however, shortly mention the two great points, whose influence expands through the whole of the present reign, and which have materially affected our situation at this time. The one is that determined systematic plan, which prevailed on the accession of his present majesty, to break the whiggish oligarchy that surrounded the throne in the former reign—which procured the distinction of the king's friends for the tory assistants of that measure;—the second is the opposition to administration during the American war. The explosion does not more certainly, though it may more suddenly, follow the contact of the spark with the gunpowder, than the present naval armaments at Boulogne and in Holland are the consequence of the first opposition to government in its attempt to repress the rebellion in America. The extravagant and erring spirit was then let loose; and, in the event, Lewis perished, France was enslaved by a foreign adventurer, England obliged '*certare corpore toto*,' with a despot equally void of principle, of humanity, and religion. We put this in a strong light; for it should be known and considered. In the phalanx of opposition, at that time, there were 'many honourable men,' whose conduct cannot be imputed to them as a crime; yet the events should be connected with the causes, for the sake of future ages. 'History teaches kings by example;' but, unless this connexion be carefully pointed out, the charmer will not be heard, or the prophet will prophesy in vain.

The present continuation is worthy of the author of the History. The same calm, dispassionate, narrative is continued in language simply and neatly elegant. Hume seems to be our author's model; and, with fewer prejudices and less skepticism, he is not far below that historian in the more essential qualifications. While, however, we are speaking of the language, let us observe that we find some few marks of affectation, which, from its general tenor, we should not have expected, and which perhaps the author, at more leisure, will reject. A bill is 'honoured by an enactment;' in the lists of killed or wounded,

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so many are said to have 'suffered;' 'an expedition,' it is observed, was 'undertaken for the infliction of injury.' These and similar blemishes, which are not numerous, will probably be amended in a future edition. We must, however, turn to the author.

'As he brought down the former history, not to the time which progressively elapsed while he was writing, but only to the last important period which preceded his commencement of the task, he could not fail to observe a considerable accumulation of materials in the interesting events of successive years, claiming his future notice and attention. Concluding that the purchasers of his work would wish for a narrative of those events from his pen, in addition to the history comprehended in his original plan, he began to make arrangements for their gratification, as soon as the late peace presented an opportunity of giving a connected view of the whole war, which, he conceived, would be far preferable to the abruptness of a desultory continuation. The invidious delicacy of the task of describing recent transactions, and treating of the views and conduct of his contemporaries, amidst the embittered prevalence of party rancor, might have deterred him from giving any sequel to his work; but, being conscious of the purity of his intentions, of his regard to truth, and his freedom from the intemperance of political zeal, he was not so discouraged as to forbear the bold attempt; and he offers the volume to the scrutiny of the public, not expecting to avoid censure, yet not despairing of the favorable suffrages of the candid, the moderate, and the impartial.' P. v.

The volume commences at a period peculiarly interesting. It displays the contests of two parties, each of consummate abilities, at issue on a constitutional question of the greatest magnitude; each aware of its peculiar situation, able to urge its pretensions with all the force of argument and eloquence, and conscious of the utmost limits to which it could safely proceed. The two great parties in the American war had united; and, with the force of their joint power, had seised, with ruthless violence, and retained with rugged energy, the direction of political concerns. One of the first measures was such as suited the bold decided character of the chief leader, *viz.* the regulation of the affairs of India. More cautious politicians thought they saw, what its author might not have intended, that it raised the minister above the monarch, and gave him a supreme command over the parliament. The constitution allowed the king a negative; but this celebrated politician preferred the employment of a measure which it was said the constitution did *not* allow, and admitted his name to be used in influencing the debate in the house of lords. Like the king of Laputa, he had the power of precipitating the flying island on the cities beneath; but the experiment was too dangerous; and he chose rather to bring his subjects to reason by *depriving them of the benefit of the sun.*

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The success of any measure depended at this time on the sentiments of the people. Disgusted with the apparent want of principle, that could occasion a dereliction of the great political points which each had long maintained, the people sided with the monarch; and, had he negatived the measure, and immediately dissolved the parliament, referring to the nation at large the judgement of the step, he would, we think, have been more completely successful. The contest is well described in this volume; and the violence of the administration, thus opposed in its favourite point, pursued in all its insulting forms. The following reflexions of the author are strictly just. He might have inserted, after 'censure,' *as unconstitutional.*

'In reviewing the remarkable contest which we have described, we are more disposed to blame the commons than the king or his ministers. His majesty had a right to call into his service men whom he deemed capable of a due discharge of political functions; and, while they were unassailed by any formal or regular charge, he was justified in retaining their assistance. It was not sufficient for the house to allege a want of confidence in these servants of the crown, as a ground for desiring their dismission, or to affirm, with the same view, that extraordinary circumstances attended their appointment. Though the interference which preceded their nomination might deserve *censure*, the acts of appointment were not irregular or reprehensible; and the opposing party, by insisting on the resignation of unaccused individuals, manifested a spirit of faction rather than the zeal of patriotism, and the feelings of invidious rivalry rather than of honorable emulation. P. 29.

Mr. Pitt's India bill, with its principal objects and arrangements, is next brought forward; and the chapter concludes with a retrospective view of the voyages of discovery attempted during his present majesty's reign, and the aërostatic experiments. The historian should have mentioned one great object of the two first voyages, *viz.* to ascertain the existence of a southern continent; and the conclusion of the account of the balloons is too pretty and too affected for a work of this importance. To suppose that the mind is more elevated in its advance towards heaven, although it have not reached one quarter of the height of the atmosphere, or equalled that of many mountains, might be pardoned in a novel or a poem, but is wholly unsuitable to history.

Mr. Pitt, having obtained, in the new parliament, the power necessary for the conduct of the political machine, becomes more responsible for its success. The attempt to form a commercial union with Ireland fails; some bills of partial reform are carried; and Mr. Hastings's impeachment is resolved on. The parliamentary debates, on these and other subjects, are given very ably and comprehensively. That we may not return to

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the impeachment, we shall now add our historian's judicious conclusion.

'The propriety of this sentence' (of acquittal) 'was chiefly disputed by the advocates of strict justice. The public in general, entertaining less rigid notions, seemed to be pleased with the acquittal of one who had conducted the affairs of his government with spirit and success, and who, though he had perhaps, on some occasions, disregarded the duties of refined morality, the dictates of virtuous policy, or the sentiments of humanity and moderation, had promoted the interests of his employers, secured their authority, extended and established their dominion.' P. 265.

In the great question of the regency, we expected, from the historian, a more decided sentiment, and more profound reasoning. It was one of those questions which involved the principles of the constitution, and which required the most attentive consideration. With all due respect for the opinion of the two houses of parliament, it is impossible that private interests and political views should not have mixed in the discussion; and we consider it as a misfortune, if not an error, that some determination of lords and commons had not taken place. The monstrous fiction of making, for a time, the great seal a monarch, ought to have been more solemnly determined to be constitutional, or an unreal mockery. The short reflexions of the historian we may transcribe; for neither our limits nor our inclination will allow us to engage in a disquisition so extensive as this would lead to.

'The conduct of the British minister, in maintaining the right of the peers and commons to grant the regency, claims the praise of constitutional propriety. But his scheme of partition and mutilation cannot be highly applauded by the true patriot. It apparently arose from the wish of retaining some degree of power, and of embarrassing those statesmen whom the prince was expected to choose for his ministers: it was calculated to enfeeble the government, and was no more necessary as a check upon the regent than upon the king himself, because the two houses, without the odium of prior restriction, had the power of securing the constitution from the encroachments of the executive authority.' P. 117.

The slave-trade, and the attempts to abolish it, is another subject that frequently occurs in this volume. We need not repeat the opinion so frequently offered in this journal, but shall observe, in general, that Dr. Coote opposes its continuance.

It is next necessary to advert to foreign affairs, in which Great Britain was soon deeply and unfortunately entangled. Dr. Coote traces, with great propriety, the first interferences of Great Britain with respect to the stadtholder, with the con-

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sequent and more effectual support, by a military force, on the side of Prussia; the more concealed assistance afforded to Holland on the opening of the Scheld; the naval armaments in opposition to Spain respecting the attack on Nootka Sound. On the last subject our author's reflections are not profound, nor political. We obtained all that we wanted; all that would secure the fur-trade on the north, and the whale-fishery on the south; whatever might, at any future period, command the riches of Chili and Peru.

The history of the revolution in France is very shortly and comprehensively detailed. The propriety of the interference of England is a subject to us of greater importance. It is introduced in the following manner:

'The statesman who then held the reins of government in Great-Britain, had entered into political life as the zealous advocate of liberty and the warm friend of his country; but his elevation to the ministerial dignity annihilated his public spirit, and the patriot was lost in the courtier. The whig principles which he had imbibed in his youth, yielded to the inspirations of toryism: he soon became a convert to the general system of the cabinet; and, like other apostates, whether religious or political, he was inflamed with greater warmth of zeal than even the veteran professors of the doctrines in which he was recently initiated. After some years of subserviency, he found, in the progress of the French revolution, opportunities of displaying his courtly attachments in the strongest light. For a time, however, he brooded over his schemes in sullen secresy; but, when the friends of the new system of French government, or the promoters of general reform, labored to procure proselytes to their opinions, he manifested his intention of counteracting, with vigorous efforts, the dissemination of such doctrines. The abuses of liberty, and the outrageous violence of many of it's ostensible friends, furnished him with a pretence for opposing every attempt which might tend to a correction of abuses or a redress of grievances, lest the advocates of genuine freedom should be joined by the profligate and the turbulent, who, taking advantage of the temporary agitation consequent on the reformative exertions of patriots, might swell the breeze into a storm, in which the vessel of the constitution might be wrecked. Fortified with this pretext, he promoted the subjection of the literary opponents of the court, or those writers whom he considered as the pestilent propagators of sedition, to the rigors of law; and he resolved to aim at the restoration of monarchy in France, that the licentiousness of Gallic innovation might not be so successful, as to encourage the discontented members of other communities to an imitation even of the least reprehensible parts of the new scheme of policy. He therefore advised his sovereign not to listen to the amicable overtures of France, signified by Chauvelin, who had been sent to England under the title of minister plenipotentiary, with an epistle from Louis, proposing an intimate alliance; and, though the envoy was not then

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dismissed, our court treated him as the agent of a democratic faction, rather than as the minister of a friendly court.' P. 174.

We see in this passage that spirit of censure, which displays itself in other parts, against Mr. Pitt, by the choice of an epithet, or the introduction of a short clause in a sentence. We mean not to blame the historian; for each author must form his own opinion, from a candid view of the facts; and we mean not to oppose these sentiments, as the subject would lead us too far, and the period is not perhaps arrived, when a decision would be easy or certain. Our opinion was, at one time, the same with what Dr. Coote seems still to entertain. If we have changed it, the alteration is the result of more mature reflexion, and an examination of circumstances not at that time known.

The propriety of the interference of England in the affairs of France must be examined by a previous inquiry into what might have been the conduct of France if she had not been opposed. The blaze of liberty, instead of a mild philanthropic flame calculated to diffuse general heat and warmth, appeared, almost in the first moment, a destructive fire. A decided resolution of the national convention had declared the determination of assisting the disaffected of every country, however this resolution may have been afterwards explained. Was England to wait the explosion in silence? Were not the mobs in opposition to popery—the violence by which a repeal of the test and corporation acts, and a reform of parliament, were attempted, fresh in every one's recollection? Had not some of the wild, injudicious, champions of one of these measures declared that the party aimed at more? These are circumstances that should have had great weight; nor had the faction, that ruled France, any claim to forbearance from the milder virtues of gentleness and humanity; from their morality or religion. We mean not now to discuss the question; but, without a fuller examination than the historian has deigned to offer, we must express our disapprobation of some sneers occasionally thrown out against Mr. Pitt, and his conduct respecting France.

The second book, the twentieth of the whole work, contains the history of the war. This part in general demands our commendations. Yet our historian is sparing in his references, and seems not to have availed himself of numerous continental works, that have materially elucidated many of the military events. We cannot accuse him of partiality to the English; but a historian should be of no party, of no nation. He should speak of events as they are; but, in one or two instances, the present writer seems scarcely to have been strictly just to the abilities of our commanders, and the spirit of our men. Sufficient credit is not, we think, given to general Stuart for the conquest of

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Minorca, with an army *inferior* in number to the possessors, who were defended by their fortifications, and well supplied with provisions. Justice would have required, that, in the capitulation of Cairo and Alexandria, an account of the number of those who had laid down their arms should have been added, or at least an intimation given, that, in this instance also, a superior submitted to an inferior army, while the superior numbers had the additional advantages of possessing the strong posts, of being inured to the climate, and practised in the mode of warfare suited to it. In the naval actions of lord Duncan and lord Nelson, the skill and spirit by which they were gained should have been noticed, *viz.* by breaking the line, and engaging the enemy to the leeward, notwithstanding every obstruction, and every danger of a lee-shore. These additions would have been to an enemy justice, to English armies more. Even in the Austrian battles, we perceive omissions. The battle of Marengo would never have been gained, though Dessaix *had* arrived with a *corps de reserve*, if general Melas had not weakened his centre *.

The war with Tippoo, and the capture of Seringapatam, are detailed with sufficient accuracy, but with a coolness, almost an apathy, that chills every patriotic feeling. What can be the meed of the warrior, if he be not to enjoy fame in the page of history?

The domestic account of the remaining part of the period is, in general, satisfactory. We shall add, as a specimen of our author's talents in this line, by selecting the character of Mr. Burke.

'In the last month of this session, the country was deprived, by death, of the political exertions of one of the greatest men of the age—Mr. Edmund Burke. He had for some time retired from parliament, having resigned his seat to his son, whose decease in the flower of his age was a great shock to his declining parent. That Mr. Burke possessed great abilities, and a genius superior to that which is usually observed among mankind, will not, we think, be denied by any one. He had a great compass of mind, a considerable share of learning, and a never-failing stream of eloquence. He adorned every subject which he handled, and animated every speech with the excursions of fancy and the charms of imagery. His allusions, however, were sometimes of the coarsest kind, drawn from the lowest objects of nature and of art. He was too digressive, frequently deficient in argument, and so absurdly hyperbolical, that he would magnify a speck to an immense body, or, if it equally suited the temporary purpose of his oratory, would diminish a mountain to a mole-hill. His invectives, both in speaking

* We may just notice an error to be corrected in another edition, where the English are said to have been assisted in the blockade of Malta 'by the *Portuguese*.' By the way, were they at all assisted?

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and writing, were so bitter and severe, that they seemed to argue a malignity of disposition, though they rather proceeded from an irritability of temper. His political principles were more favourable to aristocratical claims than to popular freedom; and he was in his heart a tory even when he affected (during the American war) to be a zealous whig. In private life he was generally benevolent and friendly; a kind husband, father, and master. He was a pleasing and instructive companion; and no one could long be a witness to his conversation without being convinced of the great extent of his understanding.' P. 317.

The union with Ireland is explained in its succeeding steps with great care. The trials of the rioters are dispassionately noticed. The sentences of Muir and Palmer are mentioned with some marks of disapprobation; but we believe, according to the laws of Scotland, they were just; and, in general, since the world have been acquainted with the daring spirit and extensive views of the disaffected both in England and Ireland, the conduct of the ministry has been considered in a more favourable light, even by the judicious and loyal advocates for reformation.

On the whole, we think this volume a very proper addition to those which have preceded it; and, together, they form a history of peculiar importance and value. We have scattered a few animadversions for the consideration of the author in another edition; and many editions will undoubtedly be called for. We say for the 'consideration,' since, at a period so near that of the events, every one should distrust his information, and indeed himself. The latter part of this volume Dr. Coote may perhaps think it right to revise. It seems to have been concluded too hastily; and several circumstances are passed over with too great rapidity. On this account, probably, we have fewer references than the subjects seem to require; while some facts of importance are crowded in the margin, which merited a fuller consideration in the text. These little blemishes, however, are not greatly injurious to the work, and may easily, at a future time, be corrected.

ART. III.—*Public Characters of* 1802—1803. 8*vo*. 10*s*. 6*d*. *Boards*. Phillips. 1803.

WE have already followed five volumes of this motley work, than which no publication requires more pointedly the critic's eye; no work a more discriminated account. Just description, a fair delineation of character, are so often mixed with malice, with misrepresentation, with partial glosses, or more laboured apologies, that we can scarcely say whether we would not forego the information which the better parts afford, to be spared the

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disgust which we feel at either injudicious panegyric, or more open abuse: the latter is, however, very rare. We have called these lives 'varnished tales;' and, in general, to adopt another metaphor, insipid daubings are offered instead of caricatured portraits. We profess not infallibility, but can, at times, detect imposition.

The introduction to the life of *lord Auckland* struck us as singular: we must transcribe it.

'The times in which we live have been peculiarly marked by party divisions, feuds, and animosities; attended with more virulence and rancour, more personality and abuse, than good men would have wished to have witnessed, especially when great characters were engaged in a struggle for popularity and power: and the public pulse has been so much irritated and inflamed by these contests, that the fever of party cannot be presumed to have sufficiently subsided, to make it fit for a casual biographer to discuss them; let him be ever so impartial, he would necessarily be liable to be charged as a writer influenced by some prejudice, personal or political. If, therefore, in the following memoir of a nobleman, who certainly has not been an inactive spectator of the great events of his own times, we have refrained from entering at large into his political conduct and character, it is because we deem it, at once, more prudent and more becoming to leave such topics to the candid pen of the future historian, and to the cooler judgment of posterity.' P. 1.

This reminds us of Mallett, who, writing the life of a poet, forgot that he was possessed of poetic talents; and who, had the life of Marlborough been intrusted to his care, might have forgotten that he was a general. Be this as it may, the life before us is not very minutely detailed; but the outline of what is given appears to be authentic.

The life of *Dr. Jenner* is written, with the 'indelible ink,' in a style of the most fulsome adulation; and, unless we are greatly deceived, many parts of his conduct, as well as the attempts of others, are much misrepresented. The whole is in a style of warm, indiscriminate, panegyric, except when the author speaks of other practitioners.—The lives of the *Goldsmids* are well introduced, to explain, in a popular way, the transactions of the stocks, and of exchange. Even *we* can say, that the author has not engaged very deeply, or, in one or two instances, very accurately, in the subject; yet, what he has illustrated is not very generally known, and to many may be interesting.

'*Dr. Vincent's*' life is ably written, and, we believe, impartially; but, at the age of sixty-eight, further preferment would perhaps be scarcely accepted: it could not be very eligible.—Of the life of '*lord Macartney*,' though in some parts less full

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than his character seems to demand, we can speak also with respect. There appears, indeed, to be an evident anxiety to hasten through some of the æras of his life; but this may be nothing more than suspicion on our part. The warm tone of panegyric, which pervades the short biographic sketch of '*lord Harrington*,' is very probably justified by his real character.

The life of '*archdeacon Paley*' has been probably supplied by one of his early friends, as the former periods of his life are described with peculiar minuteness. The following anecdotes are too curious to be wholly passed over:

'Dr. Paley was assisted in his studies by the late Judge Wilson, who was at that time a private tutor of very great celebrity. In the intercourse brought on by this engagement, the tutor and pupil imbibed a mutual esteem, and the foundation was laid of a lasting and intimate friendship between them. Judge Wilson was born in an obscure part of Westmoreland. In 1757 he was admitted a student of Peter-House, Cambridge. In 1760, while yet a bachelor of arts, he was elevated into considerable notice by the part he took in a dispute which greatly agitated the university. On a vacancy in the Lucasian professorship, Dr. Waring offered himself a candidate, and published a work to prove the justice of his pretensions. The celebrated Dr. Powell, at that time fellow of St. John's College, who supported another candidate, immediately published a very severe criticism on the work. He was answered by Wilson, and afterwards by Waring himself. This produced a rejoinder from Powell, and the rejoinder was met by reply from Waring, now established in the professorship. The controversy interests the present age only from the names of the controversialists. Powell's criticism displays a supercilious contempt of Waring, then a young man, and profound ignorance of his work. Wilson's answer is temperate but keen, and displays the mistakes of his adversary in the strongest light. Waring's answer is equally temperate, and the neatness of the composition gives occasion to Powell to insinuate that he was assisted in writing it. The mathematicians were completely triumphant; and Powell left a useful proof of the disgrace and ridicule which may be incurred by a man of the first genius, who, stepping out of the circle of his studies, presumes to decide on subjects of which he is ignorant.' P. 101.

'After remaining about three years at Greenwich, he returned to Christ's College, and was elected a fellow of that society. Soon afterwards he was associated in the tuition together with the present bishop of Elphin (Dr. Law). Dr. Shepherd, the late Plumian professor, was the principal tutor, and taking one half of the profits for himself, divided the remaining half between Paley and Law. The characters of the assistants soon filled the college, and they were not slow in discovering their consequence. They insisted on what Dr. Law called a trisection; and after a long and

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obstinate resistance, Dr. Shepherd was persuaded to be content with receiving one third of the profits of the tuition, and not contributing a lecture to its support.

'The character of Dr. Shepherd was very extraordinary. With no pretensions to mathematical excellence, he succeeded one of the first mathematicians of the age, the late Dr. Smith, in a professorship which was filled at its first institution by Cotes, and after Cotes by Smith. He always endeavoured to maintain the reputation of a scholar versed in natural philosophy; and being acquainted with the outsides of things, and able to display some knowledge of them, often succeeded. Several of the most eminent mathematical instrument makers in London looked up to him as a leading character in science, and were under his direction. Of music he had real knowledge, and his skill in it introduced him to the acquaintance of Dr. Smith, who studied it as a philosopher, and has left a treatise on harmonics. The world he had observed with diligence, and he was an adept in business. During the latter part of his life his residence was in London. His connections among the great were very extensive, to whom he was recommended by his musical talents, and a fondness for their notice, which always leads to its own gratification. He died a few years ago, possessed of a large fortune, which he had created himself.' P. 103.

In general, this life is excellently written; though the author seems to have been less partial to mathematical studies, and the lucubrations of Dr. Waring, than they merit. Dr. Paley's 'Moral and Political Philosophy' claimed general attention; and his peculiar opinions on political subjects were forgotten, even by his antagonists, in the blaze of popularity with which they were irradiated. His friend '*Dr. Law*, bishop of Elphin,' is a prelate of uncommon information and learning. His life, seemingly from the same pen, follows at some distance in the volume. It is written with singular energy and felicity of expression, enriched by numerous anecdotes, connected with, and rising out of, the subject. The whole is in a style of panegyric, which we have no reason to suppose the artificial gloss of private friendship; though this may have heightened some of the features. That the chapter 'on reverencing God,' in Dr. Paley's Moral and Political Philosophy, was written by Dr. Law, the author seems to suspect in the text; though he adds, in a note, 'he has reason to suppose that Dr. Paley, in that work, owed nothing to the assistance of his friends.'

The life of '*admiral Roddam*' is written with a suspicious minuteness; and the pen seems to be that of a most near and intimate friend. No other could have supplied the various particular circumstances, or the genealogy: for this reason some partiality may be conjectured; but the general character of admiral Roddam prevents us from believing that it has given a very faithless colouring to the picture.

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The lives of '*sir Richard* and *Mr. Rowland Hill*' are written with care, and, we believe, with fidelity. Their errors and their faults are well discriminated.

The account of '*sir Roger Curtis*' is animated and panegyrical; but the man whom lord Heathfield and lord Howe have so warmly and repeatedly praised, cannot be exalted too highly. We find little, however, that the official details have not already related.—Of '*Dr. Thornton*,' also, the commendations are profuse—far, very far, in our opinion, beyond what critical justice would allow.

The life of '*general Ira Allen*' probably was furnished by himself, as any others who *could* give the articles *secretly and verbally* agreed to, would not be willing to do so. General Allen was, if not the founder of the state of Vermont, the founder of its present rank and consequence. It was not, we believe, the fault of Mr. Allen, that the state of Vermont did not become a British colony; and, on this subject, some mystery still remains, hastily, perhaps prudently, passed over in the sketch before us. We see clearly, however, that the person who has told so much, could have related more. The present state of Vermont forms now a continued chain with Kentucky, Tenaissy, and Louisiana, from the lakes of Canada to the Gulf of Mexico, a region of an immense extent; and, did the Missisippi furnish a good port at its *embouchure*, its population and riches would soon be enormous. Even at present, it promises to be rich and powerful.

'During the course of the trial alluded to, general Allen printed the whole proceedings, as taken down by a short-hand writer; and he has also published the History of the State of Vermont, which, according to his account, contained the progressive population, in fighting men, annexed to the respective periods, as follows, viz.

'In 1781, they were estimated at - - - - 7,000
1792, - - - - - - - - - - - 18,500
1798, - - - - - - - - - - near 30,000

'Yet it is but a few years back that the whole country was a wilderness, overgrown with wood, the receptacle of wild beasts, and unimpressed by the footsteps of man! Mr. Ira Allen, who had shared in all its infant struggles, has lived to see Vermont attain an unexampled degree of prosperity; and, after achieving its independence, has beheld it become an important state in the American union; while he himself, by a cruel reverse of fortune, equally sudden and unexpected, after endowing an university, and acting as a legislator and a general, has been subjected in one foreign country to all the rigours of imprisonment, and in another to all the miseries attendant on confiscation.' P. 247.

The life of '*Mr. Jones*,' who has long held the office of one of the tutors in Trinity College, Cambridge, is written with neatness and precision. It is sufficiently panegyrical; but the au-

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thor admits, that to his political opinions he has sacrificed the mastership of Trinity. He is a zealous whig, and a decided opponent of the measures of government. Of '*Dr. Trotter*' the account is candid and just. The life of *Mr. Polwhele* follows. The opinions here offered differ so much from those which we have formed from his publications, that our cordial assent cannot be expected. In many points, however, the biographer is candid, though somewhat apologetic; and his animadversions on Mr. Polwhele's conduct, as the historian of Devon, are mild, though just. We represented that work as very imperfect; and have since been informed that its imperfections are even greater than we had supposed. His history of Cornwall is, in part, published, two small volumes having reached us, which we mean not to consider till we have received some portion of the remainder, as we shall then be best able to ascertain the author's merits. The history of Devonshire is said to be fast advancing; but of this work the specimens in our hands do not give a favourable promise. With respect to his expulsion from the Society at Exeter, he has himself recorded the fact, in the 'Letter to a college friend.' He seems to have been expelled with marks of peculiar disgrace—not, it has been publicly said, for the article in the British Critic, confessedly furnished by his *friend and nearest neighbour* Mr. Whitaker, but for one in the European Magazine, of which he owned himself to be the author. The living of Manaccan was *not* given him 'without any solicitation' by bishop Buller; but at the particular request of those friends whom he secretly ridiculed. His merits, as a poet, we have acknowledged; but, as an historian, we think him prejudiced, hasty, and incompetent.

The life of *Mr. Harris* is one continued series of panegyrical declamation. The whole *may* be just and true. We cannot decide; but we would hint to the author, that an unvaried strain of commendation is always suspicious, and seldom serviceable. Some part of the glowing praise is reserved for the late Mr. Powell—'*Reserved?*' The expression is improper—it is 'full measure, pressed down, and running over.'

The life of *Mr. Anstey* is agreeably and correctly written. Of *Mr. Gifford* we have already spoken, not in a style that has pleased him. His own life is here, in a great degree, transcribed, which must have been done with his consent; and a supplementary panegyric is added, as it was too *cold* for the complexion of the work. We own that we felt some surprise and some indignation at his treatment of us. The 'gentle craft' was never before so 'ungentle;' and we could not account for it, till, recurring to the life in the present collection, we found that a part of his education had been as a cabin-boy, in a Brixham vessel. He had probably treasured up the tropes

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and figures of Brixham quay, the Billingsgate of the west—*Quo semel est imbuta, &c.*

The life of '*professor Carlyle*,' a late eastern traveller, merits neither particular censure nor praise. The requisite information is delivered with propriety.

'Mr. Carlyle spent some time in the Troad, and surveyed with accuracy the scite [*site*] which has been assigned to ancient Troy. He is not one of those who deny that such a city ever existed, but he thinks that Homer's description fixes it where it cannot possibly have stood.

'After a very long journey by land, he took shipping, and sailed to Alexandria, touching in his voyage at many of the Grecian islands. With sir Sydney Smith, whom he found at Alexandria, on board the Tigre, he spent six weeks. During part of this period the treaty of El-Arish was in agitation, and the intercourse which it occasioned between the French and English, gave him many opportunities of observing some of those characters who have excited the curiosity of the public, by the memorable circumstances with which they were connected in Egypt.

'From Egypt he proceeded into Syria, and spent some time in Jerusalem and other remarkable parts of the Holy Land. The scripture-history abounds with allusions not only to the nature of the country in general, but to circumstances attending particular parts of it; and Mr. Carlyle might enjoy here in the highest perfection the principal advantage to be derived from travelling over a celebrated spot—that of elucidating the descriptions by comparing them with the spot, and the spot by comparing it with the descriptions.

'Mr. Carlyle, in common with all those who have been in Egypt, and had the opportunities of procuring the best information, regards the conduct of Bonaparte in that country and Syria in a very unfavourable light. His errors at the siege of Acre appeared to proceed not so much from want of capacity, as from the total absence of sense and thought. One part of the walls of the city stands almost at right angles to the sea, and another parallel to it, the town standing between the sea and the latter. Bonaparte assaulted the first part, which was commanded by our ships, neglecting the other, which was out of the reach of their fire. He made fourteen attacks, and would have continued to expose his men to inevitable destruction, had not Kleber refused to advance, saying, 'It is too great a sacrifice, general.'

'After having seen Egypt, Syria, and the Holy Land, Mr. Carlyle returned to Constantinople, where he continued to reside during some time. He did not observe any effects of that virulent hatred of Christians which is said to prevail among the Turks; but thinks as little danger attends an European in the streets of Constantinople, as a foreigner in any European capital.

'He did not lose the opportunity, which was now offered him, of travelling into Greece. He saw the ruins of some of its most celebrated cities, and many of those innumerable places which have

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been dignified by the actions of its ancient heroes. Among these he visited the plain of Marathon, where the monument of Miltiades still stands. The twenty-two libraries which are contained in the twenty-two monasteries of Mount Athos, employed much of his attention. With great labour he made catalogues of all the works they contain. Many of the monks impressed him with a high opinion of their abilities and learning, and he professes to have owed much to their civility and communicativeness. From Mount Athos, among other acquisitions, he brought a manuscript of one of the plays of Æschylus.' P. 363.

The life of the author of the Man of Feeling, '*Mr. Mackenzie*,' is drawn with great ability, discrimination, and impartiality. The criticism on the Mirror and Lounger is excellent, perhaps a little too severe. The conclusion is strictly just.

'The readers of this memoir may be assured, that it is not the eulogy of a friend to him whose merits it commemorates. Its writer has endeavoured only to mention without prejudice, facts of which he had authentic information. But if, in spite of this care, any prejudices may have influenced him in relating what he knew, those prejudices have certainly not been in favour of the subject of the memoir.' P. 388.

The life of '*Dr. Busby*' is, we believe, just; and the information is minute. As the doctor has contributed some excellent lives to this collection, we see no objection to the introduction of his own; and, should there be any partiality in the sketch, the error is a venial one, since its source must be gratitude.

Of '*Mrs. Billington*' what is generally known is well detailed; and what is *not* generally known is (as with propriety it should be) omitted. The musical criticisms are excellent; and, were it not so near the life of Dr. Busby, we might have conceived that he was the author of them.

The life of '*Mr. Hutton*' is truly interesting and pleasing. He was the artificer of his own fortune; and the steps are well described. Shall we liken it to the Life of Lackington—a work more resembling De Foe's simple narrative than any we have seen? The author might take offence, while we design a compliment; we shall, therefore, refrain; yet we must notice a little inconsistency in this sketch: in our author's eagerness to praise, he mentions the unexceptionable and popular conduct of Mr. Hutton, while presiding in the Court of Requests; yet, when the riots occurred, his decisions there were the subjects of reproach, and the causes, probably, of his sufferings.

Nothing could be more injudicious than the tinsel which gilds, and varnish designed to hide, the errors of, '*Dr. William Thomson*.'—'Tis wonderful; 'tis pitiful; and we stared with the vacant surprise of the old woman in the plate—'Is this my daughter Ann?' The author stands confessed in every line; and the surprising congeniality between Acerbi and his

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supposed translator will be best explained by those who have seen Acerbi's real Journal. One circumstance we must take up in a higher tone, *viz.* the insinuation that a proprietor, the second father, of this Journal, the elder Mr. Hamilton, was induced to sneer at Dr. Thomson on account of a tavern quarrel. No one conducted a Journal, while he really conducted it, with more rigid impartiality; no one was so careful to prevent his own opinions, perhaps his prejudices, from finding their way into the Review. Yet what did he say?—that Dr. Thomson 'oftener wrote books in the name of other men than his own.' Every page of this highly adorned tale says the same; and it adds, that, like De Foe, what bears his name is trifling and temporary. If he live to future times, it will be for works to which his name is not affixed. Many of these the present biographer, who seems peculiarly deep in the author's secrets, and has blabbed on some occasions very indiscreetly, now, for the first time, brings forward. We find, however, some marks of discretion; and, if he be able to reveal some secrets, he can conceal others.

The life of '*sir William Ouseley*' is written with much care, and with apparent accuracy. The author does ample justice to his varied exertions in oriental literature; and we regret, with him, that we cannot add to the account the encouragements conferred by government or the East-India company.

Of '*sir Francis Burdett*' we can say little. He certainly brought forward the abuses in the Cold-Bath-Fields' prison, by which various errors were corrected, and some unjustifiable severities properly exposed. The biographer ought, however, to recollect, that it was not for conduct of *this kind* that his admittance into other prisons was prevented; and we have witnessed the fatal event which must lead the best friends of one of his supposed martyrs to regret that he ever was liberated.

The life of '*Mr. James Watt*' is well detailed; and the history of the steam-engine appears to be scientific and correct. It is not, perhaps, sufficiently full for common readers. Of the life of '*Mr. Palmer*' we can also speak in terms of commendation. The biographer asserts that he has taken uncommon pains to obtain information; and he appears to have done so. What relates to the new regulations of the post, is very satisfactorily and compactly detailed—we believe, accurately; but on this we cannot decide. Some circumstances of Mr. Palmer's life are apparently omitted.

The life of '*lord Minto*,' the last in the volume, is one of the best. The short comprehensive abstract of the political system that pervaded the American war merits much commendation, though blemished by one or two slight errors: and the whole is detailed with judgement and ability, though in some places too slightly characterised.

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ART. IV.—*A Letter to the Earl of Wycombe, &c. &c. from Mr. Miles, on the present State of Ireland.* 8vo. 3s. *sewed.* Faulder. 1804.

THE writer of this letter is no new performer on the political stage; nor is he a changeling in his manner of performing. We recollect no instance in which he has appeared, where mischief did not seem to be his predominant motive, and '*mitching* MALHECOR' is the character he has again assumed.

Under the critical circumstances of the present moment, when every good man is called upon to exert himself in the common cause of all good men throughout the empire, our author bursts forth from his retirement, and scatters about his firebrands, for the purpose of kindling a conflagration in Ireland, whatever they may effect in England.

He begins with telling *his dear lord*, that there are few subjects on which he has bestowed more attention. Hence, we might infer, that what he offers would be fully entitled to regard. Let us follow the track in which he proceeds:

'I cannot well conceive the possibility of its being a matter of indifference even to apathy itself: yet, strange to relate, a something far less excusable than a cold indifference to the destiny of Ireland, seems to mark the public mind on this side of St. George's Channel, as if the country in question was at once a burthen and a curse to Great Britain, and that the precipitate descent of the former to the very bottom of the ocean, was a consummation devoutly to be wished by the latter! I will not comment on the indecency of such a wish—its impotency is no excuse for its absurdity or barbarity; and a sentiment so far removed from humanity, and as impossible to be realised as it is vindictive in expression, ill accords with the acknowledged magnanimity of the British character.' P. 1.

If Mr. Miles had not told us, in elegant allusion to his majesty's new title since the union, that himself was 'a native of the larger island,' we should have thought he had been born in the less; for, after having loaded this country with the imputation of so flagitious a wish, on 'the indecency of which,' as he terms it, he declares he will not comment, a commentary is immediately added, which closes with the declaration that the charge *he* had so scandalously imputed, '*ill accords* with the *acknowledged magnanimity* of the *British character*.'

Advancing in his view of Ireland, as 'an unexplored mine of wealth,' (we suppose this alludes to the gold-mine lately discovered there) our letter-writer proceeds to inveigh against every administration since his majesty's accession to the throne, as not 'fully apprised of the nature of their trust,' and as 'less anxious than they were bound to be to improve the general interests of the British empire.' Otherwise, he ventures to affirm, the present calamitous situation of both coun-

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tries would have been avoided. What an evil, that Mr. Miles had not been appointed prime minister, lord lieutenant, or, at least, been sent to the mine unexplored!

Lord Wycombe is now called upon, 'from the *great* STAKE his lordship has in one kingdom, and the reversionary interest he is entitled to in the other,' together with collateral considerations, to come forward, and 'answer the claim on his vigilance to *support* or *oppose* government;' the writer adding, that

'It is not necessary to have an immediate, local interest in the prosperity of Ireland, to be broad awake to the perilous condition to which she is reduced (and, need I add England!) by a series of blunders so pertinaciously adhered to, through all the various changes in his majesty's councils, as to have the appearance of system, and which certainly could not have resulted from ignorance.' P. 4.

Having thus summoned his *dear lord* either to *support* or *oppose* this apparent system, Mr. Miles proceeds, by way of expediting his lordship's decision, to blacken the Irish legislature, nobility, gentry, and proprietors, on the one hand, and the lords-lieutenant with the British cabinet, on the other, in a style that even outstrips Mr. Cobbet's; and in which, 'none but himself can be his parallel.'

He tells us that

'The Irish people vociferated their grievances, when a change in the dynasty of France was as little in the contemplation of the wisest of our contemporaries, as the arrival in our time of a minister plenipotentiary at the court of St. James's from the distant shores of the Atlantic.' P. 11.

To which passage Mr. Miles might have added a short account both of what, in most instances, this vociferation had obtained; and of what had been conferred without it; but such topics are not to his purpose, any more than the following:

'How far the second great convulsion may have operated on the Irish mind; how far it may have seduced, bewildered, and emboldened a ferocious, uncouth, and uninformed peasantry, to resort to arms, and to think themselves qualified, (God help them!) for all the arduous and delicate functions of executive government, is another question, and does not properly belong to my subject.' P. 11.

Whoever will peruse Mr. Galloway's *Letter to* CATILINE *the* SECOND, may see by what expedients the former of these convulsions was aided; and Mr. Miles, in emulation of the latter, seems anxious to help on a third: but he will pardon us, if, whatever be the difference between his *subject* and his *object*, we cannot fully concur. Did not France, too, 'demand a redress of her grievances?' and were not the *vociferations* of

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them the cause of that very convulsion which has so abjectly sunk her under the execrable tyranny of the impostor who has usurped the place and renewed all the prodigality of the house of Bourbon? Surely, Mr. Miles—for we give due credit to his parenthesis *(God help them!)*—might have vouchsafed the distich,

> 'Learn to be wise from others' harm,
> And ye will do full well;'

without any deviation from his *subject*, or *object*, whatever be the date of Irish grievances. This date, however, he presently proceeds to determine.

'The fact is, my lord, and it would be something worse than folly to deny it, the grievances which have stimulated her to resistance have a far more ancient and serious origin: they began with the conquest of Ireland, and may possibly end with her emancipation.' P. 12.

The scope included between the points here assumed is of some extent; and, not to insist upon the contingent part of it, in a retrospect on the past, we cannot but advert to the *quomodo* by which Mr. Miles's noble correspondent became entitled to that reversionary interest that 'forbids *him* to be a careless spectator of the transactions of the *present times*, or indifferent to events, which may involve in their consequences *his* fortunes and his life.' Had Mr. Miles forgotten that sir *William Petty* was the ancestor of lord Wycombe? and *how* the interest, that may be his by reversion, was gained? A reflexion on this subject, we suspect, might prompt his lordship rather to *support* government than *oppose* it, whatever Mr. Miles may advise. Our author, however, continues:—

'At all events, the disaffection which may be said to pervade seven-tenths of her population, is not to be effectually remedied by the horrible combination of the gibbet or [*and*] the bayonet; the only effectual cure would be, a removal of the grievances which have excited and established this dangerous spirit throughout the country, with a serious application on the part of government to ameliorate the hapless condition of a degraded and oppressed peasantry. I know of no other cure for disaffection, than a removal of the cause that provoked it; it is what the common feelings of humanity would recommend under any circumstances; but on this occasion, where the gangrene has extended itself, and taken such fast and deep hold, the measure seems to be imperiously called for by policy as well as justice, and cannot be trifled with much longer, without endangering the safety of the empire. All other means are fallacious, and argue either a spirit of injustice, timidity, or incapacity. To exterminate is not to eradicate, in the sense which it behoves an enlightened legislature to understand the word; and were the former even practicable, another very important question occurs; would it be wise? Force is certainly a very ready engine.

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It is, however, the property of despotism, whose code is comprised in one word, *Obey*, and whose means of enforcing obedience is in a halter: but in a country not brutalised by tyranny to any measure of vile and abject submission, it is not always very prudent to recur to force, because it has the faculty of teaching by example the best mode of resistance; and as those who are the most ready to resort to it are generally the least capable to direct it, and seldom know how to counteract the evils they have excited by any other means, it behoves the prudence of a well-tempered government, formed on the rational basis of allegiance and protection, to be cautious how it proceeds to menace its subjects with military execution. The proclaiming of martial law is an advance towards turning an unbridled soldiery loose upon a defenceless people; and the country whose internal tranquillity can only be preserved by the presence of an army, and that army authorised to supersede the civil power, must evidently have been driven to such an extremity, by a series of wrongs, which it would be far more wise to redress than to aggravate.' P. 12.

This paragraph affords much room for remark, as being most artfully wicked, and containing suggestions of the worst possible tendency. It begins with insinuating that seven tenths of the population of Ireland are agitated with discontents against government; and that government, instead of seeking to remove their grievances, has preferred, as the more effectual remedy, the horrid combination of the gibbet and the bayonet—that these disaffected seven tenths consist of a degraded and oppressed peasantry—lambs, forsooth, on whom wolves were let loose. Is Mr. Miles lost to every feeling of humanity? or why exhibit such a picture? It is impossible that he should not know how incompatible it is with the truth. To instance a fiftieth part of the atrocities which were perpetrated before martial law was proclaimed, would be to agonise any but a heart of flint. Yet what does the last sentence contain, but an open and direct justification, not only of the rebellion itself, but of those wanton barbarities which no principle of political resistance can warrant?—Further strictures we forbear: his majesty's attorney-general will here be the properest reviewer.

But was Mr. Miles aware of having gone too far? It seems so, from what is immediately added:

'It is not meant to reproach that part of the administration in England, which has the superintendance of Irish affairs, with a disposition to abuse the powers with which they are invested. On the contrary, they have shewn, upon every occasion, a moderation which, it is sincerely to be lamented, cannot boast a later date than the present day; and this conduct in ministers is the more commendable, as they have had pretexts in abundance to have acted otherwise, if they had been otherwise inclined: but the temperate exercise of their authority, their general respect for the prejudices and feelings of the nation, their preferring lenity to severity, when-

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ever the former can be exercised consistently with their public duty, strongly prove, that they have no intention to trample liberty under foot; and with this commendable feature in their public character, it is fair to infer, that the measures to which it has been judged adviseable to resort, have grown out of the circumstances of the moment, and were called for by the emergency and necessity of the case. But, though the unhappy and distracted state of Ireland may have required this extraordinary suspension of the civil power; although we have every assurance that suavity of manners, and that an evident aversion to violence can give, that ministers have been driven to a departure so harsh, so wide, and so dangerous, from the fundamental laws of the land; although every public occurrence has hitherto announced great moderation in their temper and character; it is nevertheless incumbent on them to shew, and no less so on parliament to require, upon every such occasion, while the tempest of the times leaves us even the shadow of freedom, that martial law has not been proclaimed in any part of the British dominions, without dire and unavoidable necessity. That such a necessity exists, I firmly believe;—and I also believe, that it is as easy to prove it, as it is to assert it.' P. 14.

Now, is it not fair to ask whether the grounds of justification in the one case be not precisely the same as in the other? or, if not, what, as to the principle, constitutes the difference? After letting off a high-flying compliment to the present lord-lieutenant, (not very consistently, indeed, with what has been just before asserted, without any reserve, of every viceroy since the king ascended the throne)—'still harping on my daughter!'—he gravely recommends to those, who are persuaded that coercion is the best possible mode of governing mankind, to refer to the history of Philip II.; yet affirms, in the sentence immediately preceding, that, 'whatever may be the issue of the sad conflict in which lord Hardwicke is engaged, he will have an irresistible claim to the thanks of *both* countries, for his exemplary moderation, and even to the *gratitude* of *those*, *towards whom* he may be compelled to exercise the *strongest means of coercion*.' So much again for consistency! In the same strain, nevertheless, with the last cited passage, Mr. Miles, who is very frank in doling forth advice, recommends to his majesty's ministers, that, 'while they judiciously employ the strong arm of power to keep down the spirit of insurrection that has so *indecently* and *brutally* manifested itself, they would also measure back the ground their predecessors have trodden, for two centuries past, and trace the disaffection that every where prevails to its source.' 'This,' he adds, 'is the only chance that this country has of establishing peace in Ireland, and obtaining, for the very first time, the confidence of her people.' If, now, in the name of common sense, there be any thing like meaning in this advice, to what does it go, but, among a thousand other things, to strip the *present* occupier of lord Wycombe's 'reversionary interests,'

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and all circumstanced like him, of the possessions they hold, and restore them—according to the condition of Mr. Clubb's * promise, to the man that brought him a gigantic thigh-bone,—upon demand, to the right owner?

The nonsensical rhodomontade to inforce this advice, reminds us of a mountebank's stage, and the *nostrums* dispensed by their parti-coloured vender.

Mr. Miles, however, now descends to particulars; and these we will state in their order. 'It is,' as he tells us, 'in the history of his life, to have accompanied a lord-lieutenant to Ireland.' Having there observed the evil of forcing the natives into foreign service by a pertinacious, narrow, and injudicious adherence to system, he proposed to his excellency that Catholics should be allowed to serve in our army and navy, and to attain the rank of lieutenant in the one, and of captain in the other—that the practice of the bar and the courts of law should be open to all professional men—and that any priest, on his public recantation, should be allowed 40*l. per annum* till he could have a living on the national establishment, and that the catholic laity should be released from the offensive and intolerable burden of supporting two churches. 'I would,' adds he, 'have gone further; but the Protestant mind did not appear to me very cordially disposed to admit of these concessions, inconsiderable and reasonable as they were; and I am very much afraid that the temper of the country, even with the experience it has had, is not more inclined to accord these concessions in 1804 than it was in 1782.'

As these several propositions refer to a common principle, which will hereafter come into discussion, and involve considerations of great extent, we cannot enter into them here; but supposing them never so unexceptionable, thus much must be observed, that, when compared with what Mr. Miles states to be the only essential remedies, they would be as little effectual to the main end, as the plucking a few handfuls of leaves from a tree, to the grubbing it up by its roots. In detailing the eventual advantages to result from the adoption of his plan, Mr. Miles forgets to refer it to the ultimate criterion of general utility; and, at the same time, overlooks the evils and injustice incident to it. But this is nothing new in the *tinkering* of reformers.—The project was proposed, and these '*inconsiderable* and *reasonable* concessions' sunk in silence.

As, in the subsequent part of this letter, the great question of catholic emancipation is discussed, with others of considerable moment, we must defer, for the present, our observations concerning them.

(To be continued.)

* See his History of Whatfield.

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ART. V.—*Six more Letters to Granville Sharp, Esq., on his Remarks upon the Uses of the Article in the Greek Testament. By Gregory Blunt, Esq.* 8vo. 4s. 6d. *sewed.* Johnson. 1803.

THESE letters, themselves anonymous, are introduced by a short preface from the hand of an anonymous editor, who appears to regard them with peculiar complacency, and to anticipate their success with unbounded triumph: and we readily admit his claim to all the pleasure, and all the reputation, which extreme singularity of judgement can bestow.

But, in making this concession to the editor, we feel ourselves compelled to enter our protest against the general spirit and tendency of his positions, couched as they are in indefinite yet assuming language, and neither regulated by logic nor softened by charity. Unwilling to advance assertion without proof, we proceed to substantiate our charge by examples.

In page iv. we find the following sentence: 'The doctrine of the Trinity is pretty generally admitted to be in its wane, by critical scholars and rational Christians whose opinions are not specially retained, and whose judgement is not infected by the accommodating fever of a temporary orthodoxy.'—It would be as difficult to *prove* the vague assertion with which this passage opens, as to justify the malignant insinuation with which it concludes. If we look round on critical scholars of the present day, are the writings of Horsley less rational or less learned than those of Priestley? Or if, from writings themselves, we turn to their visible operations on the public judgement, from what symptoms can it be inferred that Socinianism has fixed upon the vitals of the church of England? The assertors of the Trinitarian doctrine, the champions of orthodoxy, still retain their wonted estimation: the works of Pearson, Barrow, and Bull, are still consulted and admired; their erudition and sagacity, their integrity and piety, unimpeached and unsuspected.

When a polemic lays down as a previous axiom, that his adversaries must of necessity be ignorant, irrational, or insincere, he becomes, not an Aristarchus, but a Phalaris; and it is hopeless to convince, and dangerous to oppose him.

In page v., the prefacer revives a stale and wretched cavil on the distinction between popish infallibility and protestant certainty, by affirming that much embarrassment will be found 'in attempting to discriminate between the pretension of one church to infallibility, and the formal renunciation of it by another, so long as we practically observe, that, while the elder sister is always right, the younger is never wrong.'

We were not, indeed, aware that so much difficulty could exist in distinguishing between full conviction on some points,

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and infallibility to judge and decide upon all. On these principles, it would be hazardous to form, and still more so to avow, a determinate and full persuasion on any subject whatever, lest we should incur the imputation of claiming infallibility to ourselves, or allowing it to another; and we could never be sufficiently removed from St. Peter's chair, till we were entombed in the caverns of Pyrrhonism. We will, however, venture to confess ourselves *infallibly certain* that it was unbecoming the character of a gentleman and a scholar to drag forward an obsolete objection, which has been repeatedly and unanswerably confuted. It is charity to suppose the editor ignorant of what Chillingworth and Waterland have written on the subject, since we could not believe him to be apprised of their reasonings, without questioning his integrity. The matter will be found sufficiently canvassed in Waterland's 'Importance of the Doctrine of the Trinity,' pp. 170—183; from which we extract his view of the difference between popish infallibility and protestant certainty.—

'POPISH INFALLIBILITY.	'PROTESTANT CERTAINTY.
'1. The Church *simply* infallible in what she defines.	'1. The Church *morally* certain in what she proves.
'2. The Church *says so*, is the last resort, and decisive.	'2. Not because the Church *says it*, but because *Scripture* and *Reason* by her mouth declare it.
'3. Submit to *authority* in all instances whatever; for authority here stands for *proof*.	'3. Submit to *authority* in such cases only where you see no *good reason* to the contrary; for then it is *reasonable* so to do.
'4. Absolute implicit faith in *man*.	'4. Absolute implicit faith in *God* only.
'5. Examination *superfluous* and *dangerous*. Prove nothing, swallow every thing.	'5. Examination allowed and approved. Prove all things: hold fast that which is good.
'6. The subject obeys the *interpreter* at all adventures, and submits as to an infallible verity.	'6. The subject obeys his own *reason* in submitting to what is proved, and what the reason of mankind ought not to reject.
'7. Be a thing ever so *unreasonable*, or plainly *false*—(transubstantiation for instance) —it must be received as divine, though a *human* decision.'	'7. Nothing ordered to be received but upon the foot of *Reason* and *Scripture*, with great tenderness to private judgement; only taking it for granted that our faculties are true, and may, in things plainly proved, be depended upon.'

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The editor, having thus endeavoured to fix on the English church the imputation of pretending to infallibility, subjoins an observation, of no recent date indeed, but yet judicious and true.—

'We know the reply to the question, "Where was the religion of protestants before Luther?" It was, where it now is, in the Bible; and consistent Christians, and consistent protestants, will never look for it elsewhere.'

Who would expect to find this rational and excellent remark immediately followed by an assertion so strangely at variance with it as the following?—

'We have often been told that these things are mysteries; but the answer is coëval with this apology for systems, and entirely satisfactory—"where mystery begins, religion ends."

Entirely satisfactory indeed!—'To you' (said our blessed Lord to his disciples) 'it is given to know the *mysteries* of the kingdom of heaven.'—'We speak the wisdom of God in a *mystery*, even the hidden wisdom.'—'Behold, I show you a *mystery*.'—'Having made known unto us the *mystery* of his will'—'the riches of the glory of this *mystery*'—'the acknowledgement of the *mystery* of God, and of the Father, and of Christ'—'great is the *mystery* of godliness' (to omit other passages), says the great apostle of the Gentiles. 'Where mystery begins, religion ends,' says the consistent protestant, the consistent Christian, who will never look for his religion elsewhere than in the Bible!

And how, after all, shall we be freed from mysteries? Were we, by way of rationalising Christianity, to abandon the doctrine of the Trinity, would no mystery remain? Would our Saviour's discourse with Nicodemus, or St. Paul's statement of predestination, election, and grace, be attended with no shadow of difficulty? Would there be nothing mysterious in the influences of the Spirit—in the character of 'the Lamb of God that taketh away the sins of the world'—in the predeterminate counsel and foreknowledge of God that Messias should be cut off, but not for himself; that 'he who had done no violence, neither was any deceit in his mouth,' should be wounded for our iniquities, and we with his stripes be healed? Nay, were we still further to indulge the laxity of speculation, even to the extent of looking for our religion elsewhere than in the Bible—of considering Christianity merely as a republication of the religion of nature—should we even then be released from the incumbrance of mystery? Would the origin and continuance of evil admit an easy solution? would the existence of a Being who never began to exist, in no respect embarrass or astonish our conception? 'The tremendous Deity'

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(says Waterland) 'is all over mysterious—in his nature and in his attributes, in his works and ways. It is the property of the Divine Being to be unsearchable; and if he were not so, he would not be divine.' We will only add, that metaphysical and mathematical researches are fraught with difficulties of as hard concoction as the most obscure mystery; and that no theological thesis leads to more intricate discussion than the anti-Newtonian question,—'whether it be possible for a thing to be as small as it is possible for a thing to be?'

But we have been too long detained from Mr. Blunt, to whom we now turn our attention. The transition, indeed, is so easy, that we scarcely perceive our situation or employment at all affected by the change; so homogeneous are the style and sentiments of Mr. Blunt himself with those of his friend the prefacer. To convey an idea at all adequate of the temper, the language, and the argument of the 'Six more Letters,' would require a multiplicity of extracts, and would disgust the most curious, and irritate the most patient, reader. The moral and intellectual qualities of a writer must not, however, pass totally without examination; though we shall, in this unpleasant department of our task, study to be as concise as possible.

The degree of civility and decorum, the gentlemanly and scholar-like terms in which Mr. Blunt speaks of those whom he opposes, appear from a note in the very opening of his first letter, where, upon the following words in his address to Mr. Sharp—'Six letters on the subject of them which an anonymous correspondent has *father'd* upon you'—he thus remarks:

'I do not mean that the mother of this literary bantling has given it your name, or publicly called it yours; but, from its being laid at your door, it is plain that you are believed to have had a considerable share in its production, by the wanton hussey (evidently some young thing!), who seems, from her confession (p. 3), to have been too eager and forward to embrace any one that could perform the office of a *father*, to know rightly who, besides herself, was the proper parent; and therefore (either for the purpose of glorying in what ought to be her shame—the extent of her amours with a parcel of old sinners; or else—as I should rather hope, and as my own charity, and a little appearance of privacy in her, incline me to believe—for the purpose of quieting her own conscience, having some grace remaining) she has made out an exact list, *to the best of her knowledge*, of all those *fathers* she has been concerned with, and for your satisfaction has wrapt it up with the babe in the basket.'

The following extract will sufficiently enable our readers to estimate Mr. Blunt's elegance of style.

'Many a man, even of those who are disposed to be dainty and fastidious, will swallow as sound and wholesome, if you ram it

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down his throat with an imposing air, and cry *Græcum est*, that which if you set before him as plain English fare, to be eaten at leisure, he will no sooner taste than he will spit it out of his mouth, and tell you it is no better than carrion.'

The precision of Mr. Blunt's logic, and his openness to evidence and conviction, are next to be considered.

In page 20 he intimates that a single discordant example must 'give' Mr. Sharp's theory 'to the winds.' If this principle be admitted, there is an end to all canons of criticism; for where is the rule so universal as to admit no exception? A single inadvertency of an original writer, a single mistake of an illiterate transcriber, may involve the clearest idiom of a language in doubt and obscurity: and Mr. Sharp's rule can have no validity, unless a standing miracle be wrought in its favour, and every writer, every manuscript, be freed in this one point from all possibility of error. We will just hint, that Mr. Blunt has no reason to triumph in the very example (Deuter. x. 18.) on which he here relies. There was no reason to expect a repetition of the definitive article before 'widow;' because 'fatherless' and 'widow' are terms of discrimination as much as if they were proper names: and, where the words themselves obviate all possibility of mistake, it would be absurd to guard them by the insertion of an article.

But perhaps Mr. Blunt, however unqualified to conduct an argument, is a candid appreciator of evidence, and will submit at least to an express declaration of Scripture. He shall speak for himself.—

'That doctrine which makes man to be God---nay, more, both God and man at the same time—is so contradictory, I do not say to the probabilities, but to every thing we know of the possibilities, of reason and nature, and, in addition to this, so at variance with the general voice of all revelation, that a free and unbiassed mind, arrived at maturity, feels it a less violent measure to admit the truth of almost any supposition sooner than this. Were it true, which is very far from being the case, that the Scriptures had called Jesus God *in such a way* as that it could be understood no otherwise than as an assertion of his divine nature, it would be much more easy and natural to suppose (harsh as the supposition, without something else to corroborate it, would certainly be) that the words were interpolated, than that the doctrine was that of the Scriptures.' P. 138.

On this passage it were superfluous to make a comment. We remember a writer, in some periodical publication, who professed himself ready to discuss and refute the divinity of Christ; but only on this previous condition—'I must not be battered with texts of Scripture.' And, certainly, if we positively exclude, or declare that we will positively disbelieve, the testimony of Scripture, all controversy is at an end.

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We had been, however, a little prepared for this rejection of scriptural evidence, by the manner in which Mr. Blunt (pp. 26, 27, 34, 74, &c.) speaks of the apostles and evangelists. He calls them 'popular, loose, and informal writers;' he describes the writers of the English Bible, as 'much better acquainted with, and much more studious of, grammatical niceties, than any of the apostles or evangelists:' he appeals to those who, 'compared with apostles and evangelists, were accuracy itself.' Again, we meet with these words: 'men so disqualified by their rank and education for elegant writing, as the authors of the New Testament;' and with 'a rude writer indeed, more rude, I think, than the most rude of the Galilæan penmen:' and are told (p. 29.) that those 'free and unrestrained, those plain and unlettered men, who, though, as we read, they sometimes *girt their fishers' coats about them*, never (that I can find) dreamed of casing themselves in grammatical buckram suits.' If any person will indulge the habit of representing the style and language of the New Testament writers in terms so depreciating, he may at last become so enamoured of his own free and unbiassed criticism, as to vent it on matters of argument; and to discover, with Dr. Priestley, that St. Paul sometimes 'reasons inconclusively.' But he who candidly considers the phænomenon of unlettered men preaching and writing without human aid, in a foreign language; and who admits the inevitable conclusion, that inspiration supplied all deficiencies, and conferred all knowledge profitable to salvation, will be little disposed to imagine an inspired writer liable to error, or destitute of that correctness which produces perspicuity. Very different from the tone of vague declamation, is that of dispassionate and accurate criticism. We recommend to Mr. Blunt's perusal the preface of Schleusner to his elaborate lexicon of the New Testament. The professor there states, with great propriety, that 'Scriptores Novi Testamenti—in conscribendis libris suis usi sunt non linguâ Græcâ, purâ illâ atque Atticâ, sed dialecto Christi et apostolorum ætate vulgari ac receptâ, Macedonicâ et Alexandrinâ; totusque orationis evangelistarum et apostolorum character linguam redolet Hebraïcam:' but he afterwards observes, in enumerating the several objects of his own attention, 'etiam hoc egi, ut vestigia exquisitæ et puræ orationis Græcæ in Novo Testamento haud raro reperiri, idoneis exemplis, ex scriptoribus Græcis omnium ætatum adductis, ubique fere demonstrarem.'

Should this authority fail to satisfy Mr. Blunt, we refer him to one which he must admit to be unexceptionable; since (p. 97. Note.) he attributes great weight to the 'sentiments of such men as Erasmus and Grotius, either of whom is worth a hundred of your Thomas Aquinases, Peter Lombards, &c.'

The passage to which we allude, occurs in Erasmus (Antibarb.

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lib. 1.). It is too long for complete insertion; but a part of it will be fully competent to prove how differently Erasmus and Mr. Blunt think on the subject of the 'plain and unlettered apostles.'

'Dic mihi, os pestilens, et ferro inurendum, rusticos ais fuisse apostolos?' Afterwards, he thus proceeds with a severe irony: 'At apostoli, cum ipso scientiæ fonte tam diu commorati, tam familiariter, tam avide versati, inscii æque ac rustici permansere, neque tam sedulâ tanti præceptoris operâ quicquam confectum est. Lusit operam qui bovem duxit ad ceroma. Ut resurrexerat, quadraginta dies in terris moratus, subinde discipulis suis apparuit, monuit, docuit; parum erat hoc quoque. Ipse in cœlum relatus, paracletum demittit, qui nihil illos jam nescire pateretur. Et audent post hæc omnia homunciones rusticitatem objicere apostolis? Rusticus est Paulus? Rusticus est Johannes? et unde illa vox sublimis, IN PRINCIPIO ERAT VERBUM, ET VERBUM ERAT APUD DEUM, ET DEUS ERAT VERBUM? Jacobus rusticus fuit? Falso igitur huic illa tribuitur epistola, quæ videtur non modo sapientis, verum etiam diserti.'

But to come more closely to a consideration of Mr. Blunt's arguments—

His leading object and design, it will be observed, is twofold: first, to overturn Mr. Sharp's critical canon; and, secondly, to show that we are not to listen to the suffrages of the ecclesiastical writers (as they have been gathered by Mr. Wordsworth) in regulating our understanding and interpretations of those texts to which Mr. Sharp refers in his title-page, as so many new proofs of the divinity of Christ. In the remarks which we have to make, it will be best to limit ourselves to the same arrangement.

In the first place, then, has the second letter-writer succeeded in demonstrating that Mr. Sharp's rule is unfounded?

It is obvious that this inquiry is very simple in its nature, and must admit of a clear and definite answer. When any critical canon is attempted to be established, it is not sufficient that many examples can be found *in its favour:* the rule, it is plain, must be renounced, if there can be brought against it a competent number of undoubted exceptions. A little licence indeed has always been permitted in matters of this kind, by the general consent of the learned. It was never thought that five or six examples which might be brought from printed copies against a critical canon of Bentley, were sufficient to overturn it: and the discoveries, in later times, of better manuscripts, of new sources of criticism, have shown repeatedly that the liberty allowed has been founded in truth and soberness. It is certain, however, that no theory can resist a compact unsuspected band of exceptions. Let us see then what has been done in this way by Mr. Blunt.

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His pamphlet consists of nearly two hundred pages. The road, as we have seen, is plain before him. His undertaking is of the utmost simplicity imaginable. The editor also informs us that his friend is worth listening to; that his labours, in short, are decisive. No doubt, therefore, we shall find that a considerable portion of his two hundred pages is occupied in detailing to us a numerous collection of exceptions against Mr. Sharp's theory. The theory itself has, on its side, perhaps some myriads of examples. Mr. Wordsworth affirms that he has seen several thousands of instances of one single form of it.—The examples alleged against it by Mr. Blunt, and in which he triumphs exceedingly, are, first, a quotation from Justin Martyr, which is no exception at all, inasmuch as ἁγιον πνευμα is certainly a proper name; and, secondly, the interpretations given by Chrysostom, Œcumenius, and Theophylact, of 1 Tim. v. 21. contradictory, on the principles of Mr. Sharp's theory, to the words which appear in the printed editions; but which Mr. Wordsworth has shown, to a very high degree of probability, are not contradictory to the words which fell from the pen of those writers. Besides these, Mr. Blunt has not brought forward even the pretension of another exception. We need offer no further remark on the execution of this part of his duty. It may, however, more distinctly indicate to our readers the usefulness, extent, and importance of Mr. Blunt's researches, if we inform them that both these exceptions are gathered from the pages of Mr. Wordsworth.

We enter into no exposition of the verbal cavils started against Mr. Sharp's rules, or of Mr. Blunt's reasoning against their limitations; his arguments upon the identity of the Greek and English idioms; his efforts to prove that the forms of expression are elliptical; and his own unheard-of interpretations of the texts in question. They are below criticism, and proceed chiefly upon the grossly unphilosophic principle, that the *science* of grammar is an *art* independent of sense and reason; that it does not presuppose those qualities in men who make use of it; that it is not itself deduced solely from reason and language, but has we know not what mystical and artificial power to make sense and language, and to control and domineer over them. We recommend to Mr. Blunt a definition of grammar, cited by himself, which had he at all understood, half of his book would never have been written. 'By grammar I mean' (says Dr. Clarke, p. 45. Blunt's Letters) 'not only the artificial rules of grammarians, but the common and natural sense of mankind.' What then must become of the whole of Mr. Blunt's effusions about '*the* king and queen,' '*the* husband and wife, &c. &c.?'

The mode of attack against the long array of testimonies led on by Mr. Wordsworth, was hardly less obvious than that

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against Mr. Sharp. It is plain that Mr. Wordsworth's argument cannot support itself, if either of the following propositions can be satisfactorily demonstrated—first, that the fathers, whatever may be their interpretations of the texts in question, are not to be listened to; or, secondly, that Mr. Wordsworth has misled us in his citations.

Both these propositions are attempted, or we should rather say are asserted, to be proved by Mr. Blunt.

With a view therefore to the first object in this argument, Mr. Blunt has favoured the public with much common-place abuse of the ecclesiastical writers, as interpreters of Scripture: the honesty of the whole body of Christian fathers for a thousand years is arraigned; and they are dismissed by him as worthy of no other notice than that of unmitigated detestation.

It is not within our limits to show how unphilosophic, how immoral, and how false, are such extravagant representations. But to make one or two remarks—Mr. Wordsworth has shown, with respect to Ephes. v. 5, by the most convincing evidence, that the Greek fathers would rather have followed our vulgar than Mr. Sharp's amended translation: and yet, in this case, their inclination to orthodoxy and dishonesty (which, in them, according to Mr. Blunt, was every thing) did not once oversway their regard for truth and honesty (which, in his opinion, was nothing). This difficulty Mr. Blunt will not readily remove.

Again: it is no mean evidence which Mr. Wordsworth has produced, to show that the Nestorians and Arians (and they, at least, were honourable men) did indeed admit and acknowledge the application of the texts in question, to our Saviour, and objected only to the *extent* of the conclusions from them, claimed by the catholic party.

But, were we to suppose, for a moment, the fathers to be as void of integrity as Mr. Blunt would represent them, the value of their testimony, on the present occasion, would, most probably, not be in the least affected by the concession.

The form of expression in the texts in question was, or was not, idiomatic—in other words, was applicable to one person only, or else either to one or two persons indifferently. Now, if the latter were the case, it cannot be but that materials must remain, sufficient to prove it so. We must, in such case, necessarily find some exceptions to the rule, some ambiguities, some contrary interpretation. Ten centuries or more is a long time for the most active knavery to be kept awake. Here is evidence of all kinds which may be laid before us, from writings epistolary, controversial, didactic, historical. It will be strange, indeed, if the ambiguity do never appear; if the mask never once fall off; if the fraud and contrivance, during so long a period, do never thwart, betray, and even entangle itself in its own toils.

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But, on the supposition that the forms of expression were idiomatic, we find all right, and just as it should be. In this case, it is plain that every exertion of knavery is not only needless, but impossible. 'It is a contradiction in terms to suppose that a crafty and designing religionist should preach an interpretation which must revolt the most ignorant hearer, as contradictory to the daily and hourly use and import of language. Necessity, therefore, if not inclination, must have rendered the ecclesiastical writers correct in their interpretations; and their testimony, as appealed to by Mr. Wordsworth, remains unshaken.

As to the second part of Mr. Blunt's argument, his animadversions on Mr. Wordsworth's citations, a specimen is all we have room for; but even this, we trust, will prove tolerably satisfactory. Speaking (pp. 7, 9) of the quotations adduced by Mr. Wordsworth on the text, Ephes. v. 5, he proceeds—

'The two remaining, *viz.* Nos. 11 and 20, are neutral. In the first of these, which your correspondent pronounces *sufficiently express*, there is nothing express, except that Chrysostom means to apply the text to the proof of Christ's Divinity. It does not at all appear in *what way* he means to apply it, or *how* he argues. The probability is, &c.'

After favouring us with his own speculations, as to how Chrysostom did mean to apply it, he proceeds—

'If Chrysostom therefore, in No. 11, be not against you, on which side certainly the probability lies, the most that can be said is, that he is neutral; for assuredly he decides nothing in your favour. In No. 20, Theodoret quotes the text also to prove the Divinity of Jesus, without explaining *in what way* he applies it. And he places it between two other texts, from the latter of which (Luke ii. 11.) he can only deduce the doctrine from the supposed dominion and sovereignty of Jesus. From the former, which is Titus ii. 13, he may perhaps, though even that is not quite clear, mean to argue directly from the title or appellation of God, given, as you and some others would have it, to Jesus. And thus it is perfectly doubtful how Theodoret understood the text; and consequently the passage is neutral.'

These assertions at least are sufficiently intelligible. Let us now see whether they be true.

Καθάπερ οὖν ἠκούσατε (says Chrysostom) Κύριον τὸν Πατέρα καλουμενον, φέρε δείξωμεν ὑμιν καὶ τὸν Υἱὸν λεγομενον Θεον.—— And, after citing, for this purpose, from the Old Testament, Isaiah vii. 14, 'Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, which' (says he) 'being interpreted, is *God* with us.' Isaiah ix. 6. 'and his name shall be called Wonderful, Counsellor, the mighty *God*:' And Baruch iii. 35. 'This is our *God*, and there shall, &c.' He

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proceeds immediately to the passage which Mr. Wordsworth has extracted. Mr. Blunt affirms that it does not at all appear in *what way* Chrysostom means to apply the text, or *how* he argues. Turn to the preacher himself, and we soon see for what purpose the Scripture is cited. 'As I have shewn you,' (for such, it may be proper to inform the unlearned reader, is the meaning of the words quoted above) 'where the *Father is called Lord;* let me now cite to you passages in which the *Son is called God.*'

Let us next turn to Theodoret.

It will be sufficient to extract the words immediately following those cited by Mr. Wordsworth.

Αλλα γαρ παρελκον τας τοιαυτας μαρτυριας ανδρασι γραφειν τοις μελετωσιν εν νομῳ Κυριου ἡμερας και νυκτος. Αποχρωσι τε αυται πεισαι και τους αγαν δυσπειθεστατους τας θειας μη μεριζειν προσηγοριας. —'It is superfluous' (says he) 'to quote to men who exercise themselves day and night in the law of the Lord, all the testimonies of this nature. And these which I have given are sufficient to persuade the most obstinate not to *separate* the *divine appellations.*'

Two appellations therefore are contained (as the argument of Theodoret requires) in Ephes. v. 5. The argument also, it is plain, equally demands that they relate to the *same* person. The fact is, that the letter from which this extract is taken, was written to reprove the error of one who objected to the use of the name 'Christ' in the ordinary Doxologies, and wished to substitute that of 'Only-begotten,' as signifying a higher dignity. Theodoret vindicates the established form by showing that the name Christ is every where (as in Rom. ix. 5, Titus ii. 13. Ephes. v. 5. Luke ii. 11.) united and connected with the other and most exalted appellations of our Saviour; as in Ephesians with his name *God*, and in Luke with that of *Lord;* and therefore was not to be slighted and stigmatised under pretence of a higher veneration, and a more zealous regard to his name.

To return to Mr. Blunt:—we shall not pretend to determine what degree of indignation is due from the public, against a writer who can thus falsify evidence, thus wilfully mislead (in matters of the highest importance) the unlearned and unwary.

But we have done. In the whole of his undertaking Mr. Blunt has completely failed; and has left the theory of Mr. Sharp, and the historic proof by Mr. Wordsworth, uninjured and unshaken. But the want of learning and of argument are trivial blemishes, when compared with his violations of truth, charity, and decorum; which are so numerous and so gross, as to set all ordinary powers of censure at defiance. The blasphemous buffoonery of his Appendix we pass by in silent disgust and abhorrence.

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ART. VI.—*Lectures on the Elements of Chemistry.* *(Continued from our present volume, p. 95.)*

THE limits between chemistry and natural philosophy have not been accurately ascertained; and perhaps, as in systems of natural history, the slightly varying shades will not, at any fixed point, admit of a distinction; and arbitrary arrangement must decide, where nature will not allow a separation. We have, on this foundation, endeavoured to show that the arrangement of chemical works has, in general, depended on the definition of the science which the author has adopted: nor perhaps would Dr. Black have so pertinaciously defended his own definition, *viz.* that chemistry is the study of the effects of heat and mixture, had not his attention been early drawn to the subject of heat, and had not that subject been endeared to him by his own invaluable discoveries. Much of his introductory lectures on heat are, we think, strictly within the limits of natural philosophy; for chemistry must perhaps be at last confined to those particular affections or qualities of bodies not connected with the properties of bodies in mass.

The early lectures of Dr. Black on heat are, however, truly valuable; and his conduct in this respect is justified by the examples of Boerhaave and Cullen, in whose lectures the doctrine of heat formed a principal and leading part. We need not follow the subjects, since Dr. Black's lectures are so generally known. It must be our endeavour to point out what may be less frequently diffused, as added at later periods, and Dr. Black's opinions of some of the more recent discoveries. The following fact we select, not as an instance of latent heat adduced by the professor, but as a strong proof of heat being a body communicated and separated. This, however, suggests a question not hitherto sufficiently noticed—*Is latent heat any thing more?*

'On account of this, and some other facts, I began to suspect, that the malleability and ductility of metals depend on the same cause; and, after mature reflection, I am persuaded that this is the case. While metals are hammered, and extended under the hammer, they become warm, and in some cases very hot; but at the same time they become very rigid, and are no longer malleable. If we attempt to beat them out farther, they are sure to crack at their edges, not having the same toughness and softness as before. The only way now to restore that toughness is by annealing them, that is, by making them hot in the fire, and allowing them to cool. This being done, they are found malleable again, but liable to lose this malleability by a second hammering, and they need the introduction of heat into them again, if we desire to hammer them more.

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'The following experiment gave me a proof of that. In order to anneal them, the single circumstance of their being heated is not sufficient, but it is necessary that the heat be communicated to them from other matter. I desired a smith to make iron red-hot by hammering it. He very soon did it by hammering the extremity of a rod of iron properly prepared. It assumed a moderate, or dull red heat under the action of the hammer. I desired him to let it cool, and then hammer it again, to make it red-hot a second time. He told me this could not be done without first annealing it, or softening it *in the fire;* and that if he should attempt to hammer it again without this preparation, it would not bear the strokes of the hammer without splitting and breaking into pieces, of which he satisfied me a little while after. But when the iron was in this brittle state, it needed only to be heated in the fire until it had a dull red heat, similar in appearance to that which had been produced in it by the strokes of the hammer; being then allowed to cool, it was found malleable. It is plain, that if nothing were requisite for annealing the iron in this experiment, but making it red-hot, and allowing it to cool slowly, this is already done; for the iron is left red-hot by the hammer.' Vol. i. p. 139.

We stated the question previous to the quotation, to give the fact its full force on either hypothesis. Dr. Black examines it; but he involves it in an inquiry not requisite, *viz.* how the union takes place. If the simple fact be stated, that this is a chemical union, we suspect that the question is not affected by the mode of the union. Does this resemble other chemical combinations? If so, it should be placed in the same class. Dr. Irwin's idea, that, in vapour, the capacity of heat is increased; and that it requires more heat to be thrown in to make it appear equally hot to the thermometer, though highly ingenious, is not equally probable; and Dr. Black's objections to it are very conclusive. Mr. Robison's note on this subject is an admirable specimen of reasoning from induction in the style of Bacon. We ought not to omit, that the remarks on the œconomical use of steam, on the steam engine, and on the impracticability of distilling *in vacuo*, at a less expense of fuel or time, though not new to Dr. Black's hearers, are excellent. On the subject of Evaporation, we perceive, or think we perceive, a little inconsistency. In one part, he denies the existence of an elastic vapour from water, in the heat of the atmosphere, because the vapour is confined by the thinnest glass: in another, he admits, with De Saussure, its existence; yet adds that it is condensed to water by pressure. This, however, is of little importance. If, in the ordinary state of the air, it is permanently elastic, it must be considered as truly aërial. Common air, by condensation, assumes, in part, the form of water. On the whole, Dr. Black seems to resign the doctrine of the solution of water in air, as the cause of evaporation, on finding that the process advances with more rapidity *in vacuo*.

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The note of the editor, added to these subjects, very ably and successfully vindicates Dr. Black's claim to the discovery of latent heat, or to heat as a component part of bodies. The last effect of heat is inflammation: but we perceive a striking omission in this part; for the author does not distinguish between bodies inflamed, exclusively, by heat, and those which require light alone. Gunpowder, for instance, cannot be inflamed by any heat, unless with the assistance of light. In this part of the work, also, Dr. Black explains, in general terms, the old doctrine of phlogiston, and the new system by M. Lavoisier, with great clearness. The professor should not have censured so severely the explanations given by those who believed in the existence of phlogiston, of the increase of weight in many calcined and burnt bodies, since we well remember that, at one period, he did not consider the property of specific levity as unphilosophic. We cannot, however, conclude our account of this part of the volume, without expressing our warmest admiration of the manner in which the whole doctrine of heat is explained. The entire system is perspicuous, scientific, and complete.

The two following parts of the work, on mixture, and on the chemical apparatus or instruments, need not detain us. They are, like all the descriptions of Dr. Black, peculiarly clear and intelligent. In the part on mixture, we find a general and philosophic view of elective attraction.

The doctrines of chemistry begin with the chemical history of bodies, on which the author intends to examine the effects of heat and mixture. The subject of arrangement we have already considered, and expressed our disapprobation of the synthetic plan for the use of students. Dr. Black rejects it for another reason, *viz.* that our knowledge of chemistry is not yet sufficiently advanced to admit it with accuracy or advantage. He adopts his former system of dividing bodies into salts, earths, inflammable substances, metals, and waters; afterwards adding animal and vegetable substances.

'It may perhaps be thought that we shall be guilty of an omission, if we do not constitute a class of AIRS or GASES, as they are now named. But there is no necessity for constituting such a class, and even the propriety of it may be called in question.

'These gases are acknowledged to be various kinds of matter, combined with latent heat, or the matter of heat, the *calorique* of the French chemists. And why should substances of such very different natures be assembled into one class? For this reason alone, that they were combined with latent heat, and thereby reduced to a form or condition, to which many other bodies can be reduced by it. We might as well think of classifying the objects of chemistry into those that are hot and those that are cold, or into those that are solid and those that are fluid, which would be

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very improper, when it is in our power to make the same body hot or cold, or solid or fluid. It must be confessed that we have not been able hitherto to deprive some of the gases of their latent heat, and to reduce them to a condensed state, without combining them with other matter; but this is certainly in our power with regard to others; and means may possibly hereafter be discovered for condensing them all. But whether this should succeed or not, there is no reason for assembling into one class substances, which are, in fact, more dissimilar in their chemical properties than any substances that we know, and resemble each other only in a quality, almost purely mechanical (their elastic fluidity) merely because they derive this aërial form from heat combined in them.

'But, although it appears improper to form such a class, I do not mean to leave these substances unnoticed. Very convenient opportunities will occur during this course for bringing them into view, and I shall not fail to make you thoroughly acquainted with them all.' Vol. i. p. 345.

Salts, the first class of bodies, are examined with our author's usual accuracy; and a chemical fact of importance, in the solubility of salts, is noticed, *viz.* that this property is increased in a greater ratio than the heat. When, therefore, a saturated solution of salt in boiling water is mixed with another in cold water, the two solutions together will not sustain the salt that they held separately. Dr. Hutton applied this to the precipitation of rain from clouds of different temperatures, and saturated with water in different degrees; but he should have reflected, allowing the solution of water in air, that the solvend is not salt, and that the heat in the different strata seldom greatly differs. Mr. Robison, who endeavours to support the idea from observation, may also consider that fleecy strata of clouds are not rainy, but consist of vapour in a very different, *viz.* the vehicular state.

Dr. Black describes, first, the alkaline salts, and next the acid: the neutral follow. We perceive the earliest traces of the more particular doctrines of pneumatic chemistry under the article 'hepar sulphuris;' and many other facts occur under 'nitre.' We were particularly pleased with the elegant and scientific manner in which the subject of 'air' is thus introduced, and steals on the mind of the student. The vegetable acids are included under the 'tartar,' called by Dr. Black *ænolithus*, wine-stone. This is a euphonous term, very applicable to the subject, formed in the Horatian style, *Græco fonte parce detorta.* The vegetable alkali he calls *lixiva*, the fossil *trona*, from a place in Tripoli, where it is found in abundance: and the volatile alkali is ammonia. *Trona* is a particularly happy and appropriate term, and peculiarly advantageous, as from its Latin termination it may be declined, and from analogy admits of a euphonous adjective, *tronata.* The

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term *natron* possesses neither of these advantages in the same perfection. We observe, from the notes, that Dr. Black produced, by accident, a gas approaching in its nature to the nitrous oxid, and found it peculiarly pleasant. The remarks on the great variety of vegetable acids we shall select.

'I must also observe, before quitting this subject of tartar, that, besides this agreeable acid obtained from the fermented juice of the grape, there is a variety of acidulous salts obtainable from other vegetables, in their native state, which seem to be of the same kind, or at least very analogous to the tartar already described. I am convinced, from repeated experiments made by myself, from the very beginning of my chemical studies, that all the native vegetable acids, whether those which are unfolded during the maturation of their fruits, or those contained in the native juices of the plants, as we find it in the whole tribes of rumices and acetosæ, resemble the tartar of wine in this chief circumstance, that they contain a fixed alkali in their composition, super-saturated with an acid. All these dry salts, and sour juices, give the same alkali by incineration. Their differences seem to proceed entirely from small variations in the acid, consisting either in a different proportion of the parts truly saline, or more generally from mucilaginous or resinous matter. These varieties are the characteristics of the different kinds, the chief distinctions of which are the degrees of solubility of the compound salts, formed by their union with the alkali. All of them are equally destructible by fire, and incapable of being volatilised. I am therefore disposed to think that the real acid is the same in all, and that their distinctions arise from ingredients not saline. One of these forms is the tartar of wine. I would say that another forms the tartar of sorrel, &c. In short, I would call them all tartars, were it not that it is a barbarous appellation. I am further of opinion that they are all ultimately resolvable into acetous acid. I think that their denominations have been multiplied without reason: Malic, citric, oxalic, &c. answer no purpose.' Vol. i. p. 482.

What relates to crystals and crystallisations is too imperfect for the present state of our knowledge on the subject; but some of professor Robison's remarks, in the notes, are singularly acute and ingenious.

The second volume commences with the earths; and a short, imperfect system of geology is premised. Dr. Hutton's system is announced with respect, seemingly as a tribute to friendship, rather than from a conviction of its truth; for the account is hastily concluded. The first earth mentioned is the calcareous; and in this part is introduced an account of the author's discovery of fixed air, of the properties of magnesia, &c. 'It *is* a long story;' and, though pleasing as an excellent specimen of analytic investigation, fills a disproportioned space. It contributes, however, to usher in an account of the carbonic acid air, oxygenous and azotic gas. Dr. Black and his editor

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equally blame the term azotic, because this gas is not exclusively fatal. The former prefers nitrogen; and the latter informs us, that, when Lavoisier was urged by De Luc to change the term for this reason, he appeared to decline it. He hoped, it seems, that the experiments of Berthollet would succeed in proving it the principle of alkalis, as oxygen is of acids. The proof has failed; but the probability still exists.

Next to the calcareous earth, is magnesia; to which barytes and strontites succeed. The plastic earths form the next division: these are the clays; and the third genus, the hard stony bodies, are the flints.

'We have been lately informed of a very few more lately discovered, which appear to be simple earths, and yet are different from any of these; but they are produced by nature in very small quantity, and have only been found in the composition of some particular and rare stony concretions of a small size; nor have they yet been sufficiently examined. I do not, therefore, think it proper at present to take up your attention with them. You will see mention made of them in the new systems of mineralogy which I lately recommended to your notice.' Vol. ii. p. 154.

This is certainly an unsatisfactory excuse; for a lecturer should at least give the substance of what has been said. If it were a sufficient plea for omissions that a subject has not been sufficiently examined, we fear these volumes would be greatly reduced in their bulk. Languor, indolence, and ill health, unquestionably prevented the professor, in the later periods of his life, from engaging in any active pursuits; and he was always unwilling to speak exclusively from the representations of others.

We were particularly attentive, in the natural and chemical history of fossils, to observe whether, after the short general approbation of Dr. Hutton's system, our author had followed its steps; but we find no hints of the operation of fire in hardening the strata or cementing the pudding-stones. Even when he speaks of flint having been in a fluid state in forming petrifactions, it is not a fluidity from heat; though, in the general geologic sketch, he too often points out the influence of volcanic fires. In fact, however, Dr. Black's system of natural history has received few, *very few*, additions for many years.

The professor next treats of fusible stones, and objects to classing them from their predominant principles. He discourses of them almost independently, speaking first of feldspar; 2. of porphyry; 3. of garnat; 4. of schorl; 5. of zeolite; 6. of lavas, *basaltes*, and other volcanic matters. In the following remarks, Dr. Black differs greatly from the best natural historians and chemists; and we think, that, if he had followed more closely some late observers, his conclusions would have been different. The fact mentioned in the second note of the

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following extract is almost decisive, if well founded: we suspect, however, that it has not been examined by an experienced or unprejudiced eye.

'The fluidity of lava appears to me to depend on latent heat, combined with the materials by the long continued action of subterranean fire. While they are still flowing, their heat is not very intense. (*Dolomieu, Journ. de Phys.* 1793). Yet they retain part of this heat a long time, with some degree of fluidity or softness. A lava, erupted in 1614, continued to move for ten years, and in that time slipped downwards about two miles. It was probably soft below; and as it lay on a slope, the indurated mass above could slide a little way*.

'Most natural historians are now of opinion that the rocky stone, of which there are many varieties in this country under the name of whinstone, but in other places called toadstone, ragstone, or Rowley-rag, and also trap and basaltes, and by other names, is of the same nature with lava, and belongs to this division of volcanic matter,—a matter which has been melted by subterranean fire. Dr. Hutton, however, makes a distinction between many, or most of these stones or lavas. He considers the term lava to be properly applicable to that melted matter only which has been thrown out by volcanoes, so as to flow down their sides, or along the surface of the earth. But there cannot be a doubt, that the same fires must produce, at a great depth, large quantities of melted matter, which is never thrown out, but continues melted a long time, and is driven by the immense force of the explosive matter in lateral directions, forcing its way between the strata which are around, or penetrating into the rents and fissures of these; and thus forming what we call dykes, or in other cases flat and extended masses of unequal thickness, such as Salisbury Rock, and many others that are around it, and the toadstone of Derbyshire†.

'Whinstone is called *basaltes*, when it is split into columns or prisms, most of them six-sided, and standing in close contact together, generally upright, though sometimes inclined to the horizon, and even bent.

'There are famous examples of this in the Giant's Causeway in Ireland, and in the island of Staffa, and other islands and rocks on the west coast of Scotland. And there is a tendency to it on the south-east side of Arthur's Seat here, beside many examples on the continent.

'This columnar appearance seems to arise from a kind of shrinking as the heat which gave it the imperfect fluidity gradually abates. I was informed by a gentleman who visited Iceland not long after the late eruption of Hecla, that the inhabitants showed him extensive masses of lava of former eruptions, which were not

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'* The spongy texture of the indurated matter must greatly retard the emersion of the latent heat, and consequently the congelation below. EDITOR.'

'† A dyke of this kind pervades the coal strata in Newcastle Moor; and it has charred the coal on each side of it to the distance of several yards. EDITOR.'

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thus shivered, when they had cooled so much that they could be approached, but that year after year the regular columnar divisions appeared more evident: And at the time the gentleman saw them, they were very distinct basaltes. We observe an appearance very similar to this in common starch, which always separates by shrinking into pentagonal and hexagonal columns.' Vol. ii. p. 163.

The last genus is the flexible, the micaceous stones: and a short account of the precious stones follows in an appendix. The ensuing observations merit particular attention.—

'But those which have the greatest hardness and brilliancy, and which are named by the jewellers *true* or *oriental gems*, have been found less simple in their composition. A number of accurate analyses of them, by Achard of Berlin, professor Bergmann, Mr. Kirwan, and others, have shewn that they contain the argillaceous earth in greatest quantity, intimately combined with a smaller proportion of the siliceous, and a still smaller of the calcareous, and of iron, to which metal they owe their beautiful colours. And it is only these transparent stones, which contain more of the argillaceous than of any other earth, which are distinguished by the title of gems by professor Bergmann. I see no reason however for restricting the title so much.

'We may here remark, that those gems which contain a larger proportion of the argillaceous than of the siliceous earth, have not the same chemical qualities as the other hard stones in which the siliceous earth prevails above all others. They not only resist the most violent heat without melting, when exposed to it without addition, but it is extremely difficult to melt them by means of alkaline salts, which easily dissolve the siliceous crystals into a glass. You may see, in Bergmann's Opuscula, the other particulars by which they differ from the siliceous crystals. Some of the siliceous crystals are tinged, as well as those reckoned true gems, with blue, or purple, or yellow, or other colours. But these are much rarer than the colourless crystal, and, when they have brightness, they pass for gems; though, on account of their inferior hardness, they are not so highly valued, nor indeed have they so much brilliancy.

'There are also siliceous crystals which have a dusky or brown colour, and yet have great transparency and brightness. Such are those found in the mountains of Arran, and some other mountains of this country. And some of these brown crystals, by being heated equally and cautiously, to a degree that is short of ignition, lose the brown colour, and retain a yellow one, which may be lost also if the stone be heated too much. I knew a person who made profit by collecting these brown crystals, and converting them into yellow ones. These convertible brown crystals are found in some mountains to the north-west of Aberdeen.' Vol. ii. p. 185.

This property is very singular: that the predominance of the softer earth should give a greater hardness, is an apparent solecism; and the change of their chemical nature is very ex-

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traordinary. The silex is defended from the action of the alkali by the argil; but this could not be the case, were the union only mechanic: it is therefore a proof of a union purely chemical, which we cannot imitate; and the hardness, as we have long since hinted, seems to show that these combined earths have crystallised. There is no union more firm than that from crystallisation.

In another appendix, is an abstract from a paper in the *Journal de Physique*, by Dolomieu, relating to the chemical nature of flint, with remarks by the professor. The author proceeds but a little way in the analysis; yet he seems to have made one decisive step, viz. by showing that flint contains some inflammable matter. Two pieces of flint will, by collision, produce heat and fire: the particles struck off are scorified, and mark paper like charcoal. Silica also, when precipitated from the liquor silicum, is soluble in acids, though quartz resists their action; and this change is accompanied by the emission of air.

'The' (inflammable) 'matter we find thus combined with the silica in quartz is probably the matter which, when combined with water at a great depth below the surface of the earth, enables it to dissolve quartz, and to transport it and to crystallise it, which matter cannot probably remain combined with water when it comes to the surface and is exposed to light. Bergmann was deceived when he imagined fixed air combined with water to be a solvent of quartz: The experiments of other chemists have not supported this opinion. I have not been able to make it dissolve silica, even when fresh precipitated from liquor silicum. Siliceous crystals are often formed in nature on the surface of calcareous ones, without the smallest appearance of dissolution or corrosion in these last, which would certainly happen were the solvent of the siliceous matter *carbonic acid water*. Mr. Morveau also mistakes this water. (*Encyclopédie Méthodique*). For, in an experiment in which siliceous crystals were formed by shutting up in a vessel aërated water and siliceous earth, there was iron also, which became corroded and rusted, and the crystals were found among the rust of the iron. He had four glasses, containing aërated water and silex. Into one was put silex; into another, limestone; into a third, argilla; and into the fourth, iron. After nine months, no change appeared, except in the last, in which both the pieces of quartz and the iron were evidently corroded, and small crystals found among the rust of the iron. Dolomieu therefore concludes that the hydrogen, separated by the action of the dissolving iron on a small part of the water, produced, in conjunction with the rest of the water, a solvent which acted on the quartz. Dolomieu learned, however, by experiments, that iron has no effect on the liquor silicum, or the liquor on the iron. A bit of polished iron preserves its brightness unimpaired in this fluid. That the solvent of silica in nature is an inflammable substance, is also rendered probable by the dusky colour of some crystals and of flint, which

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dark or dusky appearance is dissipated by fire. He adds one more argument to support his opinion of the compounded nature of quartz and crystal. This is drawn from its inactivity, or want of attraction for most other substances.' Vol. ii. p. 200.

We have preserved this passage, as the solution of flint is an object of considerable importance, both in a chemical and a geologic view. The reference to the *Encyclopédie Méthodique* is too vague; and we shall probably assist the chemical inquirer by informing him that these experiments are detailed at length in the Dijon Memoirs, where Guyton was de Morveau.—Happy, had he never renounced the character of a philosopher for that of a politician!

We were somewhat dissatisfied with the account of porcelain, and making glass. Each is, we think, deficient, and (if our memory do not greatly fail) inferior to the account usually given in Dr. Black's class. The fusible material of porcelain, the *succedaneum* of the Chinese *petunsè*, is undoubtedly flint; but, when granite is employed, this stone is represented as chiefly useful from the feld-spar it contains. This, however, is not true; for what is called in Cornwall rotten stone, viz. the cellular granite, from which the feld-spar has been separated, is highly useful in this respect. The account of glass-making is defective, from the author's not having pointed out the influence and effects of the metallic calces, with the changes produced by the addition of manganese. Perhaps Dr. Black's papers were in this part unusually confused. Those acquainted with them will be more surprised at the very able, intelligent account of his system which professor Robison has offered, than at any defects which may occur in tracing the mazes of such a labyrinth.

Here we must for the present stop; and, at the moment when numerous claims crowd on us, some apology may be requisite for our extended account. The character of Dr. Black must furnish this apology; and, when our readers reflect that the first germ of the modern system was animated by his labours and ingenuity; that, with a degree of judgement equalled only by his acuteness, the first hints were pursued with a vigour of inductive reasoning without a parallel or an example, except in the optics, and without a copy but in the labours of Cavendish and Kirwan—the apology will be easily accepted. Yet more: these elements, constructed on the confines of the ancient and modern chemistry, verging more to the former system than to the latter, become the connecting link between both, without which we must resign either the one or the other: each is too valuable to be forgotten; and, when the delirium of French innovation has subsided, we shall look with additional respect on the accurate and judicious attempts of Scheele, the calm unwearied diligence of Margraaf, the cool penetration of Neu-

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mann, the eager and Lyncean acuteness of Stahl. The former scholars of Dr. Black may perhaps more warmly thank us; for there are few of his pupils, bound to one spot by the shackles of an imperious profession, but have eagerly, we believe, wished that they could once more hear the matured sentiments of their master; that they could obtain from him the needle which would guide them through the trackless paths of theory, and assist them amidst the storms of contending parties.

We may perhaps be allowed to anticipate the editor's account of the conduct of Lavoisier. When his system, built on the discoveries of Black, met the public eye, he found that his sanction was of importance, and descended to the most abject flattery till he obtained Dr. Black's public avowal of his having adopted the doctrine. This letter he desired liberty to publish; but, with an apprehensive haste, hurried it into the *Annales de Chymie*, suspicious of a refusal. Yet, notwithstanding this wheedling flattery, the system, as explained in the Elements, totally disregards the author on whose principles it was founded; and Lavoisier represents the whole as his own. The editor has well observed, that in France every thing was destroyed, because every thing was to be new, and every thing of Gallic origin: hence their new nomenclature, their calendar, and their measures. The first possesses merit, and will remain: the other follies are hastening to their termination. They have for some years puzzled Europe: and the authors will be deservedly punished, by their labours being soon consigned to oblivion, as mysterious and unintelligible.

(To be continued.)

ART. VII.—*Memoirs of the Literary and Philosophical Society of Manchester. Vol. V. Part II.* 8vo. 8s. *Boards.* Cadell *and* Davies.

IF these volumes, or rather these portions of volumes, succeed each other slowly, they are not the less valuable on this account. The first part of the present was noticed with respect in the twenty-fifth volume of our second series, p. 260; and the part before us scarcely yields in merit to its predecessor. We shall, as usual, attend to the articles in their order.

'On Tragedy and the Interest in Tragical Representations: an Essay. By the Rev. George Walker, F. R. S. and Professor of Theology in the New College, Manchester.'

The source of the pleasure, as it has been styled, which we feel in contemplating dramatic distress, has been variously explained. Mr. Walker examines the opinions of the abbé du Bos and Mr. Hume, and then offers his own. He seems to consider the excitement of the benevolent affections, the com-

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placency, which a sympathetic tenderness occasions, as the attraction which draws us to scenes of fictitious distress. In this we suspect he is not altogether correct. We contemplate the villany of Iago, the insidious wiles of Stukely, the treachery of Jachimo, the cruelty of Richard, with interest, as well as the sufferings of the gentle Monimia, the fond Desdemona, or the affectionate Jaffier. We turn with disgust indeed from the German tragedies, not because they touch no concording string in the benevolent heart, but for a reason that we shall soon explain.

The term *interest*, which we have just employed, furnishes the key to an otherwise inexplicable mystery. The mind feels a torpid listlessness as the most disagreeable state: its powers must be excited, its feelings strongly agitated. In the infancy of society, the impressions must be vivid; for the feelings are not easily roused: in the progress of refinement, the mind is softened, and its susceptibility even becomes morbid. In the first state, dangerous and cruel scenes alone are attractive: in the second, the sentimental comedy will draw a tear; and the harsher scenes, more powerful than necessary to excite interest, give pain: hence the Robbers and the Libertine are rejected with horror. The intermediate shades are innumerable; and facts, the history of nations, their popular entertainments and amusements, will be explicable on this theory, which we can only announce in the most concise manner. To fill up the outline, would require a volume.

'Experiments and Observations to determine whether the Quantity of Rain and Dew is equal to the Quantity of Water carried off by the Rivers and raised by Evaporation; with an Enquiry into the Origin of Springs. By Mr. John Dalton.'

This paper displays considerable ability, but by no means carries conviction with it. The experiments are too loose, the calculations too general. Yet perhaps the subject will scarcely allow that the former should be more strict, or the latter more minute. The quantity of rain might be more correctly ascertained, and the spots better chosen. The observations relative to dew want the necessary assistance of a hygrometer; and the distinction between aqueous vapour existing in the air, and its deposition, is not adverted to. The calculation also, respecting the quantity of water carried into the sea by rivers, is erroneous in every part. Even from erroneous premises, however, the conclusion may be correct, as the errors on opposite sides may balance each other. The author is, we think, nearly accurate in supposing, that the rain and dew are equivalent to the quantity of water carried off by evaporation, and by the rivers. This must be the case, or the rivers would either become dry or overflow. From their appearances, we may conclude, more safely, that the rain and dew are deficient; for their water

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certainly lessens, and the quantity of aqueous fluid on the globe, gradually, though almost imperceptibly, diminishes. The origin of springs, Mr. Dalton thinks, is rain. It is rather condensed aqueous vapour that is beaten against the sides of hills without falling in drops; for springs are constantly formed in the highest mountains.

'Experiments and Observations on the Power of Fluids to conduct Heat; with Reference to Count Rumford's Seventh Essay on the same Subject. By Mr. John Dalton.'

This very ingenious article is designed to combat count Rumford's experiments; by which he endeavours to show, that water is not a conductor of heat, but that the heat is conveyed to the upper parts of the fluid by the ascent of the heated water, in consequence of its expansion. In this attempt, he seems to have succeeded; and he at least shows, that water is a very imperfect conductor of heat. The remarks on condensation of water by cold are new and ingenious.

'My first attempt was to ascertain the precise degree of cold at which water ceases to be further condensed—and likewise how much it expands in cooling below that degree to the temperature of freezing, or 32°. For this purpose I took a thermometer tube, such as would have given a scale of ten inches with mercury from 32° to 212°, and filled it with pure water. I then graduated it by an accurate mercurial thermometer, putting them together into a bason filled with water of various degrees of heat, and stirring it occasionally: as it is well known, that water does not expand in proportion to its heat, it does not therefore afford a thermometric scale of equal parts, like quicksilver.

'From repeated trials agreeing in the result, I find, that the water thermometer is at the lowest point of the scale it is capable of, that is, water is of the greatest density at $42°\frac{1}{2}$ of the mercurial thermometer. From 41° to 44° inclusively the variation is so small as to be just perceptible on the scale; but above or below those degrees, the expansion has an increasing ratio, and at 32° it amounts to $\frac{1}{7}$th of an inch, or about $\frac{1}{100}$th part of the whole expansion from $42°\frac{1}{2}$ to 212° or boiling heat.—During the investigation of this subject, my attention was arrested by the circumstance, that the expansion of water was the same for any number of degrees from the point of greatest condensation, no matter whether above or below it: thus, I found that 32°, which are $10°\frac{1}{2}$ below the point of greatest density, agreed exactly with 53°, which are $10°\frac{1}{2}$ above the said point; and so did all the intermediate degrees on both sides. Consequently when the water thermometer stood at 53°, it was impossible to say, without a knowledge of other circumstances, whether its temperature was really 53°, or 32. Recollecting some experiments of Dr. Blagden in the Philosophical Transactions, from which it appears that water was cooled down to 21° or 22° without freezing, I was curious to see how far this law of expansion would continue below the freezing point, previously to the congelation of the water, and therefore ventured to put the water ther-

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mometer into a mixture of snow and salt, about 25° below the freezing point, expecting the bulb to be burst when the sudden congelation took place. After taking it out of a mixture of snow and water, where it stood at 32° (that is 53° per scale) I immersed it into the cold mixture, when it rose, at first slowly, but increasing in velocity, it passed 60°, 70°, and was going up towards 80°, when I took it out to see if there was any ice in the bulb, but it remained perfectly transparent: I immersed it again and raised it to 75° per scale, when in an instant it darted up to 128°, and that moment taking it out, the bulb appeared white and opake, the water within being frozen: fortunately it was not burst; and the liquid which was raised thus to the top of the scale was not thrown out, though the tube was unsealed. Upon applying the hand, the ice was melted and the liquid resumed its station. This experiment was repeated and varied, at the expence of several thermometer bulbs, and it appeared that water may be cooled down in such circumstances, not only to 21°, but to 5° or 6°, without freezing, and that the law of expansion abovementioned obtains in every part of the scale from 42°½ to 10° or below; so that the density of water at 10° is equal to the density at 75°.' P. 374.

'Experiments on the Velocity of Air issuing out of a Vessel in different Circumstances; with the Description of an Instrument to measure the Force of the Blast in Bellows, &c. By Mr. Banks, Lecturer in Natural Philosophy. Communicated by Mr. Dalton.'

Of this ingenious paper we can offer no analysis within moderate limits.

'The object of this enquiry may be announced in the following proposition. If an elastic fluid is generated in a given vessel, or any way contained in it, and at liberty to issue out of the said vessel through a given aperture, to determine the resistance which the vessel meets with from its action, or the power which it has of communicating motion to the vessel, as in a sky rocket, Saddler's steam-engine, &c.' P. 398.

'Essay on the Beautiful in the Human Form; and Enquiry whether the Grecian Statues present the most perfect Beauty of Form, that we at present have any Acquaintance with.—Communicated to the Society from a Correspondent, through the Rev. George Walker.'

This is a pleasing and elegant, rather than a recondite and philosophic, essay. The author's object is to demonstrate, that the idea of beauty is formed by a kind of abstraction of the most beautiful parts of different individuals; and beauty is divided into sentimental or positive, and rational, *viz.* with a relation to utility. The Greeks, he supposes, from more frequent observation, and the opportunity of seeing the more perfect models, excelled in the art of sculpture: to which may be added, that it was practised by men who united philosophy and reflexion to the use of the chisel.

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'A Defence of Learning and the Arts, against some Charges of Rousseau. In two Essays. By the Rev. George Walker, F. R. S.'

This pleasing article is designed as a reply to Rousseau's two paradoxes—

'That learning is not the parent of politeness, nor chargeable with the duplicity, fraud and vice, which he supposes to be her attendants.' P. 438.

'That luxury and corrupt manners are not the progeny of science and the arts, in answer to Rousseau.' P. 463.

The first is a strange fancy, which in a hypothetic form was trifling or ridiculous, but which, applied in the conduct of life, has been highly injurious. To the supposed simplicity, virtue, and integrity of uncivilised races, the respectable Lamanon, the visionary pupil of Rousseau, was the sacrifice. In this confutation, it was not difficult to succeed; and our author has of course succeeded very completely. In the reply to the second position, the arguments are equally satisfactory. We meet, however, with no observations so peculiarly new or striking as to induce us to transcribe them.

'Observations on the Nervous Systems of different Animals; on original Defects in the Nervous System of the Human Species, and their Influence on Sensation and Voluntary Motion. By John Hull, M. D.'

The first part of this very interesting disquisition relates to the structure of the brain, in the various orders of animated beings. The facts have been often pointed out; but Dr. Hull compacts and arranges them with great skill and ingenuity. We long since showed, in the pages of this journal, that the bulk of the brain in man was not required for any vital or voluntary motions, but for that general communication of motions or vibrations on which the intellectual faculties depend. The impressions are brought by the nerves to their origin. Volition acts, in consequence, by communicating motion to the sentient extremities. In the medullary substance interposed, are formed various communications and associations, which distinguish the rational beings from those which possess merely animal functions; for intellectual faculties are generally in proportion to the bulk of the brain. The mind then is in no part, but in every part. If one portion of the brain be destroyed, the functions immediately connected with it are affected; but the mind suffers only in a degree proportioned to the part injured with respect to the whole; and, where the intellectual functions are not numerous or complicated, the injury is not discovered.

Dr. Hull, in the second part, treats of the original defects in the nervous system of the human species; and, in the third, on

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the influence of these defects on sensation and voluntary motion. The following conclusions are correct and judicious:

'From what has been stated in the preceding part of this paper, the following conclusions amongst others may, I conceive, be very fairly drawn.

'1. That every perfect animal, from man to the polypus, possesses the powers of sensation and voluntary motion.

'2. That infants, though born destitute of brain, or even of brain and spinal marrow, possess these two important faculties.

'3. That the *fœtus in utero* is neither destitute of sensation, nor voluntary motion.

'4. That the power of action in the arteries and veins, by which the circulation of the blood and the formation of the different parts are effected in the most defective human monsters, is derived from a nervous energy, independently of brain, spinal marrow, or even evident and distinct nerves.' P. 513.

'Experiments and Observations on the Heat and Cold produced by the mechanical Condensation and Rarefaction of Air. By Mr. John Dalton.'

We were much pleased with these experiments. They seem to support strongly the opinion of M. Lambert, *viz.* that the capacity of a vacuum for heat is less than that of a given body of air. The author is correct in supposing that the change of temperature, on exhausting or condensing the air, is greater than it appears to be; but still so transitory as not to affect the thermometer in its highest degree. Yet, that it amounts to 50°, we think this experiment does not clearly show.

'Account of some Antiques lately found in the River Ribble. By Mr. Thomas Barrit.'

The greater number of these are celts, which Mr. Barrit thinks were weapons employed anterior to the Roman invasion, and used either as battle-axes, spears, or domestic implements, according as they were fixed to a bent or a straight stick. Whoever was the inventor, our author thinks him to have been of the race which peopled America, as the instrument so greatly resembles the tomahawk. It may have been also the sickle which the Druids employed to cut the mistletoe. These, however, are uncertain speculations—we had almost said, fancies, which are only current till superceded by other fancies. The implement is not always of brass. We have seen it of copper and tin, with a small proportion of silver, and have supposed it a missile weapon—an idea which the author may, in turn, deem a fancy, as in truth it is so, though as probable as any other.

'Experimental Essays on the Constitution of mixed Gases; on the Force of Steam or Vapour from Water and other Liquids in different Temperatures, both in a Torricellian Vacuum and in Air; on Evaporation; and on the Expansion of Gases by Heat. By Mr. John Dalton.'

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The author of this very philosophic paper states, in his commencement, the principles which he has established by the following experiments. We cannot employ better words than his own.

'1. When two elastic fluids, denoted by *A* and *B*, are mixed together, there is no mutual repulsion amongst their particles; that is, the particles of *A* do not repel those of *B*, as they do one another. Consequently, the pressure or whole weight upon any one particle arises solely from those of its own kind.

'2. The force of steam from all liquids is the same, at equal distances above or below the several temperatures at which they boil in the open air: and that force is the same under any pressure of another elastic fluid as it is *in vacuo*. Thus, the force of *aqueous* vapour of 212° is equal to 30 inches of mercury: at 30° below, or 182°, it is of half that force; and at 40° above, or 252°, it is of double the force: so likewise the vapour from sulphuric ether which boils at 102°, then supporting 30 inches of mercury, at 30° below that temperature it has half the force, and at 40° above it, double the force: and so in other liquids. Moreover the force of aqueous vapour of 60° is nearly equal to $\frac{1}{2}$ inch of mercury, when admitted into a Torricellian vacuum; and water of the same temperature, confined with perfectly dry air, increases the elasticity to just the same amount.

'3. The quantity of any liquid evaporated in the open air is directly as the force of steam from such liquid at its temperature, all other circumstances being the same.

'4. All elastic fluids expand the same quantity by heat; and this expansion is very nearly in the same equable way as that of mercury; at least from 32° to 212°.—It seems probable the expansion of each particle of the same fluid, or its sphere of influence, is directly as the quantity of heat combined with it; and consequently the expansion of the fluid as the cube of the temperature, reckoned from the point of total privation.' P. 536.

From the first, our author shows that the different gaseous fluids of which the atmosphere consists, are not probably united by chemical affinity, but kept from separation by the law here explained. The other positions greatly illustrate the theory of evaporation, and the formation of the permanent elastic fluid from water when evaporated, first pointed out by the elder Saussure. On the whole, these experiments, though they offer no striking discovery in the theory of evaporation, or the force of steam, will greatly facilitate the progress of future inquirers.

'A Review of some Experiments, which have been supposed to disprove the Materiality of Heat. By Mr. William Henry.'

Mr. Henry, in this essay, opposes, with great strength of argument, the attempts of count Rumford and Mr. Davy to disprove the materiality of heat. He rests on the same principle that we brought forward at the time of their publication, that

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the heat, discovered in their experiments, came from the instruments employed. His more positive arguments from the chemical affinity of heat, the power we possess of transferring it from one body to another, and its giving, when thus transferred, new and constant properties, are adduced with singular force and propriety. We suppose that no doubt can remain when they have been properly considered. The concluding paragraph we shall transcribe.

'Motion is an attribute of matter, independently of which it cannot possibly subsist. If therefore, the phenomena of heat can be shewn to take place, where matter is not present, we shall derive, from the fact, a conclusive argument against that theory of heat, which assigns motion as its cause. Now, in the experiment of count Rumford, before alluded to, heat passed through a Torricellian vacuum, in which, it need hardly be observed, nothing could be present to transport or propagate motion. This experiment, in my opinion, decidedly proves, that heat can subsist independently of other matter, and consequently of motion—in other words, *that heat is a distinct and peculiar body.*' P. 621.

'An Investigation of the Method whereby Men judge, by the Ear, of the Position of Sonorous Bodies relative to their own Persons. By Mr. John Gough. Communicated by Dr. Holme.'

We have read this essay with some satisfaction; yet we think the author errs in transferring the analogy from known sounds, at no great distance, to those which are not known, and very remote. We do not think the ear so accurate a judge of the distance and direction of sounds as he supposes. When beyond the limits of experience, the point from which the sound advances is greatly mistaken. Its distance is varied by the sensibility of the organ, the direction of the wind, and the nature of the sound itself. Few can distinguish, when the eyes are closed, whether a carriage approaches from the front or from behind; and blind men, who are more accurate in judging of sounds than others, are sometimes unable to determine this point. The doubts and difficulties arise from the causes pointed out by the author, *viz.* the perception of sound by the bones of the head, teeth, &c.; and the difficulty of distinguishing a reflected from an original sound. Mr. Gough has produced sufficient arguments to show, that sound is really not propagated by pulses of air, as mathematicians suppose, though he does not draw the conclusion in direct terms; yet, as there is no refraction of the impulse of air, when its direction is in a line before or behind, we doubt whether the sound could be heard with distinctness, in either direction, were it not conveyed by undulations. The difficulty, which our author feels in reconciling some of the phænomena of sound with this theory, arises from

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his not considering the explanations of the mathematical philosophers, who affirm, that, when any impediment is interposed, new undulations take place, whose centre is the impeding body. The remarks on ventriloquism are ingenious and just. Mr. Gough supposes, that the direction of the sound, which the artist seems to command, arises from substituting the reflected sound or echo for that of his voice. In this case, however, could the art be ever exercised in the open air, as it has been reported?

'The Theory of Compound Sounds. By Mr. John Gough. Communicated by Dr. Holme.'

Mr. Gough, in this paper, endeavours to show that two sounds, when simultaneous, are not separately heard, as Dr. Smith supposed; nor do they coalesce and form a new sound, as suggested by another author, but really consist of a discordant union of pulses, tones, and directions, according to the nature of the sound, or the situation of its origin.

'First, the tones of a flute and violin are as distinct to sense as any two things can be when they are sounded separately; and I appeal to common experience to determine, if they are not equally distinct when heard in concert. Taking it for granted that the answer will be in the affirmative, I pronounce the aggregate to be a mixture of sounds in one case. Secondly, if a violin sound in front of the hearer, and a flute be heard at the same time in an oblique situation, the person thus circumstanced is able to determine the relative positions of the two instruments, which shews the aggregate to have two cotemporary directions. It is therefore a mixture of sounds, not a single sound. Thirdly, I have found by making the experiment, that any number of musical strings may be made to vibrate by a compound sound acting upon them, provided this compound be occasioned by an equal number of strings with the former, having one in the latter set in unison with each one in the preceding set. This is an experimental proof that there are as many sets of pulses in an aggregate of sounds as that aggregate contains elements, because no string whatever is in unison with a concord or discord. Lastly, if it were possible for sounds to coalesce, men would never hear any thing more than one noise at one time: the general hum would have varied perpetually from the extinction of existing sounds, and the intrusion of fresh ones; but the human mind would have had no conception of two cotemporary sounds; because the ear being in that case incapable of conveying the complex sensation, the idea of such an existence would have transgressed the sphere of human knowledge. The preceding arguments are drawn, for the most part, from common experience; and they shew, that the free passage of cotemporary sounds through the air may be safely admitted as an axiom in harmonies.' p. 656.

He concludes with showing, that this proposition is consistent with the doctrine of forces.

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'Meteorological Observations, made at Manchester. By Mr. John Dalton.'

The barometer for 1801 was from 28.5 inches to 30.20; the mean 29.66: the thermometer from 20° to 80°; the mean 48°; but more properly, for the reasons suggested by the author, about 50°. The average quantity of rain at Manchester, in eight years, was 34.6 inches, which Mr. Dalton suspects to be rather too low. The ratio of the rain, 50 yards below another gauge, to that above, was in summer as 3 to 2; in winter as 2 to 1. The prevailing winds were south-west and north-east; the mean annual evaporation, 44.4 inches. The mean vapour point, *viz.* that point of the thermometer at which vapour becomes visible in the atmosphere, was 54½.

From 1794 to 1801, inclusive, there were only 32 auroræ observed.

'The auroræ have been much less frequent in the above period than for the same number of years before.

'I observed 53 of them in 1788.

'All the phenomena corroborated the notion maintained in my essays abovementioned; namely, that the luminous beams of the auroræ are cylindrical, magnetic, parallel to each other and to the dipping needle. The centre of each aurora uniformly appeared to be in the magnetic north.' P. 674.

The appendix contains an explanation of a Roman inscription, by Mr. Barrit, with an explanatory note by Dr. Holme; and a note to Mr. Henry's paper on heat. The usual list of presents and donors concludes the volume.

ART. VIII.—*A Course of Mathematics, designed for the Use of the Officers and Cadets, of the Royal Military College. By Isaac Dalby, Professor of Mathematics in the said College. Vol. I.* 8vo. 14*s. Boards. No Bookseller's Name.* 1803.

DURING the last two centuries, the mathematical sciences have been more ardently promoted, and their application to useful purposes in life more widely extended, than in any preceding period; and, as the most curious, important, and astonishing discoveries have been made within the same epoch, it is no wonder that there should be frequent attempts to facilitate the acquisition of first principles, by publishing systems or courses of mathematics. Our neighbours the French, as well as ourselves, have offered numerous works of this kind, possessing different degrees of merit. In our own country, since the publication of Leybourn's *Cursus Mathematicus*, we have been favoured with other courses by sir Jonas Moore, Martin, Webster, Emerson, &c.; to which may be added, more recently, the

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Cambridge Course, by Messrs. Vince and Wood, and Dr. Hutton's, for the use of the Woolwich Academy. To appreciate the respective merits of these performances, is not our present business.

The Mathematical Course, whose first volume is now before us, owes its origin to the establishment of a new institution for military education, in Buckinghamshire, under the sanction of the duke of York. Mr. Dalby, the mathematical professor, may probably be recollected by some of our readers, on account of his former connexion with major Mudge in the trigonometric survey. Yet, with regard to his writings anterior to the present volume, we believe he has published nothing except a posthumous tract of the late Reuben Burrow. The work we are now to speak of, is rather a favourable specimen of its author's talents; and, though by no means free from blemishes, will, we doubt not, procure him no inauspicious reception by the mathematicians of our own age.

It comprises arithmetic, geometry, plane trigonometry, and mensuration of surfaces and solids: what the remainder of the work may contain, we know not, as there is no information on this point in the author's preface, nor in any other part of the volume, except one or two references to 'the algebra,' in notes occasionally introduced at the foot of the page. This is certainly a deficiency, though of no great consequence. The first 200 pages of the volume are occupied by arithmetic and logarithms. The following extract from Mr. Dalby's preface will convey an idea of his manner of treating these subjects:

'As the arithmetic is principally designed for those who are acquainted with the first rules, we have entered upon fractions immediately after the division of whole numbers: this seems the order which naturally presents itself, because fractions result from the division of integers. The examples therefore in all the subsequent branches, are indiscriminately in whole numbers and fractions.

'A thorough knowledge of fractions, with the proper management of the rules of proportion, will enable the student very readily to comprehend nearly all that is necessary to be acquired in arithmetic: for most of the other branches, as single position, fellowship, barter, rules of exchange, discount, and interest, are only applications of the rule of three. We therefore abridge the usual number of heads, and give a greater variety of examples under that of proportion. Simple and compound interest however, are made separate articles. But permutations, combinations, and alligation, with the exception of an example or two, are omitted; because nothing more than a partial and imperfect knowledge of those rules can be attained without the help of algebra.' P. iii.

In every elementary treatise, very much depends upon the mode of arrangement: we confess we are not pleased with that which Mr. Dalby has here adopted. It has, in our opinion, no-

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thing except novelty to recommend it; and this *alone* is no real recommendation at all. When a writer on arithmetic deviates from the customary arrangement, so far as to place fractions immediately after division of whole numbers, he must not expect an acquiescence in his plan, unless he assign some weighty reasons in its favour. Now, the only reason he has offered is, that the 'arithmetic is designed for those who are acquainted with the first rules;' which reason, if it have any weight, should, we suppose, rather have induced the author to deviate as little as possible from the order of our best practical treatises on arithmetic. A youth, who has been taught arithmetic previously to entering upon Mr. Dalby's Course, may perhaps be pleased with the leap from simple division to vulgar fractions; but he will be disappointed when he finds that several useful rules in vulgar and decimal fractions are transplanted to another part of the Course; and his mortification will be extreme, when, after travelling over sixty-three pages, he beholds himself re-conducted to *compound addition!* Again, the author has thought proper to throw several of the rules under the general head of proportion: but why are simple and compound interest honoured with separate places? An ill-natured critic might construe this circumstance into an insinuation, that, in a military education, no part of arithmetic is of more utility than that which enables soldiers to calculate the interest of borrowed money. We would observe, however, that most of the examples given in proportion, are judiciously chosen; and that, previously to entering upon logarithms, the author has given a great variety of additional examples in the rules of arithmetic, many of which will be found both curious and useful.

The doctrine of logarithms occupies about twenty pages, and is, on the whole, laid down with perspicuity: but we do not admire the author's method of relieving the pupil from working with negative indices. We are confident that the majority of learners will find it much easier (and in general more accurate) to follow the common rules given in the best books on logarithms, than to institute a distinct and particular contrivance for every specific operation. The contrivances we allude to, may be seen at pages 190, 191, 194, and 196.

The geometric definitions and theorems are comprised in fifty-eight pages. In this part of the work we observe some novel and neat demonstrations; but we fear many of them are too concise to carry the necessary conviction to the mind of a learner; and we notice with regret, that several propositions of great importance are either totally omitted, or thrown together in corollaries to propositions, with which they had but a remote connexion. The geometric problems occupy forty pages; besides those which have been usually given, there are here some which will be found useful to the military surveyor, and parti-

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cularly some which shew how to determine distances by means of similar triangles traced on the ground.

Plane trigonometry is not treated in the manner we could wish: we neither approve Mr. Dalby's mode of stating the four cases, nor his plan of demonstration. The useful theorem in right-angled triangles, in which *either side may be made radius*, ought certainly to have been given; and the demonstration of the proportion of sides to the sines of their opposite angles might have been stated in a manner far more simple and obvious. Other objections to this part we wave, and turn with pleasure to the measurement of heights and distances, in which the author has given some ingenious and very useful rules and examples; such, we believe, as are not to be found in any other treatise on trigonometry. Under the head surveying, too, we find some judicious directions; but we are mistaken, if this department of the work might not, in Mr. Dalby's hands, be rendered of far more extensive utility. This, however, would require a different arrangement; for, in the Course before us, the mensuration of planes and solids *follows* surveying, while unfortunately it *precedes* the algebra: we say *unfortunately*, because we find, that, in consequence of this unnatural order, the author is frequently obliged to give his demonstrations in a very perplexed and awkward form. Surely no one, who knows how readily the rules for the solid contents of conic and pyramidal frustums are decided algebraically, would deduce them from the combined consideration of prisms and wedges, as done by our author at p. 411. His rule is accurate as well as accurately applied; but, if an algebraic investigation had been instituted, it would have led to a more concise rule of general application. Setting aside, however, the tediousness of some of the proofs, and the unaccountable omission of tables for regular polygons, and circular segments, we think this part of the work calls rather for commendation than censure. It is terminated by a very good collection of practical examples in geometry, trigonometry, and mensuration; and the volume itself concludes with short tables of logarithms, sines, and tangents.

From the preceding account of the various parts of Mr. Dalby's book, our readers will be enabled to form a fair estimate of its merits and defects: in the course of our examination, we have met with few inaccuracies; but, as a whole, it rather proves its author to be a man of talents than of mathematical taste. A book may contain much valuable *matter*, and yet be exhibited in such a *manner* as considerably to diminish its real utility; and this, in our opinion, is the case with the volume before us. In our criticisms, we do not often speak of the typography of a book; but, in the present instance, we cannot forbear remarking a most prodigious and costly distancing of the lines; whence the matter, which at present occupies

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nearly 500 pages in royal octavo, would have looked far better, and been more convenient, if printed in 300 pages of the same extent. We have also an objection to so fantastic a use of the italic character; the intention of which we are often at a loss to discover.

ART. IX.—ΟΜΗΡΟΥ ΙΛΙΑΣ ΚΑΙ ΟΔΥΣΣΕΙΑ· ΕΞ ΕΡΓΑΣΤΗΡΙΟΥ ΤΥΠΟΓΡΑΦΙΚΟΥ ΑΚΑΔΗΜΙΑΣ ΤΗΣ ΕΝ ΟΞΩΝΙΑ. *Ετει αω.*

Homer's Iliad and Odyssey: from the Clarendon Press, Oxford. 4 *Vols.* 4*to.*

THE former part of this admirable work, containing the Iliad, we have already accompanied*: we now return to a continuation of the same pleasurable pursuit; to the λείψανα τῶν Ἰλιακῶν παθημάτων—a subject which soothes and gladdens the human mind, and imbathes it in delight. The Harleian monument of the Odyssey, which probably once graced the splendid library of cardinal Seripandi[1], has been subservient to this part of the Grenville Homer: and what bounds can be placed to our expectations from a record highly esteemed by the late THOMAS TYRWHITT[2], and collated by RICHARD PORSON?

The text exhibits *about* one hundred and eighty alterations; of which one hundred and ten are substantiated by Cod. Harl. and forty-eight agree with those in Wolfius's edition, Halæ, 1794. But N. HEINSIUS's collation of 'Cod. MS. Vespasiani Gonzagæ di Columna' with a copy of Aldus's third edition of the Odyssey, which is deposited in the ducal library at Zurich, having been published by Villoison, 'Turici, 1783[3],' exposes the indolence or affected precaution of the latter; while the calm, and even fearful, conduct of the Oxford editors, in adopting emendations which in general manifest the result of fair deduction, is richly expiated by the schedule subjoined to the Odyssey, which will secure it a pre-eminence above all preceding editions, and will ably advance the honour of the Clarendon press. Here is evinced that keen discrimination with which *our* professor disentangles what had been originally written, from corrections traced upon it at subsequent periods, and sometimes neatly blended with the text; that acute penetration with which he renews the eva-

* See CRIT. REV. (Second Series), Vol. xxxvii., 1.; Vol. xxxviii., 121. 341.

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[1] We find, at the bottom of the last leaf, 'Seripandi et amicorum.' This memorandum is also at the end of Cod. Harl. Iliadis, marked 5693. which is the identical MS. inspected by the sagacious and frail Stephen Bergler, and described by Fabricius; as shall be shown in our account of professor Heyne's ed. of the Iliad. See Villoison's Proleg. XIV.

[2] Apud Burg. in Append. ad DAWES, Misc. Cr. p. 431.

[3] Every mean, which our eagerness could suggest, has been employed to procure a copy of professor Alter's collation of the Vienna MSS. of the Odyssey printed in 1790; but, with pain we relate it, to no purpose.

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nescent or dispersed remnants[1] of scholia of the first order; that exact judgement with which the scales of evidence are poised in determining between different probabilities; and that precision of language, and strictness of proof, in which Mr. Porson soars beyond competition:

ἄ τε χάρις λάμπει
περὶ σὰν πτέρυγα χευσέαν.

But some sprightly geniuses, who grudge us even their good wishes in these inquiries, are apt to spurn at the unwearied research employed to decide the genuine text of the Odyssey: 'Liceat nobis in antiquo hærere luto, et ter mille fere annorum errorem impune errare!' For instance: if the context of *our* epic poet should so suffer by the lapse of ages and the blunders of compositors as to represent vii. 14, 15, thus:

Up led by thee,
Into the heav'n of heav'ns I have presum'd,
An earthly guest, and drawn *imperial* air,
Thy *tamp'ring;*

the progeny of those sons of science and of taste would, if true to their principles, contend that the critic who should restore '*empyreal*' and '*temp'ring*' had no equitable claim to their regard.

It is urged, that verbal critics 'live on syllables, and neglect ideas:' hence the philosopher of Ferney denominated SALMASIUS a man of words; but Mirabeau, and others of his school, have been convinced that *words* are *things*. In compliance, also, with the same notion, we have heard the name of RUHNKENIUS treated with banter; but 'words are the footsteps and prints of reason'—and αἱ των ἀγαθων εὐλογίαι ἔλεγχος σαφὴς των τἀναντία ἐπιτηδευόντων. The nature, indeed, of words may appear subtile and pliant to those who do not understand them; but they are in themselves steadily attached to their original standard, and, if properly understood, would guide us through a troubled sea of controversy. In our own language, the more we labour to use them with clearness to others, the more accurately we inure ourselves to think: and as in a perfect acquaintance with them is involved the essence of whatever is dear to humanity, they necessarily become, when abused, the perpetual engines of deception and perfidy.

Since, however, truth is simple and invariable in the critical as well as the moral world, let us apply the doctrine of those who look upon words as arbitrary and capricious vehicles of thought, to important concerns in life, and inquire if we can be speculatively wrong and practically right. If not, it becomes us to be as anxiously correct in points of criticism, as in those considerations which regulate property; because we are equally, though more remotely affected by errors in literary decision, as by fraud and injustice 'in those matters by which we live.'

But enough, gentle reader:

ne me Crispini scrinia lippum
Compilâsse putes, verbum non amplius addam.

[1] Ad Od. Δ. 727.

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We shall now hasten to the

COLLATIO CODICIS HARLEIANI 5674 CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

Antequam ad varias lectiones enotandas accedemus, non abs re fortasse erit quædam de codicis habitu et indole præfari.

Codex est membranaceus, forma, quam in folio vocant, minori; quod ad altitudinem scilicet et latitudinem attinet, Aldino Herodoto similis. Membrana crassa est et firma, sed aliquando pinguis; unde fit, ut scholia quædam lectu difficiliora sint, quædam minus eleganter scripta. Plerumque vero et textus et scholia nitide sunt exarata. Totus primo, ut opinor, uno tenore textus absolutus est; deinde scholia addita, eademne an diversa manu, non certo dixerim. Neque id sane multum refert, cum satis constet, unius jussu et consilio totum MS. concinnatum esse. Pauca quædam bonæ notæ margini insunt, ceteris recentiora quidem, ut colligo ex liquoris colore, qui est ruber flavescens, sed exiguo intervallo recentiora. Quotquot vel emendationes[6] vel notæ multo recentiores[7] videntur, de iis, quantum mihi compertum erit, sedulo monebo. Sed imprimis tenendum est, ubi scalpello et rasura textus mutatur, sæpe difficillimum esse emendatoris ætatem dignoscere. Post rasuram enim, fibrarum divortia ita atramentum intercipiunt, ut diversos diversarum manuum characteras prorsus confundant[8]. Quocirca, veniam me impetraturum spero, sicubi primæ manus emendationem recenti, aut recentis interpolationem primæ tribui[8]. Metri peritissimus haud fuisse videtur scholiastes; is enim præcipuus est emendator; in iis e. g. verbis, quæ vel simplex σ vel duplex σσ pro re admittunt, is fere semper alterum addit, aliquando quidem postulante metro, sæpius vero respuente[9]. Hunc codicem decimo tertio sæculo adscribit CASLEIUS, nec quicquam habeo, quod contradicam. Illud notandum, scriptum esse, cum jam dubitari cœptum esset, utrum iota ad latus an infra poni deberet[10]. Nostri enim textus media quadam via incedit; cujus exempla aliquot in collatione videbis. In scholiis vix usquam iota, quod subscriptum vocamus, ullo modo comparet[11]. Porro aberrationes

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[5] Γ. 208. 211. [6] Π. 310. [7] Γ. 255. Υ. 347.
[8] Z. 103. Ξ. 206. Υ. 310.

[9] σ for σσ A. 15. 71. 82. Z. 57. σσ for σ A. 62. E. 24. H. 306. —N. B. MS. Harleianus nunquam habet quod nos sigma finale vocamus. Pors. ad A. 56.

[10] B. 37.

[11] A. 15. 73. E. 155. Duæ nempe erant grammaticorum sectæ; hæc iota dativis et infinitivis addebat, illa omittebat. Si mei res fuisset arbitrii, iota, quod subscriptum vulgo vocatur, semper adscripsissem. In MSS. vetustioribus aut adscriptum aut omissum est. Sæculo tandem decimo tertio, quantum equidem conjectura assequor, subscribi cœptum est. Pors. in Suppl. ad Præf. Eur. XVI. et ad Med. 6. C. Cæsar gravis auctor linguæ Latinæ in libris analogicis omnia istiusmodi (puta *senatu, victu,*

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omnes curiose enotare partium mearum haud duxi; satis vero multas me dedisse reor, unde codicis ingenium perspici queat. Ubicunque enim variæ lectioni librariorum error adhæsit, corruptelam fideliter servavi. Exempla vide Λ. 634. M. 54. Hic etiam codex, ut id obiter moneam, collatus est a THOMA BENTLEIO, sed negligenter admodum. Nullas enim, certe rarissimas ejus lectiones, præter eas, quas in textu inveniebat, enotavit. Sed finem præfandi faciam, postquam addidero, longe plura in prioribus libris scholia esse usque ad medium voluminis, pauciora deinde esse in posterioribus; in postremis paucissima.

VARIÆ LECTIONES.

ΟΔΥΣΣ. Α.

1. πολλὰ] πάντων, which is in the text of MS. Harl. 5673., with πολλὰ over it.

10. Διὸς omittit textus. τοῦ Διὸς inter lineas super θύγατερ. Διος cannot stand in this line. Read Διΐ Fειπὲ—Il. I. 144. Indeed, a proper application of the digamma will lead to the detection of many *corruptions* and some *spurious* lines in the Iliad and Odyssey; as Od. B. 52. Ξ. 318. Π. 70. P. 84. This mode, however, of enunciating the word was obsolete in the days of Theocritus, Id. VI. 24.

Εχθρὰ φέροιτο ποτ' οἶκον, ὅπως τεκέεσσι φυλάξῃ.

27. ἀθρόοι (Schol. ὀασυνητέον (sic] τὸ α· καὶ πρὸ τέλους ἡ ὀξεῖα ἐπειδὴ σημαίνει ὁμοῦ. Vide Piersonum ad Mœrin. p. 19. Sed hanc regulam parum constanter servasse videntur antiqui; dixere enim ἀλοχος et ἀδελφὸς cum leni. Ad Δ. 405. tamen eandem observationem repetit Scholiastes. Cf. v. 392. Schol. A. ad Il. Ξ. 38. et Etym. M. in v. 48. ἦτορ 114. ἦτορ MS. Harl. ἠθμὸς in Inscrip. Sig. λεύκιπτος in Pindar and Sophocles, Eustath. p. 1562, 37.=263, 2.; κακομιλίαν Diodor. Sic. XII. p. 486.—Od. Γ. 149. 182. ἔστασαν MS. Harl.—B. 186. ψιλοῖ δὲ καὶ ἑλλάνικος παρὰ τὴν ἀνίαν· ἐκδεχόμενος τὸ λυποῦντος· εἰ δὲ τουτο, ἐχρην γράφειν ἀνίψης. (Nempe in accuratis editionibus addiderant spiritum etiam in media voce, ut ἀνίείης, φιλίππους.) ξυνέηκε Il. A. 8. Cod. Ven. Ἐξέσίην Ω. 235. In Od. N. 245. τεθαλυῖα θ' ἑέρση MS. Harl.—τ' ἐέρση Heyn. in Il. Λ. 53. εὕαδε Il. Ξ. 340. Schol. Vict. See Villois. Diatr. p. 119. Proleg. II. III. Heyn. Exc. II. ad Il. T. p. 716.—Od. A. 193. ἀναγουνόν. Nullo certo consilio præpositiones jungunt aut disjungunt MSS.

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aspectu, &c.) sine litera I dicenda censet. On the other hand, in the Herculanean MS. of Philodemus, the third person singular of the imperative passive has the iota adscribed—ΛΕΙΓΕΣΤΩι. —Our readers may consult with advantage Montf. Palæograph. pp. 33. 134. 138. 141. 168. 174. Diar. Ital. p. 48. Chishull Antiq. Asiat. p. 157. D'Arnaud Animadv. p. 39. D'Orville Crit. Vannus pp. 70. 328. 449. 393. Animadv. in Charit. pp. 139. 156. 288–9. 639. 738–9. Piers. Verisim. pp. 127. 128. Piers. ad Mœr. 231. 300. Koën ad Greg. de Dial. pp. 30. 285. Toup Curæ Post. in Theocr. p. 80. Chandl. Inscrip. p. i. Valck. Annot. in Phal. Lennep. XVIII. Horsley on the Prosodies, pp. 84. 85. Mr. Marsh's Notes on Michaelis.

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Sed Harleianus sæpe præpositiones a verbis suis per tmesin disjunctas sine accentibus repræsentat. In the renowned *MS. of Euclid*, now in the possession of Dr. RAINE, omnes præpositiones suis casibus adhærent, neglecto accentu in præpositione, cum tamen alioqui suis sedibus eadem manu accentus ubique conspiciantur. διατὴν. ἐιστὴν. ἐπιτῇ.—et sic in articulis τονπλεῖστον. τἀρηθησομένα. D'Orvill. in Charit. p. 49. ὑπαιπόδα Il. B. 824. κατασπείους Od. I. 330. Schol. B. ad Il. O. 4. ὑπεξέρεῦες (thus). Od. Λ. 37. MS. 5658. Ξ. 91. ἐπιφειδὼ MS. Harl. Cf. Δ. 309. Ἐσσικελους. Υ. 383. MS. 6325.

38. inter lineas ἡ μασσαλιῶτικη γρ. πέμψαντε μαίας ἐρικυδέας ἄλλαὸν υἱὸν. Solus hic locus est, ubi MS. noster Massiliensem editionem commemorat. Massiliensem Iliadis editionem aliquoties laudat Eustathius [p. 6. 43.=6. 14. 905. 17.=865. 32. 1005. 18.=1003. 46. 1334. 6.=1460. 10.]; sæpe Scholia a Villoisono edita. In v. πέμψαντες notat Schol. πέμψαντε δυϊκως ἀριστοφάνης καὶ ζηνόδοτος. Cf. ad Od. N. 296.

52. ὁλοόφρονος] ὁλοόφρων suggested by Dr. Taylor (Civ. Law. p. 553. ed. 3.) is countenanced by no MS. that we have consulted.

54. ἔχουσιν. Semel monuisse satis sit, nulla certa aut constanti ratione uti codicem in ν finali addenda vel omittenda. Sæpe, ut hic, eam addit in fine versus, ubi sequens a consonante inchoatur; sæpe addit in cæsura, ubi liquida vel duæ consonantes sequuntur; sæpe omittit, ubi ad metrum necessaria videtur. τοῖσίν τε mox 101. τοῖσι 151. ἀλλήλοῖσιν 209. ἀνθρώποισιν 283. πᾶσι 71. προπάροιθεν 107. Cf. B. 346. PORS. ad Or. 64. Addend. et corr. in not. ad Med. 76.

In Λ. 573. ὄρεσσιν MS. Harl. 6325.; and in Il. A. 119. ἔοικε, in Cod. Vindob. cxvii. a recent hand has replaced the obliterated ν. Δ. 125. ἔδωκεν MSS. Harl. 5674. 6325. 5673. I. 247. κατέθηκεν 5674.

56. Αἰεὶ δὲ μαλακοῖσι] αἰεὶ δ' ἐν μ. Cod. Harl. αἰεὶ εν adscribed in Cod. Vesp.

This admirable manuscript coincided either wholly or *materially with the Cod. Harl. in the following passages:

A. 117. 146. *147–8–9. 370. 377. 418. B. *41. 55. 60. 133. 144. 151. 156. 191. 257. 262. 296. 299. *320. *350. 367. 368. 383. 414. Γ. *9. 31. 92. *144. 163. 258. 290. 302. *324. 372. *438. 484. 490. Δ. 27. 33. 38. 123. *153. 165. 170. 181. 292. 438. 441. 471. 495. *570. 579. 621. 644–6. 697. *727. 753. 771. 783–4–5. *793. 800. E. 59. 91. 99. 110. 129. 132. 163. 227. 232–8. *295. 409. 435. *437. 445. Z. 24. 95. 116. 127. 174. 288. 324–9. H. 5. 26. 103. 108. 115–7. 120–9. 131. 149. 168. 272–8. 291. 330. Θ. 4. 42. 54. 70. 128–9. *147. 268. 384. 396. 444–9. 451. 506–9. 524. 533. 547. 583. I. 13. 14. 33. 53. 58. 96. 98. 134–8. 159. 189. 199. 222. 249. 283. 333–9. 366–8. 404–5–6. 411–2. 445. 464. 489. 502–4. 554. 561. K. 16. 30. 31. 75. 93. 110–6. 124. 140. 220. 233–4–9. 240. *285. 288. 296. 306. 320. (in coll. l. Il. I. 617. ed. Gr.) 350–5. 370. *425. 451–4. 470. *500. Λ. 21. 24. 26. 38. 42. 65. 67. 140. 141–3–5–8. 177. 195. 205. 222. 291. 301. 366. *402. 443. 457. 501. 511–*3–4. M. 9. 26. *66. 87. 152. 179. 181. 204. 220. *269.

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*327. 347. N. 26. 76. 152–7. 177. 180. 194. *245. 279. 306. 336–8. 360. 376. 384. Ξ. 35. 56. 86. 94. 115. *163. 184–*5. 201. 220–2. 231. *254. 258. 262. 272–3. 326. 356. 361. 374. 380–8–9. 445. 466. 515. 521. O. 10. 73. 139. 274. 299. 300–4. 316. 344. 421. *461. 503. Π. 58. 65. 85. 131. 176. 185. *205. 215. 223. 257. 280. 291. 305. *310. 315. 417. 434. 461. 470. *481. P. 9. 18. 52. 71. 80. 93. 170. 270. *359. 393. 397. *449. 506–7. 586. *602. Σ. 14. 51. 56. 58. 87. 94. 106. 140. 172. 237. *278. 295. 302. 323. 338. 349. 393. 402. T. 38. 54. 65. *72. 90. 149. 155. 158. *161. 191. 224. 295. 341. 387. 423. 444. 487. 493. 520. Υ. 8. 27. 43. 86. 97. 100. *129. 143. 160–3. 176. 182. 196. 200. 211. 237. 267. 315. 324–8. 380–1. 390. Φ. 11. 32. 52. 83. 84. 135. 180–1. 192. 223. 234. 248. 251. 276. 296. 302–4. 329. 335. 347. 352. 397. 407. X. 88. 109. 131. 157. 179. 200. 216. 231. 255. 271. 297. 322. *330. 364. 370. 429. Ψ. 20. 35. 46. 49. 51. 66. 77. 94. 96. 132. *193. 201–4–7. 225. 266. 270–6. *337. 348. 354. Ω. 39. 46. 57. 103. 160. 200. 213. 283. 294. 302. 357. 381. 496. 500. 540.

Cod. Vesp. also corroborates, entirely or in part, the text selected by the editors of the Grenville Homer, in the following places:

A. 418. B. 151. 350. Z. 61. *255. H. 146. *314. Θ. 42. 280. K. 320. Σ. 140. T. 590. Υ. 160. 302. Φ. 180. X. 271. *336. Ω. *531.

95. ἔχησιν. In margine, ἐν τῇ κατὰ ἀρινον γρ. λάξησι [Lege ῥιανὸν Rhiani editio vel editiones sæpe citantur. Vide ad B. 311. Γ. 24. 178.] Heyne has corrected a similar mistake in Schol. Ven. Λ. B. ad Il. T. 119. παρὰ Ἀριανῷ pro παρὰ Ῥιανῷ. Cf. ad Od. E. 296. 393.

117. ἀνάσσει MSS. Harl. Vesp.

135. Γ. 77. ἀποιχομένου ἐρέοιτο Heyn. Exc. II. ad Il. H. DAWES, M. Cr. p. 87.

146. ἔχευον Cod. Vesp. 171. ὁποίης Schol. Vict. ad Il. K. 142.

147. 148. 149. Cf. Cod. Vesp. ap. Villois.

234. ἐξάλοντο] ἐβόλοντο, sic textus ab eadem manu, sed longe recentior addidit υ post ο primum, et fecit ἐξουλοντο, quod agnoscit Scholiastes, addens tamen, τινὲς δὲ γρ. ἐξάλοντο θεοὶ ἀντὶ τοῦ μετέξαλλον.

ἐξόλοντο is also in MS. Harl. 5673. with the interlineary gloss ἐξουλεύοντο· Hesychius, ἐξόλοντο, ἐξούλοντο, ἐξουλεύσαντο. Dr. Taylor, in his Adversaria, conjectures ἐξόλοντο; in Civ. Law, p. 555. ed. 3. he ventures to read ἐξούλοντο, ἐξάλλοντο (thus) MS. 6325.; which correction is the text of MS. 5658.; whereas Νῦν δ' ἐτέρως βούλοντο θεοὶ, MS. C. C. C. Cantab. Λ. 427.

Ἥτις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα [l.–σι Fέρ.] βάληται·

βούληται (sic) text. βάληται citat Schol. Sed aliud schol. de toto versu, ἐν πολλοῖς οὐ φέρεται. Et profecto, ut semel criticum agam, omnium fere, qui pro spuriis notantur, dignissimus hic, qui expungatur. βούληται MS. 5673. Π. 387.

Εἰ δ' ὑμῖν ὅδε μῦθος ἀφάνδανει, ἀλλὰ βούλεσθε
Λυτόν τε ζώειν καὶ ἔχειν πατρώϊα πάντα.

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βούλεσθε a m. pr. αι pro ε ex em. βουλεσθε 5658. βόλεσθε 6325. which, amongst others, Barnes and Lennep, and the followers of the learned Gataker, have pronounced to be of genuine growth, though preserved only in the dialects of the illiterate; and to which Wolfius has given a place in the text. But ἀφάνδανει is a blemish which existed in the copy of Hesychius: ἀφάνδανει, ἐπαρέσκει· In the Iliad and Odyssey the digamma was attached to ἀνδάνω, as well as to ἄναξ and ἀνάσσω·[12] for this hint we are indebted to the same lexicographer: Γανδάνειν, ἀρέσκειν· Hence we have recovered, by the aid of the immortal BENTLEY[13], Fάνδανε for ἤνδανε, ἐFάνδανε for ἐήνδανε, and Il. N. 16. Π. 406. Σ. 50. τοῖσιν δ' ἐπιFάνδανε μῦθος instead of ἐφήνδανε. We would not recommend here Εἰ δ' ὑμῖν ἀποFάνδανε μῦθος—as Il. Ω. 464. Οὐ γάρ σφι FάδεFε[14] μῦθος ἐνὶ φρεσὶν ἀλλ' Εὐπείθει—or, Εἰ δ' ὑμῖν μῦθος Γ' ἀποFάνδανει—in preference to Heyne's emendation ἀFάνδανει, which does not *displease* us; and, if we mistake not his theory, will be supported in his edition of the Odyssey by such instances as the following: ἀδω, ἐFαδον, ἔναδον Od. Π. 28. ἀω, ἀFω, ἀυω Il. Λ. 461. θέω, θεFω, θεύσω Il. Λ. 700. καίω, καFω, καύσω· κλαίω, κλαFω, κλαύσω· σέω, σεFω, ἔσσυμαι· στέω, στεFω, στεῦτο Od. Λ. 583. [Il. B. 597.] χέω, ἔχεα, ἔχεFα, ἔχευα. To which may be added, from Hesychius, ἀ·γάζεσθαι [l. ἀFάζ.] βλάπτεσθαι. Ἔτσις. στολή. Ἔεστις, Salmasius; read Fέστις, vestis. Τίλη. ὅμιλος. Υ forte depravatum ex Digam. Æolico. RUHNK. Ep. Crit. II. 15. (p. 135. ed. nov.). More vouchers might have been produced, but we refrain from indulging in the forests of fairy-land: see DAWES's M. C. pp. 171. 430. 439. Koën. ad Greg. de Dial. p. 231. and, if worth the trouble, the Crit. Rev. (Second Series) vol. xxxviii. p. 132.

It becomes us, in the next place, to deliberate on the fate of βούλεσθε. It has been remarked by an able critic, that whoever sits down to Homer a stranger to diphthongs, must read him in his own alphabet[15]; that, since the writing was O and pronunciation OY, he must have expressed this word in what letters he had before him (viz. ΒΟΛΕΣΤΗΕ); and that the *vowel* gave place to its *name* after the introduction of the Ionic improvements. In our Review for June, we felt inclined to consider the Iliad and Odyssey as *originally unwritten;* and we see no reason to alter our opinion. In the infancy of civilisation, nations have been found to possess wonderful powers of elocution; and the poverty of dialect, and warmth of imagination, render their common conversation highly poetical. And surely such testimonies are not to be undervalued. 'A language that is only spoken, may nevertheless be highly polished by a people who make the improvement of

[12] This seems to have been obliterated in the age of Theocritus, Callimachus, and Apollonius Rhodius.

[13] See Heyne's Animadv. in Il. A. 24. 378. Excur. ad Il. T. pp. 734. 755. 767. Od. B. 114.

[14] Hesychius, Γαδειν, χαρίσασθαι.

[15] Taylor's Civ. Law, p. 553.

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their idiom a national concern, appoint solemn assemblies for the purpose of displaying their poetical talents, and hold it a duty to exercise their children in getting by heart their most approved compositions[16].' Hence we may question the propriety of applying the term 'writing' to the poems of this national bard, without being ranked amongst the snarling tribe[17]. We admit that O, as well as E, had a compound sound: it is abundantly proved from the inscription of ΔΙΟΝΥΣΟ, for Διονύσου[18], upon the cup described in a fragment of the tragic poet Achæus; the proper names Διονυσό-δωρος, Δημο-σθένης, &c.; inscriptions and public records *τὰ μετ' Εὐκλείδην*[19], which evince the reluctance with which the Athenians submitted to any embellishments of their alphabet. Nay, O sometimes occurs substituted for OI; as, *ἐπόησε* Inscript. Corcyr. ap. Montefalcon. Diar. Ital. p. 425. XIII. but *πόησε* in Henley's translation, p. 305. Chishul. Inscrip. Sig. p. 40. Ibid. p. 47. read

Ἀλχάσιος δ' ἐπόησε Τροφώνιος ἡ'δ' Ἀλαμήδης.

Soph. El. 385. *ἦ ταῦτα δή με καὶ βεβούλευνται ποιεῖν;*

ποεῖν edd. Fl. 2. 1535. 4. 12. Eustath. 1326. 57. ed. Rom. 1450. 7. ed. Bas. where it has been changed into *ποιεῖν*· *ποεῖν* MS. Harl. the iota has been inserted more recently. Id. ibid. 99. *κάρα φο νίω* (thus) MS. Harl.

Another difficulty remains to be solved: viz.—was the *name* of the *vowel* substituted for its *power*, in speaking, without any regard to quantity? 'Yes,' it has been replied; 'this is perfectly the genius of Æolism'—Hesychius, *Μουσίδδει—μυσίδδει—μυθίζει*· 'nam Æoles, integra syllabæ brevis mensura, *υ* convertunt in *ου*, non ut diphthongum efficiant, sed ut scribendo sonum in ea litera sibi consuetum imitentur, docente Prisciano, l. 554. nec secus Bœoti, quos *κοῦμα* et *κούνες* enunciasse testis est Etymol.

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[16] Sir William Jones.

[17] 'A critic would tell me, that, instead of *written*, I should have said *composed*. Very likely: but I am not writing to one of that snarling generation.' This language is unbecoming the humane and gentle spirit of the enchanting author of 'The Task.'

[18] Ap. Ath. XI. 466. F. *ἐν τούτοις λείπει τὸ ῡ στοιχεῖον, ἐπεὶ πάντες οἱ Ἀρχαῖοι τῷ ὀ ἀπεχρῶντο, οὐ μόνον ἐφ' ἧς νῦν τάττεται δυνάμεως, ἀλλὰ καὶ ὅτε τὴν δίφθογγον διασημαίνει, διὰ τοῦ ὀ μόνον γράφουσι.* See the epitaph on Thrasymachus the sophist, ibid. X. 454. F. See Eustath. p. 511.—386. Duæ quoque vocales natura breves, cum per se nimis exiles viderentur, et plusculum temporis in eis appellandis ponendum esset, sortitæ sunt, non nomina quidem proprie, sed tamen quædam *quasi nomina*, neque ea, quibus hodie grammatici utuntur, qui epsilon et omicron vocant: sed alia. Nam E quidem EI, O autem OY veteres nominabant. Muret. Opp. II. 441. Cf. Salmas. ad Inscr. Herod. Att. pp. 19. 36. 7. 237. 40. 238.

Una fuit tantum, qua respondere negantes,
Littera, et irato regi placuere negantes. AUSONIUS.

[19] See Chandler's Inscript. Ant. P. XVIII. ad Ins. IV. XXI. ad V. XXII. ad VI. et IX. XXIX. ad LXXXVII.

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p. 632. 53.' HEMSTERH. in auctar. em. ad Hesych. But the fragment attributed to Callimachus in the edd. of Priscian (l. c.), and to Alcæus by BENTLEY (Fr. cclviii.), seemed to VALCKENAER[20] to belong to Alcman, who wrote in the Doric dialect. A very learned friend, however, informed him that the name of Callimachus was not in those MSS. which he had consulted: nor is it in MSS. Cantab., one of which has καλλιχόρου χθονὸς εὐρείας θούλατερ, and another εὐρείας. The following fragment of Corinna, which must not be omitted here, has been beautifully emended by Toup[21] and Koën[22]:

Νίκασ' ὁ μελαλοσθενὴς ΩΑΡΙΩΝ,
Χῶραν τ' ἀπ' ἐοῦς πᾶσαν 'ΩΝΟΥΜΗΝΕΝ.

We read, in the remains of the same poetess ap. Hephæst. p. 60. l. 11. ed. Turneb., Λιγουροκωτίλης ἐνοπῆς: might we not also alter, ibid. l. 16., Προφανὴς γλουκοῦ δέ τις ἀδών?—But authorities for Υ being poetically resolved into ΟΥ are foreign to the point under discussion: we dare not, from mere parity of reasoning, assert that ΟΥ may be substituted for Ο. On a fragment of Antiphanes quoted by Pollux, X. §. 107., 'tam hic quam apud Athenæum' (IV. 169. D.), 'lege πουλύπους τετμημένος; non πολύπους' says the matchless BENTLEY in Ep. 2. ad HEMSTERH. p. 103. which is, probably, corroborated by the VENETIAN MSS. In a line from Bacchylides ap. Hephæst. p. 71. l. read μοῦνῳ. These are not in favour of βούλεσθε in *Homer*.

Toup[23] has dexterously restored ἐξολλάμαν to Idyl. XXVIII. 15.; in which, as also in Idyl. XV., Theocritus has used, more than he generally does, the old Doric dialect, which was τραχεῖα τις, καὶ ὑπέρογκος, καὶ οὐκ εὐνόητος, and pervades the fragments of Epicharmus and Sophron. In defence of βόλεσθε, which had been approved by Dr. Taylor and others, Toup appeals to ΒΟΛΕΤΟΙ on the Teian monuments ap. Chishul. p. 98. l. 24. In Thucydides, IV. 76. ἐπιξολὴ MS. Cass. Two MSS. which we have occasionally examined, preserve ἐπιξουλή. In VIII. 66., however, one of the MSS. has, we suspect, βολή. ΕΠΙ ΤΕΣ ΒΟΛΕΣ is also in the first line of the Choiseul marble. We likewise think it probable that the Æolians continued βολὰ or βόλλα for βουλή, in spite of the more fashionable mode of spelling; for they are both preserved in the Æolic inscriptions cited by Koën. Suppose, then, βόλεσθε honoured with a place in the text, not at the instigation of Lennep, but of a majority of MSS., is it defensible? In Il. Q. 339. Πολυδάμας. Cod. TOWNL. in textu, agreeable to Ovid:

'Vel cum Deïphobo Polydamanta roga—'

whereas all the MSS. Harl. retain the common form. 'But,' observes Mr. Knight, 'though this elision of the Υ removes the metrical irregularity, the greater difficulty still remains; for the word

[20] In Adoniaz. Theocr. p. 279. C.
[21] In Append. Not. in Theocr. p. 20.
[22] Ad Greg. p. 179.
[23] Addend. in Theocr. p. 405.

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ἀλλὰ, as Clarke has observed, is totally incompatible with the sense, which requires a *conjunctive* instead of a *disjunctive*: I therefore read

> Εἰ δ' ὑμῖν ὅδε μῦθος ἀφανδάνει, ἠδὲ καὶ αὐτὸν
> Βούλεσθε ζώειν, καὶ ἔχειν πατρώϊα πάντα[24].'

But such abbreviated forms of expression are not uncommon in the Greek writers: Il. P. 645.

> Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἠερος υἷας Ἀχαιῶν
> Ποίησον δ' αἴθρην, δὸς δ' ὀφθαλμοῖσι ἰδέσθαι·[25] [Fιδ.]

Lucian. l. 708–9. ἢν μὲν οὖν κατ' ἀξίαν ὑποδὺς τὸ σὸν πρόσωπον ὑποκρίνωμαι, εὖ ἂν ἡμῖν ἔχοι, καὶ τῷ λογίῳ θύσομεν· εἰ δὲ μὴ, ἀλλὰ σὺ προσθήσεις τὰ ἐνδέοντα.

Having intimated that E was designated EI, we esteem it our duty to notice an assertion sanctioned by a name which confers authority upon whatsoever it recommends. 'EMI,' says Dr. Vincent[26], 'is written in the *oldest* Sigean inscription.' Chishul, however, has, in our opinion, satisfactorily answered BENTLEY's objections to the claim of priority in the lower inscription. This matchless critic was not so happy in his remarks upon the Sigean as upon the Bosporanian inscription, where his conjecture turned out to be the reading of the marble. Dr. Vincent may have acceded to Dr. Bentley from a perusal of the whole of his inedited letter to Dr. Mead[27], or he may have been deceived by Shuckford, or

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[24] Anal. Essay, p. 41.

[25] Ὀφθαλμοῖσιν ὁρᾶσθαι Schol. Harl. 5727. In Il. A. 203. Ἦ, ἵνα ὑβριν ἴδῃς—ἦ ἵν' ἐφ' ὑβριν ὁρῇς—Od. N. 214. P. 487. Il. X. 254. BENTL. Saltem sic emendem: ἦ που ἵν' ὑβριν ὁρῇς vel ὅρῃ' pro ὅρηαι· ut Od. Ξ. 343. Heyn. ad l. Here που is forced into the text without rhyme or reason, and excluded from 124. where it ought to have been re-instated, on the authority of Schol. B. Vat. Lips. Vict. οὔπω signifies *never*; οὔπου, nowhere. In Δ. 232. BENTLEY reads ὁρᾶ· 508. ἐκκαθορῶν· 516. ὁρᾶτο vel ὁρῶτο. &c.

[26] Greek Verb anal. p. 27. Hypoth. p. 10. (*)

[27] This marble, and a few other rarities, 'tanquam Ancilia in familia sua conservanda, et posteris suis tradenda, testamento commendavit clarissimus possessor.' Mus. Mead. p. 212. Whose collection does this venerable fragment of antiquity grace at present? That the paper, communicated probably through Dr. Mead to Mr. Chishul, and subjoined by Dr. Taylor to the Comm. de Deb. in Part. diss. was written by Dr. BENTLEY, and not Dr. Charles Ashton, we can entertain no doubt. We have also good ground for believing that the commentary on the Golden Verses, published Lond. 1742, was prepared by Dr. C. Ashton, though the signature ascribes it to Dr. Richard Warren, archdeacon of Suffolk. We know not on what authority the late Gilb. Wakefield has stated (Sylva Crit. III. 90.) that Dr. Ashton, who was one of the vice-chancellor's assessors in 1719, in the dispute with Dr. B.,

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Dr. Taylor[28], or the editors of the 'Traité diplomatique,' who, less faithful than usual, have inserted EMI in the lower inscription. However this may have happened, it is manifest 'exemplar, quo usus est vir doctissimus, EMI pro EIMI minus recte præferre; adeoque argumentum, in quo ibi versatur, ab hac inscriptione neutiquam adjuvari.' With the true spirit of mock antiquaries, who are generally entangled in their own snares, the author of the higher inscription was determined to carry back the verb to what he supposed to be its pristine and crude state: but such suppositions are seldom found ultimately to be connected with real discoveries.

253-4.—ἦ δὴ—Δεύῃ.] ἦ μάλα—Δεύει Schol. Vict. ad Il. Σ. 100. δεύει MS. Harl. 5658. and δεύει Schol. in MS. 5674. δευείῃ Cod. Vesp. composed of both lections.

275. μητέρα τῇ ἀρχαίᾳ συνηθείᾳ ἐγέγραπτο μῆρ'. τοῦτο ἀγνοήσας τις προσέθηκε τὸ ᾱ. [Vide Taylor's Civil Law, p. 554. ed. 3.]—v. 215. μηρ MS. 5658. for μήτηρ (see v. 415.) but μητέρα is generally represented by μρᾱ as in MS. 6325.

356. Quidam scripsere, ἀλλὰ σύγ' εἰσελθοῦσα, alii, in quibus Aristarchus, totos quatuor versus delevere, ἀμεινον λείων αὐτοὺς ἔχειν ἰλιάδι καὶ ἐν τῇ τοξεία τῶν μνηστήρων: In alio Schol. ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ ἦσαν: Schol. Harl. ad Il. Z. 490. Ἀλλ' εἰς οἶκον ἰοῦσα. ἀστερίσκοι τίθενται. τὰ γοῦν μὲν καλῶς κεῖνται καὶ πρὸ τῆς μνηστηροφονίας. ἐν δὲ τῇ ὀδυσσείᾳ οὐκέτι. Vid. Fragm. Lex. Gr. ap. Herm. de rat. em. Gram. p. 336.

317. τό γε Cod. Vesp.

377. ὀλέσθαι Cod. Vesp.

414. Vera lectio est ἀγγελίης Heyn. in Il. K. 57.

418. μέντης δ' Cod. Vesp.

441. ἐπέρυσσε] γρ. Barnes, Tho. Bentl. ἐπέρεισε MS. 5673.

B.

40. Leg. οὐ ἐκάς Heyn. in Il. A. 14.

55. ἡμετέρου, et sic ter repetitur in scholiis, bis diserte. Vide Herodotum I. 35. VII. 8, 4. et Wesselingium ad priorem locum. ἡμέτερου MSS. 5673. 5658. 6325.

59. ἀσὴν] Dr. Taylor preferred ἄτην.

60. ἢ καὶ] ἢ γὰρ ἔπειτα—'I am not in a condition to take this task upon me; for the event would prove that I was unequal to it, and very inexperienced: but I certainly would defend my rights if I had strength sufficient.' Dr. Taylor. He afterwards thought

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was praised and respected by this Aristarchus Cantabrigiensis: and we are equally at a loss for Dr. Cole's reasons in attributing to the same amiable scholar Explicatio Inscriptionis in antiquo Marmore Oxon. edited by Dr. Taylor in the same collection. See Dr. Cole's MSS.

A sort of a French translation of it may be seen in Act. Soc. Traj. vol. ii.

[28] Dr. Taylor's Comm. ad Marm. Sandv.

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that καὶ might stand: 'Well! I am not able; and the event would prove it.'

77. προτιπτυσσοίμεθα μετὰ τοῦ ρ̄. δηλοῖ δὲ τὸ στερνιζοίμεθα. ἡ ἀχώριστοι γενοίμεθα. καὶ ἔδει μὲν ἡμᾶς ὑποστίζειν εἰς αὐτό· τὸ δὲ μύθω τοῖς ἑξῆς ἀποδιδόναι. ἀλλ' οὐδέποτε ὁ εἰκοστὸς χρόνος τοῦ ἡρωϊκοῦ στιγμὴν ἐπιδέχεται. Confer hanc notam cum regula a Bentleio tradita ad Lucan. I. 231.

94. ἐνὶ μ̄ μεγάροισιν (sic) Infra hoc libro 338. ὅθι νητὸς habet hanc notam adscriptam; ἀριστοφάνης ὅθιννητὸς ὡς τὸ ἐνὶ μεγάροισιν ἀρίσταρχος δὲ δι' ἑνὸς μ̄. Unde liquet jam olim in duas sectas divisos esse grammaticos, quorum alteri in heroici versus cæsura semper liquidas duplicaverint, alteri non. The oldest grammarians, and probably the poets themselves, were divided on the propriety of doubling the liquids in writing.

M at the beginning of words. ἐνὶ μεγάροισι Od. A. 27. 269. 295. Γ. 256. 354. 360. Δ. 192. K. 348. T. 94. 529. ἐνιμμεγάροις Cod. Vesp. αἰεὶδὲ μαλακοῖσι A. 56. ἕλετο μέγαν Δ. 746. Ὀδυσσῆα μεγαλήτορα E. 81. 149. Οδυσσηϊ μεγαλήτορι Ibid. 233. ἐπὶ μέγα 366. εἶδός τε μέγεθος Z. 152. κατὰ μοῖραν K. 16. περὶ δὲ μέγα Il. B. 43. Cod. Townl. &c. Μή μ' ἔπεσι μὲν Theogn. 87. (as inadmissible in Homer as αἰόλον εἶδον) ἀγνοία μ' ἔχει Soph. Tr. 353. σφύρῃσι μαλεροῖο Apoll. Rhod. I. 734. ἰήσι μύκημα 1269. μάλα μόλις II. 207. ἐνὶ μέσσοις 879. ἐπὶ δὲ μιγάδας III 1210. ἐνὶ μεγάροις IV. 8. Θρήϊξι μιγάδες 320. ἠε μέγα 486. τρίποδα μέγαν 528. Νηϊάδα Μελίτην 543. ἐπὶ μέγας 642. ἀπὸ μεγάροιο 754.

M in the middle of words. λαὸς ἐϋμελίω Il. Δ. 165. δῆσαν δ' ἱμάντεσσι Θ. 544. πυμάτης ἱμᾶσι K. 475. πεπληγόν θ' ἱμᾶσιν Ψ. 363. Ἱππομέδοντος Æschyl. Theb. 490. Οἱ ἐπεὶ οὖν ἱμᾶσι Apoll. Rhod. II. 67. εἰλυμένοι 861 ed. Br.

N at the beginning of words. σὺν δὲ νεφέεσσι Od. E. 293. I. 68. πρὶν αὖτ'—Il. Z. 81. ἁ νομίζεται Soph. El. 691. ἀπὸ νευρῆς Theocr. Id. XXV. 235. ἀυτῇσι νύμφησι Apoll. Rhod. I. 502. διὰ νεφέων edd. διὲκ νεφέων MS. Cæs. ap. Br. II. 187. ἀπεσκέδασε νέφος III. 214. κρύψε νέκυν IV. 480. τράπετο νόος 620.

N in the middle of words. ἀποτιννύμενοι Od. B. 73. MS. Harl. Μυρίνης Il. B. 814. MS. C. C. C. Cantab. Apoll. Rhod. I. 604. Lap. ant. ap. Grut. p. 683. Μυρίννης MSS. Trin. Coll. Cantab. κονίσαλος Il. Γ.

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13. Cod. Townl. τίνυσθον Harl. 5693. Cf. II. 398. ed. Gren. Συνεχὲς M. 26. Callim. hym. in Apoll. 60. Apoll. Rhod. II. 738. I. 1271. Παρθενοπαῖος Æschyl. Theb. 549. Σίγυνοι Apoll. Rhod. IV. 321. Ἐριννύς II. 220. Hic et ubicunque vox illa recurrit, in Cæsareo semper unico ν scripta est. See III. 704. 776. Ἐρινὺς Cod. Medic. III. 712. IV. 714. Ἐρινύας Id. Cod. This word is constantly represented with a single ν in the celebrated MS. of Photius's Lexicon, as in gl. Σεμναὶ θεαὶ relating to Œd. Col. 90.; which form, Brunck attests, was invariably preserved in Cod. Reg. formerly marked 2884. as in Ant. 603. El. 113. 491. 1080. Aj. 843. (Cf. Col. 1299. 1434. T. 895.) Ἐρινύων ἀποῤῥώξῃ Aristoph. Lys. 812. cum unico ν scriptum in R. The same editor, ad Eur. Ph. 1322. (1327.) scribendum φόνος ἕνεκ' Ἐρινύων, ut versus antithetico congruat ὀλόμενον ἰαχήσω: dimetri sunt iamb. brachycatal.; but φόνος ἕνεκεν Ἐριννύων is isochronous to the corresponding verse. Ἐρ. being a trisyllable, ut Iph. T. 938. Pors. δυοῖν a monosyllable Œd. T. 640. νέκυι a dissyllable Il. II. 526. νεκύεσσιν a trisyllable Od. Λ. 568. where three Vienna MSS. and Strabo have νέκυσσιν[29]. In Od. X. 401. κταμένοισι νέκυσσιν MSS. Harl. 5674. 6325. εὖρεν ἔ.—— κατὰ κτ. νέκυσιν 5673. μετὰ κτεμένουσι (thus) νέκυσσι, et in marg. νεκύεσσι 5658.

'P at the beginning of words. ἀλλὰ ῥίῳ ὑλήεντι Od. I. 191. παραῤῥόον Λ. 21. Cod. Vesp. καταῤῥόον M. 204. Id. κατὰ ῥόον Ξ. 254. Id. περιῤῥόον Il. Θ. 25. Cod. Townl. ἀπὸ ῥόου Ξ. 154. Id. (περιγράφει Bentley) παρὰ ῥόον Π. 151. Id. ποτὶ ῥόον P. 264. Id. ἔπι ῥητῷ Φ. 445. Id. εἵλετο δὲ ῥάβδον Ω. 343. μέγα ῥάκος Dawes. M. Crit. 159. τήνδε ῥυσαίμην πόλιν Soph. T. 72. εἰς ἐμὲ ῥέπον Ib.

[29] Herman. de metr. Pind. 276. Ep. ad Heyn. 408. de em. rat. Gr. Gramm. 46.

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847. παρὰ ῥείθροισι An. 712. Eustath. 1409. 38.; 45. 29. 1612. 16.; 331. 14. ἀπὸ ῥυτῆρος Σ. 900. λεπτῆς ἐπὶ ῥιπῆσιν In Fr. e Scyriis T. iv. 651. Br. ed. 3. Ap. Polluc. X. 160. sanus erat [30]Sophoclis locus, neque sollicitandus.

Κεστρᾷ σιδηρᾷ πλευρὰ καὶ κατὰ ῥάχιν
Ἤλαυνε παίων——

BENTL. Ep. ad T. H. p. 198.

χοᾗν σ' ἐπὶ ῥητοῖς ἄρα Eur. Hipp. 462. Cf. Markl. ad Suppl. 94. δύο ῥοπάς Hel. 1099. στέμματα ῥήξεις Ion. 530. τίνι ῥυθμῷ φόνου; El. 777. τὰ ῥάκη 1065. εἰς τοῦτο ῥέπει Aristoph. Pl. 51. αὗται δὲ ῥῖνας ἔχουσιν Nub. 344. μήτε ῥιγῶν 416. μήτ' οὖν ῥιγῶν is the text of MS. Barocc. 147. as well as of the three Codd. Reg. specified by Brunck. περὶ ῥυθμῶν 647. τὸ ῥοφεῖν Vesp. 982. ἐπὶ ῥιπὸς πλέοι Pac. 699. ἐς τὰ ῥάκια 740. Theopompus ap. Suid. v. Ῥαχίζειν.

Τούτων ἁπάντων ὁ ῥαχιστὴς Δημοφῶν.

See Append. ad Toup. Em. in Suid. p. 452. ἐλίκας δὲ λίπε Ῥίον— Theoc. Id. I. 125. τὰν δ' ὁ ῥοδόπαχυς Ἄδωνις Adoniaz. 128. Τί ῥέσδεις XXVII. 48. Τὰ ῥόδα τὰ—Epigr. I. ὑπὸ ῥιπῆς κε πέσοιεν Callim. H. in Del. 25. τὰ δὲ ῥόδα φυλλοβολεῦντα— Epigr. XII. τό ῥ' ἀνὰ μέσσην Apoll. Rhod. I. 526. Dr. Taylor, in his Collectanea relating to this poet, 'Labat versus. Fulcito τόῤῥ' ἀνὰ μέσσην. But Schol. ad v. 769. and III. 37. ὄῤῥ'—οἱ δὲ Ἀριστάρχειοι δι' ἑτέρου ρ ἔχουσι τὰς τοιαύτας γραφάς. ὡς Ἡρακλέων φησὶν ἐν τῇ Π. (228.) τῆς Ἰλιάδος· τὸ ῥα τότ' ἐκ χηλοῖο λαβών. ὅ ῥα III. 37. IV. 68. 251. τό ῥα IV. 582. Vid. Crit. Vann. p. 335. In II. 31. we meet with an exception: λεπτόμιτον, τό ῥά οἱ. It may be added, that the metrical virtues of the digammon are not *always* slighted in these fragments: μέμβλετο γάρ οἱ— (Fοι) IV. 1470. Crit. Vann. 393. &c. ὑπὸ ῥιπῆς II. 1229. III. 970. Ἠΐ' ἀν ὀγ' ὄυτε ῥηκτὸς ἔοι— III. 848.

[30] 'Erit' VALCK. in Callim. Fragm. p. 179.

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περὶ ῥοδέεσσιν 1020. ἐπὶ ῥίνεσσιν IV. 1497. ——οἱ κεινῇσιν ὑπὸ ῥιπῇσι μένοιεν Dionys. Perieg. 674. e Cod. Brunck. ἀμβρόσια ῥοδέοις Myro in An. Gr. I. 202. ii. —ἐπὶ ῥῖνας Herodes ap. Stob. Flor. Grot. 321. Pingue super oleum infundens ardentibus extis Æn. V. 253.

P in the middle of words. ἐσθλὸν Ὑπεροχίδην Il. Λ. 672. —δι' ὑδρορόας Aristoph. Acharn. 922. ἀπορώξ Apoll. Rhod. IV. 637. See Br. in Anal. Gr. pp. 151. 162. 305. After a long examination of his theory, we cannot accede to DAWES's suspicion, that the liquids at the beginning of words, either in or out of composition, very concedingly suffered the digammon to be prefixed to them in utterance. Misc. Crit. p. 158.

148. ἕως μέν ῥ' ἐπέτοντο] εἴως μέν ῥ' Cod. Harl. Heyn. in Il. M. 207.; Plato in Ion. p. 539 D. furnishes ἕπετο, πετατο (ἐπτ) Plat. MS. Vindob.

159. ἀινεσιμα. Nolim paginas nimis apertis librariorum erroribus implere, sed hujusmodi vitia enotata ad similia tollenda ingenium lectoris aliquando possunt acuere. Sic in Eurip. Alcest. 1080. ed. Flor. prave ἀινεσίμως. Æschylus Athenæi XV. p. 667. C. ὕβριζ' ὑβρισμους οὐκ ἀινεσίους ἐμοι. Ubi infeliciter ἀνεκτέους Casaubonus; ἀνοιστέους, vel ἀνοισίμους, vel ἀνεκτέους. Stephan. Thes. L. G. tom. III. p. 1717. D. infelicius Pawius. At quid clarius, quam transpositis vocali et diphthongo, legendum ἐναισίους?

260. ἀπάνευθε κιὼν a prima m. ut videtur, alterum ex emend. ἰὼν citatur in Schol. θινὶ MS. quoque ex em. Schol. ἀπάνευθε κιὼν 5658. ἐπὶ θινι 5673. Z. 286. ἐπὶ θινὶ Cod. Vesp. ἀπάνευθε κιὼν Il. A. 35. From Il. Δ. 251. BENTLEY has restored to Hesychius κιών πορευθείς for ἰκιών. MS. Mos. 1. has κρήτεσιν ἰὼν Il. A. 48. ἀπάνευθεν ἴων BENTL. Surely Heyne has not represented it fairly: should it not be ἐὼν? which Od. I. 189. confirms. Od. B. 288. ἰὼν Cod. Vesp. which has no claims to the text; whereas Il. X. 85. ἕων reperitur in MSS. Oxon. et Leid. VALCK. ad l. which the Oxford editors should have followed. Il. O. 348. Schol. Lips. gives θεῶν (θέων), which is a variation, not a blunder. In Od. Λ. 438. read, Σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἴΟΝΤΙ.

A votive inscription in Herodotus, V. 59. Αμφιτρύων μ' ἀνέθηκεν ἐὼν ἀπὸ Τηλεβοάων· VALCKENAER corrected ἀνέθηκ' ἀνιὼν, to which he was afterwards disposed to prefer Bergler's ἰὼν mentioned in Wesseling's Dissertation, p. 167. and replaced by Wolfius[31], Od. Γ. 257. Ἀτρείδης, Τροίηθεν ἰών.

[31] Pro vulg. ἐών reposui cum nonnullis ἰών, i. e. ἀνιών. Ceteris conjecturis vix locus est; minime ei, quam post Bentleium nuper

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'Aristarchus quidam summe eruditus Cantabrigiensis' restored it thus:

ΑΜΠΙΗΙΤΡΥΟΝ · ΜΑΝΕΤΗΕΚΕ · ΝΕΟΝ · ΑΠΟ ΤΕΛΕΒΟΑΟΝ.

i. e.— Amphitryo me Teleboa de gente revertens—Sacravit.

And this palmarian emendation is, we suspect, strengthened by MS. Cantab. formerly in the collection of Dr. Askew. 'Pari lege,' adds Chishul in a MS. note, 'corrigendum illud Homericum ἔχε νήδυμος et legendum ἔχεν ἡδυμος· immo perpetuo apud Homerum ἡδυμος non νηδυμος.' He did not probably recollect Od. N. 79.

Καὶ τῳ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε.

We have, indeed, waded through a vast profound of learned nonsense about *νη intensive* as well as *νη privative*. In truth, *ν*, not *νη*, is prefixed to ἡδυμος; as in νητρεκὴς, λαφύσσω and ἀφύσσω, λατυσσω and ἀτύζω. Il. B. 148.

Ὡς δ' ὅτε κινήσει Ζέφυρος βαθὺ λήϊον, ἐλθὼν
λάβρος, ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν.

Heyne preserves the quantity of ἠμύει by writing, on the authority of MS. Townl. ἠμυ' ἀστ— It would have been less hazardous to recommend

—ἐπί τ' ἠμύει σταχύεσσιν·

σκαίρειν et ἀσκαίρειν itidem dicuntur ut ἀσπαίρειν et σπαίρειν, σταφὶς et ἀσταφὶς, σταχὺς et ἀσταχυς. T. Fab. in Scaligeran. p. 19.— And, since etymological writers too often trace words to a head not their own, 'neque sequimur viros doctos, νηλητεῖς cum Barnesio in Homero Od. II. 317. scribentes. Hanc derivandi rationem cum grammatici veteres ignorarent, quis miretur, eos in vocis vi explicanda tantopere discrepare? Nam Apollonio, Lexici Homerici auctori, Hesychio, et Eustathio (p. 1803. 23.=606. 46.[32]) νηλιτὴς est ἀναμάρτητος· at Aristarcho apud Apollonium, Scholiastæ minori, Etymol. M. ἀμαστωλὸς·[33] νηλιτέες Cod. Vesp. νηλιτεῖς MSS. Harl. gl. in marg. MS. 6325. ἀμαρτάνουσαι H. Steph.; but in Apoll. Rhod. IV. 703. νηλητεῖς H. Steph. has suffered to escape unmolested, νηλεῖτεις e codd. Br. et Beck., νηλητεῖς Hartungus, νηλιτεῖς Hoëlzlinus!

311. ἀκέοντα] MS. 5673. '383. πτόλιν—sed πτόλιν 397. Hanc scripturam Cypriis in Salamine tribuit Scholiastes Venetus ad Il. Φ. 1.' 383. πτολιν MS. 5673. 397. πτολιν MSS. 5658. 6325. which have preserved Τηλεμάχῳ εἰκυῖα [Feix.]

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plures fecerunt, ἀνέδηκε νέων. Dandi primum erant auctores hujus formæ activæ præter Grammaticos quosdam et corruptum versum Hymn. in Cer. 395. Proleg. LV.

[32] Ibid. l. 29.=53. ἀμαστητικὰς ἐφη δμωϊδας, τὰς ἀτιμαζούσας τὸν Ὀδυσσέα. ὡς δηλοῖ τὸ, αἵ σε ἀτιμάζουσι καὶ αἱ νηλιτεῖς εἰσι, read e text. Cod. Harl. αἵ σέ τ' ἀτ. Il. A. 307.

Ἥιε, σύν τε Μενοιτιάδῃ καὶ Ϝοῖς ἑτάροισιν.

[33] Ruhnken. Ep. Cr. I. 92.

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417. ἄρ'] ἆρ 5673. 74. 6325. Cod. Vesp. which is invariably retained in Cod. Ven. Iliad.

652. ἡμέας] ὑμᾶς MSS. 5673. 6325.

Γ.

41. Read χρυσέῳ ἐνι δέπαϊ· Il. Δ. 2. χρυσείῳ ἐνὶ δαπέδῳ MS. Mor. ap. Barnes A. 15. χρυσέῳ ἀνὰ σκήπτρῳ *on* a golden sceptre: ON for ANA in a Doric inscription in count Caylus's Antiquities.

78. Deesse in quibusdam editt. versum istum Ἠὼ' ἵνα μιν— testatur H. Stephanus. Et deerit, si me satis audient editores, in futuris quibusque. Huc autem irrepsit ex A. 95. ubi tamen non minus apte quam hic inepte adhibetur: DAWES. M. Crit. 87.

246. Ἀριστόφανης ἐνικῶς ἀϑάνατος, sed schol. in marg. citat ἀϑανάτοις [Probabilis lectio Aristophanis. Vide Il. Ψ. 460.]

278. ἀλλ' ὅτ' ἐπὶ σούνιον ἱερὸν manus prima, sed correxit ἀλλ' ὅτε δὴ σ—— pari errore. In fine versus Ἀθηναίων plane scriptum, ut in omnibus Aristophanis, hunc locum ridentis Nub. 400. editionibus Brunckianam præcedentibus. Ibi quidem Ἀθηνῶν, ut postulat metrum, præbent codices non pauci, et Demetrius de Elocut. 150. jamdudum a Spanhemio indicatus, idque edidit Brunckius. Sed cum tres ejus MSS. Ἀθηναίων dent, ipse etiam Ravennas, ut ex Invernizii silentio colligere licet, vide annon legendum sit, cum in Homero, tum in Aristophane, Ionica dissolutione, Ἀθηνέων. Pleræque enim omnes crases prius in pronunciando, quam in scribendo exstant. In Herodoto notum est semper scribi, Θηβέων, Ἀθηνέων, et similia, quæ tamen, cum solenni vocalis ε et diphthongi αι permutatione in Θηβαίων, Ἀθηναίων Codex Mediceus transformaret, Jacobus Gronovius exemplari suo vitiis imitabili deceptus est, et criticis ludibrium debuit. Cf. Suppl. ad Præf. Eur. P. lvi. Ἀθηναίων 5658. Ἀθηνέων 6325. Il. Γ. 273. κεφαλέων Zenodotus, κεφαλαίων Etym. M. p. 507. Æschyl. in Niob. ap. Schol. Lasc. in Soph. El. 139. (f. 47.) Μόνος θεῶν γὰρ θάνατος οὐ δώρων ἔρα Edd. Fl. 1. 2. 1544. 1555. δωρέων. H. Steph. δώρων.

303. 304. τόφρα δὲ, ἔν τισι τῶν ἐκδόσεων, οὐκ ἦσαν. sed aliud schol. ἀρίσταρχος δέδμητο ὡς ἡ πληθὺς ἀπογέοντο [Il. O. 305.] In 303. γρ. πήματα λυγρά.

Schol. Lasc. in Soph. El. 267 (f. 51.) δμηρος.

> Αἴγισθος ἠνασσε [l. δὲ Fαν.] πολυχρύσοιο μυκήνης
> Κτείνας ἀτρείδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.

This approximation to Schol. Harl. is totally effaced by Brunck in his editions. τόφρα γε 6325. τόφρα ταῦτ' (thus) 5658. Ibid. λυγρὸν 5673.

472. Scripserat οἶνον ἐνοι: sed cum huc pervenisset, ε in οι mutavit et alterum ι erasit, ut nunc hæc sit lectio, οἶνον οἰνο χοεῦντες iis sane consideranda, qui de digammo scripsere. Οἶνον οἰνοχοεῦντες MSS. 5673. 5658. 6325.

(To be continued in our next).

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ART. X.—*Life of Geoffrey Chaucer.* (*Concluded from p.* 150).

THROUGH the multitudinous windings of a labyrinth, in which WE have been condemned to linger, we must hurry our readers. The clue of an EPITOME—

Errabunda regens tenui *vestigia filo*—

will re-conduct *them* to the light with comparative celerity.

The biographer, whom we left slumbering in the 'Court of Love,' suddenly awakes amidst the plague of London in 1349. It is *unknown* '*where* Chaucer *resided*,' or '*how he was employed*,' at this period. Imagination fills the vacuity: and as Milton retired into Berkshire from the plague of 1665, 'Chaucer *perhaps* retired to the groves, and did not cease to be a poet!' The history and moral effects of various plagues are compared: and—

—— 'if it be true, that to the CONCOCTION *of a great mind* are required not only original STAMINA *of a very peculiar sort*, but also great and powerful *impressions*, to call the secret *springs* of the soul into act; then' (our biographer infers) 'the plague of 1349 may well be regarded as a principal epoch in the life of Chaucer.'

Opposing Tyrwhit, and supporting Leland, Mr. Godwin leads Chaucer from Cambridge to Oxford, and there terminates the education of the poet.

To Gower and Strode, *supposed* students at Oxford, the poem of 'Troilus and Creseide' is *dedicated*. '*Removals* from one university to another appear to have been extremely *common*.' These are offered as arguments to repel 'Mr. Tyrwhit's triumphant sneer;' whose opinion that the poem was translated from the *Filostrato* of Boccacio, not from the Latin of a Lollius mentioned in the 'House of Fame,' is also rejected, after an elaborate discussion of *probabilities*. The life of Boccacio, with a list of his friends and of his literary labours, are most unnecessarily intruded.

On the critical department of the work we shall postpone our remarks.

Deserting 'Troilus and Creseide,' to collect the scattered links of our biographical chain, we meet Strode and Gower confidential friends of Chaucer. By their works and character, and an unsatisfactory account of misunderstandings with Chaucer, we are too ceremoniously detained.

The doubtful assertion of Leland, that Chaucer studied at Paris, is received as a fact by Mr. Godwin; who *believes* that 'he was there courted, honoured, and beloved.' His studies in the Inner-Temple, which Tyrwhit is inclined to admit, are discountenanced by our biographer: yet the temptation cannot

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be resisted, of metamorphosing the bard into a barrister, to instruct us, by learned episodes of competent length, on civil, canon, feudal, and consitutional law, by observations on pleadings and judicial abuses, and by eulogies on the statute of treason (25 Edw. III.).

The poet, thus 'accoutred' 'in the robes of a lawyer,' is introduced into *imaginary* courts, addresses juries, 'developes quirks,' saves thieves from the gallows, demonstrates innocence by able pleading, and affords to his biographer an opportunity for common-place aspersions on the *practice* of our courts of law.

Whether barristers have more 'unhappy tempers' than other men, we cannot ascertain. Their forensic contentions appear beneficial, not only to their clients, but to public justice. Acknowledged to be hired *professional* partisans, their eloquence is suspected, their sophisms controuled: and the '*what is true*,' in law or fact, is rarely mistaken for fallacy, by the court or by the jury.

We abandon the lawyers for 'Palamon and Arcite.' This poem, borrowed from Boccacio, is considered with the improvements first remarked by Tyrwhit. It has not been protected, by the applauses even of Dryden, from unmerited neglect. The assertion of Lydgate, that Chaucer translated Dante, is discredited: and 'The Testament of Love,' a feeble imitation of the 'Consolatio Philosophiæ' of Boëthius, is justly characterised as an unsuccessful effort.

'We are now arrived at an eventful period of the poet's life.' 'From the thirtieth year of his age, if not sooner, to his death, he was a courtier, the counsellor of princes, employed in various negotiations and embassies, and involved in the factions, contentions, and intrigues of his time.'

To his literary reputation, Chaucer *perhaps* owed his promotion. In earlier periods of history, princes considered the patronage of literature among their duties. Examples are adduced: and Edward III. is presumed to have been no less forward to patronise talents than his rivals. In 1358 the poet entered the family of his sovereign. The verses on the courtship and marriage of John of Gaunt, and those on the death of the duchess of Lancaster, *possibly* contributed to his elevation.

The inference of Mr. Tyrwhit, that the appointment given to Chaucer, of comptroller of the customs, implies the king's inability to discern *poetical* merit, is opposed by an observation that the thought rarely occurs to a prince of suiting the office to the man: the obligation being conferred, the man must suit himself as well as he can to the office. The cases cited in point are those of Addison, Prior, and the dramatic poets of our own day, Cumberland and Murphy.

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It is *conjectured* that Edward III. enabled Chaucer to reside at Woodstock, where, at thirty years of age, he is stated to have been in easy circumstances, though his resources are *unknown:* the first grant of an annuity from the king is dated June 20, 1367.

The Plantagenets are now preferred to the poet. Our readers can readily resort to the history of the times; and *we* are not inclined to re-visit the English court of 1358, to compare Edward III. with William the Norman, Edward I. with Henry II., or to describe anew the battle of Poitiers. We hail the *birth* of John of Gaunt; but, since we know nothing 'specifically' of his juvenile history, we may pass over the *supposed* plan of his education. His courtship of the princess Blanche—the demeanour of damsels—the ceremonies of knighthood—the general history of Edward III. and of the Black Prince—and the invasions of England and Scotland in the fourteenth century—are subjects offered successively to our attention.

From a *poem*, 'The Book of the Duchess,' are derived the early adventures of John of Gaunt; the progress of his temper, his fortune, and his love. To 'Chaucer's Dream' we are indebted for a notice of the poet's passion, *his* mistress, and the nuptial felicity of his princely patron.

On the mere authority of a *word* in Chaucer's deposition, already noticed ('*armeez*'), which, it is contended, alludes not to the grant of a shield of arms, but expresses that he actually *had borne arms*, the poet is sent to invade France, with Edward III., in the autumn of 1359. This *assumed* fact tempts the biographer to loiter at the siege of Rheims; to join the encampment before Paris; to admire the military character of Edward III.; and to consider Chaucer, not a spectator only of these warlike scenes, but a 'hero enlisted for the conquest of an empire.'—'Having already seen' (imagined) 'Chaucer, after a short experiment, throwing off the garb of a *lawyer*, we shall not wonder that he did not persist to cultivate the *military* profession.'—'With the peace of Bretigni he closed his military career.'—'The soul of Chaucer had no delight in the alarms of the field.' He was 'the poet of peace.'

The *business* of *biography* is to narrate facts, not to amuse with *presumptive* circumstances, *possibilities*, and *dreams*.

John of Gaunt (to whom we return), having, by the unexpected demises of the duke of Lancaster and the duchess Maud, become the wealthiest landholder in England, in 1362 was created duke of Lancaster. His possessions, titles, and various historical incidents, are recapitulated.

The second volume commences with the history of the '*Roman de la Rose*,' which Warton has already learnedly criticised, which Petrarch slighted, and the modern Laharpe has confessed

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that he could never read. This poem, which in the dawn of literature might be attractive and useful, *we* also must be permitted to overlook.

To comment on this work of Chaucer, and to prepare us for the ecclesiastical events in which he was engaged, we are exercised amidst digressions on '*the revival of learning*' (a phrase applied to the twelfth century as pertinently as to the age of Leo X.). 'The rise, vows, and learning of the mendicant orders, with their chiefs, St. Francis and St. Dominic—the effect of literature on religious establishments—and the *French poets* of the sixteenth century—are next reviewed. Chaucer is pourtrayed commencing his translation of the *Roman de la Rose*, 'with a concentred mind,' engaged two or three years in its progress, and congratulating himself 'at its termination, as a principal step towards the improvement of the poetical language of his country.'

We are soon transported to Aquitaine, a dukedom over which the Black Prince (after the battles of Cressy and Poitiers) in 1363 reigned as feudatory lord. His character, and a description of his court and visitors, precede a history of Spanish affairs, and of Peter the Cruel, whom the Black Prince undertook to restore to his sovereignty. Of the junction of reinforcements under the duke of Lancaster, the event of the expedition, the ingratitude of the restored Peter, the sickness of the English army and its commander, we are circumstantially informed, before we renew our acquaintance with Chaucer or John of Gaunt.

The first official notice, in our records, of the name of Chaucer occurs while John of Gaunt was absent in Spain. The English monarch granted to the poet an annual pension of twenty marks 'for life, or until the king should otherwise dispose of him, for services performed and to be performed.' Edward III. is consequently characterised as the original patron of Chaucer. The value of this pension, after consulting authorities, and considering the quantity of silver and the relative prices of provisions, Mr. Godwin estimates at 240*l.* annually. He next enumerates grants and gratuities of Edward III. to John of Gaunt and various persons; relates the progress of the war in France, where, in 1369, John of Gaunt had a command; mentions the death of the duchess Blanche, which afforded a subject for 'The Book of the Duchess;' and from this poem discovers that Chaucer, when he wrote it, 'was *in love in all the forms*,' and probably 'married the lady to whom he perseveringly paid his addresses.'

After the last campaign of the Black Prince, and the conduct of the duke of Lancaster, have been narrated, Chaucer is represented as 'employed *on* SOME commission to the continent' in 1370, and receives letters of protection from the crown.

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In 1371, the duke of Lancaster '*cast his eyes* upon those illustrious dames,' the daughters of Peter the Cruel; one of whom he married, and assumed the title of king of Castile and Leon. As the work proceeds, he is occasionally distinguished by the style of royalty. John of Gaunt, however, is condemned for this *matrimonial connexion*, which is eccentrically termed 'a sort of *speculative and dialectical* claim to the chief magistracy of a nation.'—'What was the duke of Lancaster to the Spanish nation?'

After the death of the duke of Clarence, the Black Prince being infirm, John of Gaunt acquired an ascendency in political affairs. The progression of his power is traced; and it is remarked that Chaucer '*invariably* rose and fell with the *interchangeable vicissitudes*' of his patron.

Mr. Godwin again plunges us into the depths of history, to pursue the current of events in the thirteenth century; the state of the church and papal usurpations in the reigns of Henry III., and Edward I., II., and III.; the origin and reenactment of the statutes of provisors and præmunire, and the statute of mortmain. Ecclesiastical subjects, the abolition of the tribute to the pope imposed by king John, and the tax called Peter's-pence, are followed by an account of the reformer Wicliffe, of whose life the incidents are detailed, as he dedicated one of his books to John of Gaunt. We are next enveloped in the history of William of Wykeham (a rival to the duke in his father's favour); his architectural skill, preferments, political revenues, offices, and dismission.

In 1371, the new king of Castile, with his brother the earl of Cambridge, and their brides, visited England, to consult with the king their father on a disastrous campaign, the events of which are enumerated, particularly an extraordinary march of the king of Castile into France in 1373, and the consequent negotiations and truce.

In a commission dated the 12th of November, 1372, Chaucer is *nominated*, with John de Mari and sir James Pronan, as associate in a mission to the republic of Genoa respecting commercial arrangements. The maritime affairs of England and Genoa in the twelfth, thirteenth, and fourteenth centuries, are introduced, as mercantile episodes.

Whether Chaucer ever *went* on this embassy, has by many been considered uncertain: but, this fact being admitted, Mr. Godwin accompanies the poet on a tour from Genoa through the north of Italy, and visits Petrarch at Padua.

On verses (noticed by Speght) in the prologue to 'The Clerke of Oxenforde's *Tale of Grisildis*,' which is stated to have been 'lerned at Padowe of a worthy clerk' 'highte', 'Fraunceis Petrark, the laureat poete,' the *hypothesis* of Chaucer's interview with the lover of Vaucluse is erected.

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The Italian tale of Grisildis concludes the Decamerone, and, in a letter from Petrarch, in June 1372, to Boccacio, is highly applauded. The *coincidence* of this date with the time of the embassy, the name of Petrarch being mentioned in preference to that of Boccacio, and *Padua* being expressly noticed, are the principal reasons which convince Mr. Godwin (to whom 'trifles light as air' are 'confirmations strong') of this fact, and induce him to relate (or rather *invent*) all the circumstances of the interview in a warmly-coloured romance, where the once 'fastidious pedant' is *consistently changed* into a bard 'in whom the genius of modern poetry seemed to be concentred.'

If Chaucer learned the story of *Grisildis* from Petrarch, we are gravely assured, '*it is not improbable*' that '*he carried home the Decamerone.*' In reply to those who disbelieve any interview, the advanced age of Petrarch, his diminished vanity, and other unsatisfactory arguments, are offered to oppose the entire silence of Petrarch himself, and of all his biographers, on the subject of a visit so flattering. De Sade, in the preface to his second volume, promises, but fails, to show that Chaucer was '*en liaison*' with Petrarch.

From Padua we are led to the ecclesiastical congress convened at Bruges in 1374, respecting unsettled claims of the popedom, to which Wicliffe was appointed a commissioner from England, and afterwards ill treated by the pope. From the congress of ecclesiastics we hasten to solace ourselves in the wine-vaults.

In 1374, Chaucer is indulged with a daily pitcher of wine (about two annual tuns) for life; a royal grant, which tempts to digressions on the generous use by the ancient gentry, and by poets and romance-writers, of this '*aliment of poetic heat.*' Its price in 1199, Stowe relates, 'for the tunne of principal goodnesse,' never exceeded twenty-six shillings. Learned in wine-measures, Mr. Godwin translates *dolium*, the tun; *pipa*, the pipe or half-tun; *lagena*, the pitcher or gallon. He values a gallon of wine daily, in the time of Richard II., at about 10*l.* annually, and estimates the vicissitudes of the poet's fortune by these measures of wine. He received, we observe, in 1374, a pitcher, or 10*l.* a year: in 1378, 20 marks, or 13*l.* 6*s.* 8*d.*, in lieu of this grant; and in 1398, after he had been reduced to sell his grants, an annual tun, or 5*l.* Computing the value of money at that time, as equal to eighteen times money of the same denomination now, Chaucer, in 1374, enjoyed an annuity of 180*l.* in addition to the 240*l.* granted in 1367. The alliance of wine with poetry is traced from the times of Homer and Anacreon, to those of our own laureated bards.

Chaucer is *supposed* to have consumed his four pipes a year, amounting in modern money to 180*l.*; and, as 240*l.* must be inadequate to the whole expenditure of a man whose establish-

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ment allowed so much wine, Mr. Godwin, without hesitating for facts, *creates* resources for an entire revenue of 55*l.* 11*s.* 0½*d.*, or about 1000*l.* of the present value.

This income he most ingeniously fabricates. The pension and wine amount only to 420*l.* The house at Woodstock is valued annually at about 100*l.* Still the deficiency of nearly half remains, which is thus ADMIRABLY accounted for.—

'*It is not unfrequent* for the (royal) grant of a house to be accompanied by *other perquisites.*' 'We may *indulge a* SUPPOSITION that Chaucer inherited a paternal fortune adequate to the ordinary purposes of subsistence!!'

Chaucer, his inventive biographer presumes, 'seldom dined without two or three chosen friends;' and, being a man of taste, a gentleman, and a courtier, his convivial *amusements* had additional zest, since they were '*subjected to the canons of criticism.*'

Whether by Edward III., or his queen Philippa, the talents of Chaucer were first spontaneously recognised, 'or to them pointed out by another,' '*it is impossible to pronounce.*' The appointment of Chaucer to the office of comptroller of the customs, introduces a discussion on the nature, importance, and emoluments of this office. A salary exceeding 657*l.* is now added to the previous revenue of 1000*l.* That the comptrollership, as Mr. Tyrwhit and others conclude, implied a degradation of *poetical* rank, is denied. Among facts and reasonings alleged to support the negative proposition, an *imaginary* conversation between John of Gaunt and Chaucer developes the wishes of the poet, who '*might* desire a situation calculated to excite respect,' since, 'having been some time married,' 'he was now *pretty certainly* a father.'

The idea of *another* pension, mentioned to have been *granted* (in the preface to the edition of Urry) not long *after that* of 1367, appears to have originated in a hasty allusion, by Speght, to a '*grant*' of 45 Edward III. Mr. Godwin, referring to '*a skin recording the* ISSUES *of the exchequer*' in that year, discovers the *receipt* of Chaucer for a payment on a grant *previously* existing, which affords no foundation to the idea of a second pension. On this subject, the writer of the article Chaucer, in the Biographia Britannica, has hazarded a reference to a patent roll (43 Edw. III., p. 3., m. 7.), which, we are assured, is not in existence. For this mis-statement the writer is censured with extreme severity.

After a long critique on 'the House of Fame,' Wicliffe reappears, with a long narrative of his reformation, and of ecclesiastical proceedings in the 12th and 13th centuries. The king of Castile patronised this reformer; and is therefore compared with Henry VIII. and with cardinal Wolsey.

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In 1377, Chaucer was entrusted by the crown with the wardship of Stapelgate, a minor, and received about 1,872*l.* for his care.

Mr. Godwin next relates the domestic transactions in the 50th year of Edw. III.; the conduct of John of Gaunt; the plots formed against him, and the turbulent proceedings of parliament. After his marriage with the daughter of Peter the Cruel, he lived in open adultery with Catharine, the sister to Chaucer's wife, once an attendant on the duchess Blanche, afterwards married to sir Hugh Swynford. This circumstance recalls the amours of Alice Perrers with Edw. III., and the severity of parliament, instigated by William of Wykeham, against this faithful concubine of the old king.

In the declining years of Edward III. the parliament completed its encroachments by appointing an executive committee, and superceded John of Gaunt, as negotiator for peace at the court of France. The death of the Black Prince, in whose character ferocity is found particularly prominent, left the king passive in the hands of usurpers. The lot of John of Gaunt was from this time 'cast among troubles.' In 1376 he returned from Bourdeaux, was associated with his father in the government, recalled Alice Perrers, and others whom the usurpers had persecuted, and refuted the calumnies circulated of his own ambitious designs, by declaring his nephew, Richard prince of Wales, successor to the crown.

Chaucer, never forgotten by his patron, in 1376 obtained a grant of forfeited wool, which, in present value, is estimated at 1,262*l.* In 1377, a new parliament being called, we are involved in political and religious contentions with Wykeham and Wicliffe, the clergy, the populace, and John of Gaunt. About this period, on the unconfirmed assertion of Froissart, Chaucer is included in an unsuccessful commission for negotiating a marriage between Richard II., a minor, and a daughter of Charles V. of France. After the restoration of Wykeham, the death of Edward III., whose love of war is styled 'a holiday-passion,' and the coronation of Richard II.; John of Gaunt retired to Kenelworth. The motives for this secession are condemned as indicative of defective energy. Political necessity soon recalled him to a military command.

During the first week of the new reign, Chaucer was not forgotten: the comptrollership and pension were confirmed, with an additional grant of twenty marks annually, in lieu of the daily *pycher* granted in 1378. No record exists of the two last grants, except the patent of 11 Richard II., permitting them to be resigned. Deluded, perhaps, by the life prefixed to Urry's edition, the writer in the Biographia Britannica has again incautiously referred to rolls of 1 Richard II., which, we are assured, cannot be discovered, and is again severely cen-

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sured. The general merits of the Life of Chaucer, by Speght, whose 'materials SEEM to have been furnished by Robert Glover,' are candidly acknowledged, though '*his* references are not accurate.'

The king of Castile, pursued by ecclesiastical hatred, was rendered more unpopular by his conduct in the affair of Denia, a Spanish nobleman, captured in the battle of the Black Prince at Najara, who had stipulated with his captors, Hawley and Shakel, for his ransom; but was claimed as the subject of the king of Castile, whose motives are examined. The resistance and death of Hawley, with the consequences of this event, are minutely related.

The statute of '*scandalum magnatum*,' passed by the parliament at Glocester, in 1378, '*is understood* to have been framed to conciliate the king of Castile,' whose unpopularity nevertheless increased. In 1381, his house in the Savoy was destroyed by the populace, and he fled to Scotland. In the commencement of the reign of Richard II. a conspiracy was formed to bring him to a public trial, on a charge of 'contriving to destroy the king and usurp the throne.' The poem of Chaucer, entitled 'the Complaint of the Black Knight,' as 'AN AMUSING SPECULATION,' is considered by Mr. Godwin to have been written in vindication of the political loyalty of John of Gaunt. The subject of the poem is the '*misfortune of a true lover who has been unjustly aspersed to his mistress*; and she, giving ear to his accusers, is driven to despair.' In his usual *presumptive* manner, the biographer *imagines* that the taste of the times for allegory authorises the idea that the poem conceals a political allusion. The principles of loyalty are, therefore, compared with those of chivalrous love; and, in Mr. Godwin's perception, deference to the sacred person of Richard II., 'a beautiful and blooming youth,' is '*heightened into something of much the same nature as that which the knight of ancient times paid to his mistress*.' These *perceptions* must be submitted to readers 'merely *speculative*.'

From reveries we are roused by actual occurrences—the escheat of Brittany, the death and literary conduct of Charles V. of France, the appointments of the king of Castile in Scotland and France, the general events of Europe in 1381, the decline of the feudal system, taxation, and the insurrection of Wat Tyler. To the causes which produced this insurrection Mr. Godwin (who thinks 'all nature must be set in motion to make a poet') *sublimely* conceives that Chaucer 'owed *his being* as a poet,' his 'freedom of mind,' and the power to 'breathe the soul-stirring element' with senses such as never belonged 'to a slave!'

John of Gaunt, hastening from Scotland on the news of this insurrection, was denied entrance into Berwick by the orders of

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the earl of Northumberland, his personal enemy. The cause of their quarrel is related, with the reconciliation effected by the king; and the return to London of John of Gaunt, in 1381. By the insurrection of Tyler, he was prevented from uniting in the assistance of Ferdinand of Portugal, who indignantly made peace with the possessor of the Castilian throne.

Richard II., married to Anne of Bohemia in 1382, is 'clad' by the biographer 'in the substantial and respectable attributes of the domestic character,' enters into the obligation of the moral duties, 'and claims the rights of a man!' Anne patronised Chaucer; and, as he had before satirised the sex, '*it appears to have been*' at the queen's suggestion that he produced his 'Legende of gode Women.'

After criticisms on this Legende and on the 'Floure and the Leafe,' the poets in France, of the age of Charles V., are introduced, with balades, rondeaus, pastourelles, and virelays. Froissart was patronised by Edward III. and his queen; and, with William de Machaut, 'as Chaucer was several times in France,' '*it is not improbable* that he was personally acquainted.' For the 'poets of the *daisy*' Mr. Godwin condescends to become the historian of a rare flower and its habits. With sage reflexions, assisted by Rousseau, he intermingles a laboured botanical description. He concludes with remarks distinguished by *unaffected* conciseness and *novelty*.

'The daisy is a humble plant; it assumes no state, and inspires no awe. It cannot boast any particular freshness of hue, or glow of tint. It has no odour; or, if it has *odour*, certainly no *perfume*.' Vol. ii. p. 349.

In 1382, Chaucer received a new appointment of 'comptroller of small customs in the port of London,' which '*we may suppose*' to have been conferred on him at the request of Anne of Bohemia. We return to Richard, and the religious controversies between Wicliffe and the heads of the church. His own unprosperous political situation, and consideration for his nephew, probably induced John of Gaunt to discountenance Wicliffe, while he yet acted as a moderator between the contending factions. His piety and generous disposition are illustrated by facts: on the opinions and history of this reformer Mr. Godwin enlarges in an ingenious and liberal commentary.

Among the advocates for ecclesiastical reform, Chaucer has been enrolled. Various compositions promoting this end, in prose and verse, have been falsely attributed to him,—'Jack Upland,' 'The Plowman's Tale,' and the more celebrated 'Visions of Pierce Plowman.' This poem, examined at length, is found inferior to the Canterbury Tales.

We again pursue the history of France, England, and Spain, at the close of the fourteenth century, amidst recitals of the

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appointment of John of Gaunt to be the king's lieutenant in France, the failure of conspiracies and fabricated charges against him by the nobles, and his reconciliation with the king.

The part which Chaucer espoused in the civic contentions of the times, as an abettor of John of Northampton, is asserted, without proof, to have occasioned his voluntary exile in 1385. During his residence in the Netherlands, as his affairs at home were ill managed, '*it appears to follow* that he took his wife with him, *if she were living!*' He is 'uncertain' as to *both* sons; but '*it is probable* that *if* the wife of Chaucer attended him, they also took their *youngest* son,' whose *ideal* fortunes engage Mr. Godwin's parental fancies! The embarrassments of the poet, on which the biographer long moralises, occasioned his return in 1386 to England, where 'he was arrested by an order from the court, and committed prisoner, *as is supposed*, to the Tower,' whence '*it seems to follow*' that he was brought up to give evidence in the cause of Scrope and Grosvenor, 'by an order from the court-military,' who *must be supposed* to have had sufficient powers. In 1386 he was deprived of his two offices in the customs. At this period Thomas of Woodstock, by the aid of parliament, had suspended the royal authority. In 1388, urged, it is imagined, by domestic penury, he obtained the patent which permitted him to resign his two pensions. On the state of the imprisoned poet we are indulged with additional conjecture. '*It is likely*' that 'he was forbidden to see his friends;' '*it is likely*' that 'a jailor, or turnkey, was *planted* in his apartments;' a circumstance which served 'to exclude him from *one of the best inheritances of man*, the power of *being alone in the silence of elemental nature*, and with his own thoughts!' The 'Testament of Love' is compared with the 'Consolatio Philosophiæ,' written during a similar confinement.

In May 1389, Richard II. triumphed over the party of his uncle Thomas of Woodstock: in July following, Chaucer was appointed clerk of the works; 'and from the nearness of these dates,' Mr. Godwin 'naturally' conjectures that 'he owed his liberation to the queen!'—That he accepted his liberty on the dishonourable condition of impeaching his associates, Chaucer himself has recorded. Mr. Godwin condemns this conduct, which he palliates by imagining that the poet was indignant at their embezzlement of his income, while an exile, or was influenced by the duration of his confinement (about three years), or by domestic distresses. The fief of the duchy of Aquitaine having been granted to John of Gaunt, on his return to England, in 1389, the story of his demanding that his eldest son (afterwards Henry IV.) should be declared presumptive heir to the crown, is discredited.

In 1389, the office of the clerk of the works, estimated at

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657*l.* yearly in modern money, was conferred on Chaucer, who, as the researches of the biographer have discovered, held it about twenty months, and in 1391 'retired.' It is *conjectured* that his office was bestowed on a more useful courtier, or that, at the age of sixty-three, he was satiated with public life. The feelings and recollections of the poet, whom Mr. Godwin settles at Woodstock, are poetically described.

'To fix the chronology' of the Canterbury Tales, arguments are offered. *It seems* that he commenced this work with a design to emulate the 'Confessio Amantis' of Gower, after he had resided at least two years at Woodstock. The unexplained misunderstanding between these poets, whose politics differed, is compared to the breach between Shakspeare and Jonson. In both cases, the biographer thinks 'the more excellent of the two parties must be called the aggressor.' A criticism on *the plan* of the Canterbury Tales, compared with the Decamerone, which occurs in this part of the narrative, is judicious and discriminating.

The 'tradition,' that Chaucer resided at Donnington Castle, in Berkshire, is considered at length; and, 'on the whole,' Mr. Godwin *thinks* we may repose there without delusion under Chaucer's oak.

In 1396, John of Gaunt married Catharine Swinford, the sister of Chaucer's wife. It is therefore *presumed* that *he* purchased Donnington Castle for the poet; and, as Thomas Chaucer, the son, enjoyed offices under Richard II., as well as under Henry IV., the duke of Lancaster, '*it can scarcely be doubted*,' acted on the principle of making the fortune of his wife's relatives.

In 1398, Chaucer, at the age of seventy, received from Richard II. a patent of personal protection for transacting urgent political affairs, of a nature now unknown. These avocations are adduced, as in part the cause of the Canterbury Tales having been left incomplete. In the same year an annual tun of wine was granted, *perhaps* to reward his attention to these affairs.

We cannot minutely retrace the public tumults of 1398. In 1399, by the death of John of Gaunt, 'the last support of Richard II. was removed.' The cause of the duke's death is narrated by Dr. Thomas Gascoigne:

'Mortuus est ex putrefactione membrorum genitalium et corporis sui causata per frequentationem mulierum. Magnus enim fornicator fuit.' This malicious story, which has been employed to vindicate the discoverers of America from the charge of introducing into Europe the most venomous of diseases, is attributed by Mr. Godwin to 'the spleen of the church,' whose calumnies he labours to repel, alleging, with Anthony Wood, that the disease was first known long after

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this period. The duke *was*, in the theological sense, a fornicator; but his attachment to Catharine Swinford, 'without being her husband, for twenty years,' is a *presumption* that he was not a general libertine.

The confiscation of the estates of Henry of Bolingbroke, and the consequent misfortunes and deposition of Richard II., are related at length.

The delicate silence of Chaucer on the accession of Henry IV. is contrasted with the congratulatory adulation of Gower. The new king, however, confirming former grants, added an annual sum of forty marks, and favoured the promotion of Thomas Chaucer.

In the last year of his life, Chaucer removed to London 'for the arrangement of his affairs,' or, as our biographer believes, 'deeming a country residence (at Donnington) scarcely safe in times of revolution. He died on the 25th October, 1400, '*no doubt*, in the house he had hired from the abbot of Westminster,' which is said to have been situated nearly on the site of Henry VIIth's chapel.

The poem of 'Fle fro the Prese,' by some supposed to have been composed by Chaucer on his death-bed, the author of the *Bibliotheca Poetica* informs us, is attributed in a MS. of C.C.C. Oxford (Num. 203), to Henry Scogan, a writer of the *fifteenth* century. Mr. Godwin, however, is inclined to support the claim of Chaucer, 'as a new proof of *his* celestial magnanimity,' who, dying, could utter 'the counsels of prudence.' The biographer has *no doubt* that Thomas Chaucer was the son of the poet. The patent rolls of Henry IV. show that he held offices under John of Gaunt; and his appointments of chief butler, and speaker of the house of commons, were derived from the favour of the house of Lancaster.

That Chaucer died a *widower*, is *presumed* on the authority of a verse, supposed to have been written in his age, which implies his fear of falling into 'soche dotage' as marriage. This fear, Mr. Godwin thinks, could not have been declared by the poet, 'either in jest or earnest,' if his wife had been living!

'*It is likely*,' we are assured, 'that Thomas Chaucer stood by,' at the burial of his father. '*It is likely*' that the funeral was attended by Beaufort, bishop of Lincoln, the nephew of Chaucer.

We have now accompanied our fanciful biographer to the grave of his poet. His funeral sermon only remains.

In the last chapter, combining critical opinions with biographical probabilities, Mr. Godwin recapitulates 'the principal features of Chaucer's mind,' and 'traits of his character.' His poetical reputation is principally established on the Canterbury Tales. 'Nor has' the biographer's 'love of poetry *come away* from the the smaller pieces unrewarded.' Many, however, are

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acknowledged 'to be written in a bad taste.' Amidst a variety of digressions in this chapter, we have been often amused. Mr. Godwin prefers *romantic* poetry, and discovers that the burlesque humour of Hudibras '*chills and contracts, as it were*, the *vessels and* ALLEYS of the heart.' The portraits of Shakspeare are lucidly described as 'almost *made up of* those fainter and *evanescent touches* by which every man *betrays the kind* to which he belongs.' To ascertain the rank of Chaucer in the scale of genius, the absolute and personal merits of poets are discussed. Admiration of an edifice will be often enhanced, we are told, 'when *we come to be* acquainted with the circumstances *under* which it was *erected*.' Applying this principle to Chaucer, Mr. Godwin thus estimates the Canterbury Tales. 'They class with whatever is *best* in the poetry of *any* country or *any* age.' Stupendous as we find them, when we consider the state of the language, and that 'they were written in a semibarbarous age,' 'astonishment *and awe*' for 'the great father of English poetry' must be exceedingly increased.'

We shall complete our abstract of these volumes, before we terminate our wearisome career amidst specimens and general observations. An appendix to the first volume contains the evidence of Chaucer in the cause between sir Richard Le Scrope and sir Robert Grosvenor, with 'Hints for a catalogue of ancient portraits.' In this essay it is suggested that paintings on board, impressions on coins, &c. are generally less perfect resemblances of our ancestors, than the figures on their tombs. A curious opinion of *eminent artists* is introduced, to account for the imperfection of portraits. 'No painter can put into the visages he draws,' more of thought, flexible form, or animated soul, than his own mind possesses. Portraits painted by dull, stern, affected, or vivacious artists, will reflect the character of dullness, austerity, affectation, or vivacity.

The appendix to the 2d volume includes long selections from the Romance of the Rose, and various official papers, 'printed nearly according to the model in Rymer's Fœdera,' respecting the royal grants, appointments, and other authorities to which the work refers. To an account of the various existing portraits of Chaucer is added a useful index.

The portraits which adorn these volumes are decently, not exquisitely, engraved. The head of Chaucer is taken from a painting in the picture-gallery at Oxford: 'the illumination in the Harleian MS. of Hoccleve' would have been preferred, if it had been seen 'earlier.' John of Gaunt is copied from a painted window in the college of All Souls, Oxford. The supposed full length of Chaucer, at the end of the work, was found by 'Mr. Richard Phillips, the publisher,' in a house at Huntingdon, in which Oliver Cromwell was born. It resembles no other portrait: but the name of Chaucer, painted on the

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picture, appearing of equal antiquity with the figure, and fancy having discovered a comptroller's staff, and other possible allusions to the poet, '*it was thought worth while* to have it engraved.'

Awhile 'detained in' this 'obscure sojourn,' we re-ascend, conscious of having laboured,

> 'Ne labyrintheis e flexibus egredientem
> Tecti frustaretur inobservabilis error.'

Amidst a crowd of ill-assorted objects, we have *glanced* at the principal figure, whom

> 'Clouds surround and ever-during dark.'

For nearer contemplation, we shall select miscellaneous subjects. Among numerous critical aids, our poetical readers must recall the masterly dissertation of Warton. The character and poetry of Chaucer have been long accurately estimated. 'Tali auxilio,' a prosaic analysis, interspersed with poetic quotations, is the plan of criticism adopted by Mr. Godwin. —Among the productions criticised, sometimes ingeniously, often with tasteless prolixity, are 'The Court of Love'—'Troilus and Creseide'—'The Parliament of Birds'—'Chaucer's Dreame'—'The Romance of the Rose'—'The Book of the Duchess'—'The House of Fame'—'The Complaint of the Black Knight'—'The Legende of Gode Women'— and 'The Floure and the Lefe.' Of his analytical manner our space can scarcely admit the short example which we shall borrow from the examination of the Troilus and Creseide. More than twenty pages in a similar style are often devoted to a single poem. The *principal* work of Chaucer, his *Canterbury Tales*, Mr. Godwin fortunately omits to dissect, and resigns us to Mr. Tyrwhitt. To what an extent the lectures *might* have spread, we tremble to conceive, and rejoice to have escaped.

'The second book contains the *blandishments* of Pandarus to Creseide, which are *conducted with great skill, as being* addressed to a young lady of the utmost decorum and bashfulness. Immediately after this, the author has very happily imagined the return of Troilus from a successful sally against the besiegers, his progress necessarily leading him under the window of his mistress.

> 'His helme *to-hewen was in twentie places,
> That by a †tissue hong his backe behinde;
> His shelde ‡to-dash'd with swerdes and with maces,
> In whiche men might many an arowe finde,
> That §thirled had bothe horne, and nerfe, and rinde;
> And aie the peple cry'd, Here com'th our joie,
> And, next his brother, holder up of Troie!' Ver. 638.

'* Much hewn.' '† String.' '‡ Much bruised.' '§ Pierced.'

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'The appearance of Troilus on this occasion operates strongly to *fix* the BUDDING *and irresolute partiality* of Creseide; and the more speedily *to bring the affair to its* desired *issue.* Pandarus contrives a meeting of the lovers, and several eminent personages, at a dinner, &c. &c. &c.'

As an example of general criticism, we shall select the comparison between Shakspeare and Homer.

'*The whole catalogue* of the *dramatis personæ* in the play of Troilus and Cressida, so far as they depend upon a rich and original vein of humour in the author, are drawn with a felicity which never was surpassed. The genius of HOMER has been a topic of admiration to almost every generation of men since the period in which he wrote. But *his* characters will not bear the slightest comparison with the delineation of the same characters as they stand in Shakespear! This is a species of honour which ought by no means to be forgotten when we are making the eulogium of our immortal bard, a sort of illustration of his greatness which cannot fail to place it in a very conspicuous light. The dispositions of men, perhaps, had not been sufficiently unfolded in the very early period of intellectual refinement when Homer wrote; the rays of humour had not been dissected by the glass, or rendered perdurable by the pencil, of the poet. Homer's characters *are drawn with a laudable* PORTION *of variety and consistency;* but his Achilles, his Ajax, and his Nestor, are each of them rather a species than an individual, and can boast more of the propriety of abstraction, than of the vivacity of a moving scene of absolute life. The Achilles, the Ajax, and the various Grecian heroes of Shakespear, on the other hand, are absolute men, deficient in nothing which can tend to individualise them, and already touched with the Promethean fire that might infuse a soul into what, without it, were lifeless form. From the rest, perhaps, the character of Thersites deserves to be selected *(how cold and school-boy a sketch in Homer!)* as exhibiting an appropriate vein of sarcastic humour amidst his cowardice, and a profoundness and truth in his mode of laying open the foibles of those about him, impossible to be excelled.

'Before we quit this branch of Shakespear's praise, it may not be unworthy of our attention to advert to one of the methods by which he has attained this uncommon superiority. It has already been observed that one of the most formidable adversaries of true poetry, is an attribute which is generally miscalled dignity. Shakespear possessed, no man in higher perfection, the true *dignity and loftiness of the poetical* AFFLATUS, which he has displayed in many of the finest passages of his works with miraculous success. But he knew that no man ever was, or ever can be, always dignified. He knew that those subtler *traits* of character which identify a man, are familiar and *relaxed, pervaded with passion, and not played off with an eternal eye to decorum.* In this respect the peculiarities of Shakespear's genius are no where more forcibly illustrated than in the play we are here considering. The champions of Greece and Troy, from the hour in which their names were first recorded, had

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always worn a certain formality of attire, and marched with a slow and measured step. No poet till this time, had ever ventured to force them out of the manner which their epic creator had given them. Shakespear first *suppled their limbs*, took from them the *classic* stiffness of their gait, *and enriched them with an entire set* of those attributes, which might render them completely beings of the same species with ourselves.' Vol. i. p. 323.

In this comparison, the Grecian bard is unnecessarily degraded. The characters of Homer are not only various and consistent, but distinctly marked.

'It' (the Troilus and Creseide) 'is, on the whole, however, written in that style which has unfortunately been so long imposed upon the world as dignified, classical, and chaste. It is naked of incidents, of ornament, of whatever should most awaken the imagination, *astound the fancy*, or hurry away the soul. *It has the stately march of a Dutch burgomaster* as he appears in a procession, *or a French poet* as he shows himself in his works. *It reminds one* too forcibly *of a tragedy of Racine*. Every thing partakes of the author, as if he thought he should be everlastingly disgraced by becoming *natural, inartificial, and alive*.' Vol. i. p. 318.

What similarity exists between a Dutch burgomaster and a refined French poet, we cannot, without the 'dissecting glass' of Mr. Godwin, discover.

After remarks 'so natural, inartificial, and alive,' we must hasten to terminate *our* tedious investigation.

Mr. Tyrwhitt judiciously preferred 'a short abstract of' authentic 'historical passages' to an accumulation of *conjectures* and vain repetitions. *This* biographer has pursued a different road, but has discovered no new circumstances sufficiently important to authorise an expensive publication. If, however, our readers be disposed to degrade the heroes of the title-page to porters of Mr. Godwin's 'various learning,' we acknowledge, that, to amass materials for these ill-connected treatises, he has usually consulted the *best* authorities in various departments of knowledge. Still we cannot cease to censure the prevailing *rage* for voluminous repetition; or to recall the pertinent sarcasm of Voltaire, '*les mêmes choses* dans cent volumes sous *des titres différens*.' If the biography of *individuals* be permitted to expand into a general history of centuries; if, to illustrate the life of a poet, we must be compelled to explore the cycle of sciences, to be annoyed by religious controversies, deluded by irrelevant speculations, and wearied by everlasting philosophizing, 'without end or aim;'—if this taste be encouraged, the collectors of modern books must soon allot *acres* to found their pyramid of reduplicated lumber.

The style of this work only remains to be considered. '*C'est le mauvais goût dans toute sa pureté*'—verbose, inco-

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herently metaphorical, often affected, and occasionally ungrammatical. Mr. Godwin has assumed the office of a verbal critic, and, in a former publication, aspired to correct the most celebrated writers in progression from the age of queen Elizabeth to the æra of George the Second. As a 'standard of English composition,' we shall never exhibit *this* composition. We have already gathered a few flowers. We shall leave our readers to collect metaphorical blossoms still more fragrant; first allowing Mr. Godwin to be his own censor for intolerable prolixity.

'Another defect that is not less conspicuous, is the *tediousness into which he* continually *runs*, seemingly without the least apprehension that any one will construe this feature of his composition as a fault. He appears to have had no idea that his readers could possibly deem it too much to peruse any number of verses (words) which he should think proper to pour out on any branch of his subject.' '*We should be tempted to say that compression, the strengthening a sentiment by brevity, and the adding to the weight and power of a work by cutting away from it all useless and cumbersome excrescences, was a means of attaining to excellence which never entered into our author's mind.*'

We shall mention these, among numerous instances of metaphorical jargon,

The 'mercurialness of temper.'

'The king *felt that he was a man*, and the *cheerly* and pleasant *sentiments* of his nature BOILED OVER, &c.'

'His temper became frolic and sportful, and he *mingled* his *recitals* at will *with the wildnesses of an untrammeled fancy, and* the occasional *ebullitions of a satiric vein.*'

The Roman-catholic ceremony of extreme unction is described with solemnity: '*to stretch the religious nerve in the soul of man*—' '*to rivel up the integuments of the soul*—' we suppose, was the motive of Mr. Godwin. He consoles us soon by this celestial imagery:

'The *chamber of the dying man* is the TOILET OF HIS IMMORTAL SOUL! at which it must be delicately and splendidly attired before it presumes to enter the courts of the king of heaven.'

To these exquisite specimens we may add the learned pleonasms of '*rythmical measure and scansion*,' and '*concocted schemes of versification.*'

We are no longer permitted to admire this 'beautiful propensity of mind,' but must close our observations with hints which we recommend for admission into Mr. Godwin's '*great magazine of knowledge*,'

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'Falluntur plurimum, qui vitiosum et corruptum dicendi genus, quod aut verborum licentiâ resultat, aut puerilibus sententiolis lascivit, aut immodico tumore turgescit, aut inanibus locis bacchatur, aut casuris, si leviter excutiantur, flosculis nitet, aut præcipitia pro sublimibus habet, aut specie libertatis insanit: magis existimant populare atque plausibile.'

ART. XI.—*Elements of Natural History; being an Introduction to the Systema Naturæ of Linnæus; comprising the Characters of the whole Genera, and most remarkable Species; particularly of all those that are Natives of Britain, with the principal Circumstances of their History and Manners. Likewise an alphabetical Arrangement, with Definitions, of technical Terms With Twelve explanatory Copper-plates.* 2 *Vols.* 8*vo.* 18*s. Boards.* Cadell *and* Davies.

WE deferred the examination of the first volume of this work, as we expected a continuation of the author's labours; though we did not anticipate so early a conclusion of them. The second volume for some time escaped our notice; and hence a procrastination on our part, which might lead the author to interpret us direspectful or negligent, if we had not assigned our motives for the delay.

The title of 'Elements of Natural History' might lead us to expect an outline of the whole science; yet we remember our author's declaration in his preface, that his object was to offer a work on zoölogy similar to Lee's Botany or Hull's Elements: it was evidently, therefore, no part of his plan to engage in botanic inquiries. Mineralogy was at the time less known; and some elements of that science are still greatly wanted. A system *has* appeared, which is 'generally adopted'—that of Werner; and the genera and species of Haüy will probably be continued with little alteration by succeeding mineralogists.

'The intention of the work being to facilitate the study of natural history to retired persons, or to those who have no access to public lectures, an introduction is given to the different classes and orders; the characters of all the genera in Gmelin's edition of the *Systema Naturæ*, are translated and exemplified by the most remarkable species, with short notes of their manners and history; and, in order to make the work serve as a *Fauna Britannica*, the species, natives of Britain, are enumerated and marked with a B. A list is likewise given of the principal books in each department.

'The terms have been arranged in the form of a glossary with definitions. This was first done by Lee in his Elements of Botany; and the use and convenience of an alphabetical arrangement of terms has since been generally acknowledged.

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'The editor was obliged to forego many useful additions to his plan that the book might not grow too bulky for a manual, such as the insertion of synonyms, references to plates, &c.

'This work, therefore, holds a middle place between the Synopsis of Natural History by Dr. Berkenhout, and the larger treatises on the different branches of the science.' Vol. i. p. iii.

'It is evident, from the nature of this publication, that little of it belongs to the editor. As a translator he has endeavoured to be faithful; and, in collecting facts, he has not scrupled to borrow from every author within his reach; but whether he has made the proper use of his materials, must be left to the judgment of the public.' Vol. i. p. iii.

It will at once appear an imperfection in these elements, that no rule is laid down to determine what species are inserted and what rejected. A small proportion under many of the genera are given; and these, in some instances, are not the most remarkable, nor are they exclusively British. Gmelin's edition of the *Systema Naturæ*, also, has been long since published, and, in several of the lower orders of animals, is very defective: —in the fishes, the serpents, and amphibia, the omissions are numerous. The work, in the strictest sense, is therefore elementary; and the definitions and descriptions are rather illustrations and examples, than a basis to be depended on as composing a system where every object is to be inserted. The introductory parts are, in general, very useful and instructive; the glossaries, full and correct. The lists of travels and natural histories are copious rather than judiciously select: their number is imposing; but a critical eye may soon discover defects. The author, for instance, seems not to be aware of more than two volumes of De Saussure's voyages, and has not mentioned one of the best descriptions of the Cape of Good Hope—we mean Barrow's.

The natural historian then treats of organised bodies in general, and offers a judicious view of organisation. He seems less explicit on the structure of vegetables than he might have been. By a studied ambiguity of expression, he leaves a doubt whether the fluids of vegetables flow through vessels, or are conveyed along the fibres. The latter is probably true. With respect to the subjects of nutrition and fibres, we perceive a little perplexity, and perhaps some error.

'§ 41. If more nourishing particles are added than are lost, the body grows. By growth, the fibres of which the solid parts of organized bodies consist are more and more enlarged.

'42. Growth differs according to the different age of organized bodies, and has its certain bounds at which it stops. For when, by continual nourishment, the fibres have grown thick and hard, the interstices at length are so filled up, and the fibres become so close,

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that no nourishing particles can pass between them, and consequently the body ceases to grow.

'43. Growth likewise differs in organised bodies in proportion to their size and the length of their life. Some plants live but a year, and some a shorter time; these grow quickly: some insects often grow in a few days to their natural size.

'44. At last the vessels become so thick, that the juices cannot force their way through them, but remain thick and unelaborated; their motion grows languid and stops; the organised body ceases to live, or dies. Some time after death it retains its organic structure; but soon the parts begin to separate, they fall down, and take their place in the mineral kingdom, from which they were originally formed.' Vol. i. p. 21.

In general, there appears no change in the fibrous structure: nutriment is conveyed into the interstices, and separates them to a greater distance from each other without adding to their bulk. This may be most easily seen by tracing the fibres from the stem of an apple into the substance of the fruit. The form of the body, or of any particular part, (in the language of Buffon, the *moule intérieure*) is apparently owing to the separation and extension of which the fibres are susceptible. Again, by age they do *not* grow large, and obstruct the progress of the fluids; for the opposite change is obvious. They, however, become less irritable and active, and no longer able to keep up the requisite circulation.

An account of the animal kingdom in general follows; but in some minuter circumstances the author's physiology is erroneous. His list of works in zoölogy, anatomy, and physiology, is very defective. The general views, and the little sketch of comparative anatomy, though too short, are for the most part correct and comprehensive. The general description of the mammalia is also clear and instructive.

Of the substance of the work we have already spoken. The account of the manners and other circumstances of the different species is seldom incorrect; but the genera of serpents and fishes are very few; and in this part the publication is, of course, defective. The glossaries at the end are sufficiently full, and highly useful. Six plates are added to the first volume, and twelve to the second; but they are executed very indifferently, and seem to be chiefly designed to illustrate the classification.

The second volume contains the insects and the worms.

'In prosecuting the subject of the present volume, it appeared at first sight necessary, in a translation, to give English names to the genera and species; but, as those subjects have hitherto been comparatively little studied in this country, it is not surprising that our language should be inadequate to the purpose. The generally received names are inserted, but they are few: in the genus *papilio*, the names of the English collectors are used; and, in that of

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sertularia, no person will probably venture to change those of Mr. Ellis: to the rest, the editor has not presumed to give any; ere long, no doubt, they will be imposed by some English naturalist of eminence and authority.' Vol. ii. p. iii.

'The editor has endeavoured to give as complese a list of the natives of Britain as his reading, and his view of different collections, could supply. At a distance from the rich cabinets of London, he is sensible that, in this respect, his attempt is still very imperfect: but a complete enumeration of species must be a work of time, and the labour of many individuals; and he hopes the present volumes, by facilitating the study of natural history, will induce many to assist in investigating the productions of their native country.

'In the infusory animals, he has given but one species of each genus: to have described all that are natives of England, would have required a separate volume.' Vol. ii. p. iv.

The general account of insects is by no means full; yet, as introductory to larger works, it will be useful. The author seems not to be acquainted with the best assistants in this department. The *vermes* require no very particular remarks.

These elements may, on the whole, answer the author's intended purpose, and afford a useful introduction to the knowledge of nature. Yet the student should be informed that the view is limited and incomplete. It is only the first step to the portico; but it may afford him assistance in gaining, at a future period, access to the temple and the shrine.

MONTHLY CATALOGUE.

POLITICS.

ART. 12.—*A Plain Reply to the Pamphlet calling itself 'A Plain Answer:' being a more fair State of the Question between the late and the present Ministers.* 8vo. 2*s.* 6*d.* Hatchard. 1804.

THE 'Cursory Remarks of a Near Observer:' obtained greater notice than the facts they contained, or the garb in which they were arrayed, deserved—perhaps from their supposed source, viz. the treasury. 'A Plain Answer'* followed, from a friend of Mr. Pitt and of the late ministry: 'A Plain Reply' succeeds; and the que-

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* See our Review (Second Series), vol. xxxix., p. 456.

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stions are again discussed respecting catholic emancipation, the propriety of the peace, or of the renewal of the war. We perceive, however, no peculiarly new information: we are neither instructed by facts, nor entertained by flowers of rhetoric or force of argument.

'I have now gone through what I proposed. I have, I think, shewn the futility of the charges brought against Mr. Addington. I have shewn that he came into office upon as independent grounds as any minister ever did. That throughout he has acted with the utmost delicacy, with every feeling of friendship towards Mr. Pitt, while he has not met with the return he deserved. I have shewn also, and this is the point most material for the public, that the charges brought against him of incapacity and weakness have no foundation in fact, and probably originate in the mere spirit of party, if not in something worse. I have therefore established a claim for him to a continuance of that confidence which the public actually reposes in him, and which, if he meets with only the same indulgence as was shewn to his predecessor, he may flatter himself that he will not very soon forfeit.' P. 99.

The author declares the work to be his own, without any communication with others—(we presume he means with administration).—There is not the slightest reason to suspect it.

ART. 13.—*Reply to 'A Plain Answer;' being a Refutation of Invectives against Ministers, in an Appeal to Conduct. By an impartial Observer.* 8vo. 2s. 6d. Hatchard. 1804.

The 'Impartial Observer' engages in the contest with a warmth and eagerness somewhat inconsistent with his title. He defends ministers in every part of their conduct, and praises them wherever commendation can find 'a loop to hang on.' The best part of his work is that where he contrasts the conduct of lord Grenville and lord Hawkesbury—the harsh unbending asperity of the former, with the more conciliating firmness of the latter. Such, at least, is the representation. Lord Grenville's rancorous illiberal opposition is justly condemned; and it is attributed to the present administration having succeeded in two points in which his lordship had failed—viz. in conciliating the disturbances of the north, and concluding the peace. —With respect to the present war, the 'Impartial Observer' thinks with us, that, *fortunately*, the forbearance of administration laid on the Corsican the whole odium of the re-commencement of hostilities. We say 'fortunately;' for we think the ministry blamable in having borne such repeated insults: with our author, all was wisdom. Mr. Windham's versatility and inconsistency are also strongly, perhaps justly, reprobated.

In one part the author copies from the Plain Answerer, who seems to speak from some authority; and we shall transcribe the passage, with the Impartial Observer's comment. It relates to the proposals for the return of Mr. Pitt to the cabinet.—

'Having asserted (contrary to truth) that the proposition was made from Mr. Addington to Mr. Pitt, the Plain Answerer proceeds to Mr. Pitt's reply, in which I do believe he (the Plain Answerer) is correct, and on his own statement I shall rest my arguments. The fol-

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lowing is his account:—"Mr. Pitt replied, that he would not enter upon the question of arrangements, until he was distinctly informed, by a message from the highest quarter, that his services were thought essential; that, if so called upon, in spite of the precarious state of his health, he should not decline the offer of his best advice and assistance: that he was fully aware of the great and increasing difficulties of the country, and that he saw the necessity of a strong, vigorous, and efficient government: that, if called upon by his majesty, he should feel it to be his duty to propose an administration, consisting principally of the members of the present and of the late government: that in the general arrangement which he should submit for his majesty's consideration, he should, if they assented, include the lords Grenville and Spencer; but that he should press no person whatever upon his majesty, only reserving to himself the power of declining the undertaking altogether, if he could not form such a government as would enable him, in his judgment, to conduct the affairs of the nation with a fair probability of success."

'Such was the reply of Mr. Pitt; and what is its precise signification? Is not the import obviously, "If the king require my services, he may have them, on accepting the conditions that I shall dictate. Unless I am suffered to create a cabinet, I shall not be member of a cabinet. I shall not return to the service of my royal master, unless I be allowed to occupy the power of that master, and, instead of him, to appoint such servants as I shall be pleased to choose. If I am to be minister at all, I am also to act as sovereign, and to choose the other ministers. The king is evidently satisfied with his present cabinet; I am not; I propose to introduce their most active and inveterate enemy, who has uniformly reproached them for doing what he attempted in vain. I do not force my services on the king, I simply state their price. He may purchase my ministerial efforts, if he will surrender the royal prerogative into my hands." I appeal to any impartial reader whether the above be not the obvious amount of Mr. Pitt's reply, as stated by this advocate of the Grenville junto. And were these propositions to be offered to the king? Could Mr. Addington, or his coadjutors, advise his majesty to accept services proposed with such stipulations of uncontrolled command?' P. 44.

On the whole, this reply is written with spirit and judgement, and is greatly superior to the 'Plain Reply' just noticed.

ART. 14.—*A Vindication of Mr. Pitt, for having moved the previous Question on the Motion of Colonel Patten; with a View of the Conduct of that great Statesman, from that Period to the present.* 8vo. 1*s.* 6*d.* Rivingtons. 1804.

In the pamphlets which have in this number engaged our attention, much has been said respecting the unequivocal promises of support from the members of the last administration to those of the present. At the time, the new ministry was considered *alter et idem:* nor is it extraordinary that those who resigned should have been better satisfied with successors who would rather assist than thwart their schemes, who would respect instead of censuring their conduct.—What were the promises, and what their extent, cannot be known: perhaps even Mr. Pitt and Mr. Addington would not agree on the

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subject; for the colour of expressions is as often unintentionally changed by the feelings of those who hear, as they are designedly varnished by those who mean to deceive. The support promised, could not be implicit and unlimited: that would imply absurdity. The limits, indeed, we cannot know: they were probably general assurances of cordiality, without specific engagements of a decided conduct.

To apply this to the present purpose, we must observe, that, to have moved the previous question on Mr. Patten's motion, though the event must ultimately have been displeasing to both parties, is not inconsistent with the idea stated. If Mr. Pitt had promised support, he could not censure: if he thought the conduct of administration wrong in some instances, he could not implicitly defend it. This is nearly the substance of our author's defence, which is a little wire-drawn, and entangled somewhat in the style of special pleading.

Mr. Pitt's subsequent conduct seems not to have been inimical to ministry. To Mr. Addington, indeed, he appears peculiarly cool, though to the other members sufficiently cordial. He wishes to exhibit himself as the warm friend of his country in the present emergencies; and though he sometimes blames ministry, he opposes his broad shield to defend them against other attacks. Like the huntsman, he throws down his pole at the moment when danger is imminent: and, if the ministry fall, it must be by *his* hand.

The author warmly panegyrises the legal band in administration, and of lord Hawkesbury and Mr. Yorke speaks with distinguished commendation.

ART. 15.—*Reflections on the menaced Invasion, and the Means of protecting the Capital, by preventing the Enemy from landing in any Part contiguous to it. A Letter to the Earl of Harrington, on the proposed Fortifications round London. A Defence of the Volunteer System, and the Means of employing it to the greatest Advantage. And a correct military Description of Essex and Kent, with the military Roads and strong Positions in those Counties. By Colonel George Hanger.* 8vo. 4*s.* 6*d. sewed.* Stockdale. 1804.

Colonel Hanger, in this work, re-publishes a part of his 'Military Reflections on the Attack and Defence of London,' which appeared in 1795, and were noticed in the eighteenth volume of our Second Series. To this, he now adds some remarks on the present invasion; a warm defence of the volunteers against the infamous aspersions thrown on them by some authors; with different collateral subjects. His observations on the invasion are spirited and interesting: they point out, in the strongest light, the difficulty (we may add, the impossibility) of its being attempted with success. On the whole, colonel Hanger's 'Reflections' deserve attentive consideration. He displays no inconsiderable military knowledge; and his patriotism is warm and animating.

ART. 16.—*Rassurez vous; or the Improbability of an Invasion, and the Impossibility of its Success demonstrated.* 8vo. 1*s.* 6*d.* Longman *and* Rees. 1803.

Spirited and satisfactory.—Who 's afraid?

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ART. 17.—*A Letter to Napoleon Buonaparté, styling himself the Government of France and the Envoy of God; exhibiting a complete View of his moral and political Conduct. With Notes, and a Sketch of his Life. Translated from the French of the Chevalier Tinseau.* 8vo. 2*s.* 6*d.* Harding. 1803.

Injuries excite indignation. Our author's feelings are acute; and their expression is of course animated and severe. The object of his censures undoubtedly merits the worst that can be said: but we know that the Devil was not answered by railing; and we are almost weary of abusing even the Corsican.

ART. 18.—*Thoughts on the present State of Affairs, and the Prospect of Invasion. Addressed to the Volunteers of the United Empire, and the People. By a Friend to his Country.* 8vo. 1*s.* Asperne. 1804.

We cannot commend these thoughts as highly judicious, though the author evidently means well. His object is to show that Bonaparte is certainly resolved to invade some part of the United Kingdom, and to urge the continuance of the volunteers, or to increase their numbers. Many, we know, still remain, who could be actively serviceable; but if, as has been asserted, the volunteers have learned too much, it is some gratification that there are numerous bands still in readiness, sufficiently undisciplined even to satisfy Mr. Windham.

ART. 19.—*Some Observations on the Propriety of effectually employing our present military Forces against France: and a few cursory Remarks on the threatened Invasion.* 8vo. 1*s.* 6*d.* Hatchard. 1804.

Our author wishes to revive the chimerical idea of a coalition against France. We fear it is truly visionary. France stills holds too bold a front to be attacked with a prospect of success: and, though we anxiously wish, with every true Briton, not to wait in fearful expectation, not to wear away our spirit and our powers in a defensive warfare; yet, where to place the blow, forms the chief difficulty: it may yet, perhaps, be discovered; and then the Corsican will feel, as on the sands of Egypt and Syria, what Britons can effect.

RELIGION.

ART. 20.—*Inscribed to the Million of loyal Volunteers, (and intended to be the Soldier's Manual).—Sennacherib defeated, and his Army destroyed: a Sermon, preached at Wanstead, Essex, by the Rev. S. Glasse, D.D., F.R.S., &c., on Sunday, the 4th of September,* 1803. 8vo. 1*s.* Rivingtons. 1803.

In this sermon, the doctor does not attempt to display the pride of learning, or the fascination of eloquence: he calls it, what it is, a plain discourse, preached before the Wanstead volunteers, and intended, in the publication, to be 'the soldier's manual.' The text is taken from the second book of Kings, where Hezekiah and his people put on sackcloth, and fasted before God, at the threats of Rabshakeh, the Assyrian general; and the subject is treated, as all subjects should be treated in the house of public devotion, with a reference to our spiritual amendment, not by remarks on political distinctions or instructions for martial operations. The zeal of Dr. Glasse makes

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us smile: he dedicates his sermon to the *million* of volunteers who have offered their services, whilst every volunteer who reads the papers knows that there is not half that number in arms. This gasconade, however, may be pardoned, for the sake of the loyalty that dictated it: and, thanks to the public-spirited men who have so willingly come forward, there are enough of them enrolled to check the aspiring views of the enemy, and make him look at them 'with fear and trembling.'

ART. 21.—*A Sermon, preached at the Parish-church of Gillingham, in Kent, on Sunday, July the* 31*st*, 1803; *on Occasion of the united Exertions of his Subjects, being called forth by his Majesty, against the threatened Invasion. By William Chafy, M.A., &c.* 8*vo.* 1*s.* 6*d.* Rivingtons. 1803.

There is hardly any thing in this sermon which can distinguish it as having been delivered before a military body: it has but little political disquisition, and little sounding of the trumpet to battle. The arguments offered in it are principally of a spiritual nature. Strike out of it thirty or forty lines, and it may be preached on any Sunday, before any congregation; where it will always merit the character of a sound, pertinent, and practical discourse.

ART. 22.—*The Royal Soldier. A Sermon, preached at the Parish-church of St. Laurence and St. Mary Magdalen, Milk-Street, before the Right Honourable the Lord Mayor, Aldermen, Recorder, and Sheriffs, of the City of London. By William Best, D.D., &c.* 8*vo.* 1*s.* Robinsons. 1804.

Whoever has had much conversation with clergymen, must have heard of the *vamping* of sermons. The one before us is a sermon *vamped*: but what could induce the *cobler* to undertake the *job*, it is beyond our skill to determine. Dr. Best, it seems, preached the original before the lord mayor just after the duke of Cumberland had defeated the rebels in Scotland; and he dedicated it to his royal highness. The editor makes his alterations, and dedicates it to the duke of York; without considering that the circumstances of the times are not similar, and that there was a difference in the services and *successes* of the two illustrious personages. To use the language of the link-boy to Mr. Pope, 'it would have been easier to make two new sermons than to mend this.'

ART. 23.—*Sermons on various Subjects. By Alexander Hewatt, D.D.* 8*vo.* 7*s. Boards.* Cadell *and* Davies. 1803.

These sermons are, as the title-page announces, miscellaneous, and generally upon moral subjects. The various duties of life are explained in appropriate terms. The subjects are, Piety—purity—the deliverance and destination of Moses—the compassionate and royal benefactress—filial wisdom and gratitude—filial folly and disobedience—benevolence—beneficence—man's fall and restoration—the sufferings of Christ—the necessity of holiness under the Gospel—affliction—paternal tenderness—loyalty and fidelity—friendship—the love of our country. If these discourses do not soar very high, they do not fall at any time below the common level of this species of

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composition; and a favourable estimate may be made of them from the following extract.—

'Gold is the idol of every traitor, and he that proves faithful to his king and country for a great reward only, will betray them both for a greater. What was the method which Constantius Chlorus took to try the souls of his public servants, both civil and military? Being friendly disposed towards the Christian religion, and sensible how hard it was to know the human heart; we are told, that he assembled his officers and judges, and proposed to them this condition, either to sacrifice to demons, or leave the court and their places to others, giving each liberty of choice. By this device, he divided his servants into two parties, into men of principle, and men of the world. Some accordingly, rather than abjure the faith of God and Christ, immediately resigned their places: while others of more convenient principles, in order to retain their posts of honour and profit, renounced their religion. In consequence of such discovery, what did the sagacious emperor? He dismissed the base idolators, and time-serving apostates, but retained the men of principle and probity; judging, that such men as had proved perfidious to their God and Saviour, could not be expected to prove steady and faithful friends to their emperor. Whereas, those who refused to part with God, and relinquish their religion for any earthly consideration, were men that might be depended on, trusted as the confidential servants of their prince, and considered by him as the fittest persons, in all emergencies, to be protectors of his person and guardians of his empire.' P. 347.

ART. 24.—*The prophetic or anticipated History of the Church of Rome, written and published six hundred Years before the Rise of that Church. In which the prophetic Figures and Allegories are literally explained; and her Tricks, Frauds, Blasphemies, and dreadful Persecutions of the Church of Christ are foretold and described. Prefaced by an Address, dedicatory, expostulatory, and critical, to the Rev. Mr. Whitaker, Dean of Canterbury.—To which are added, I. A Pill for the Infidel and Atheist; in which the divine Authority of the Apocalypse is logically and philosophically proved. II. A Word to the Editors of the Gospel Magazine, and Theological Review. III. The Errors and Misrepresentations of Bishop Sherlock, in his Discourses on the Prophecies, detected and refuted. By Joseph Galloway, Esq., &c.* 8vo. 6s. *Boards.* West. 1803.

The study of prophecy in general, and particularly of the prophecies in the book of Revelations, has been constantly held up by us as one of the most important duties of a clergyman, and incumbent also on every one who professes the Christian religion. The difficulties in the subject, and the errors into which great and learned men have fallen, are no reason against inferior capacities being occupied in these holy meditations. If they take up their Bible without prejudice, and duly reflect on the great objects laid open to their view—no less than the history of the world from the beginning to the conclusion of time—they cannot but receive much improvement from their studies: they will perceive the finger of God in all his works; and his moral government will be ascertained as clearly to them in the

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affairs of men, as his power in the wonders of the natural world. We repeat these sentiments, which are continually to be found in our preceding volumes, because we have now in our hands a work whose author is most violent in his attacks upon all reviewers, and would class us among those whose principles it has always been our object to contend against—the philosophists and French Encyclopædists.

It is not by any means in favour of a writer, that he is so outrageous against every kind of criticism. Surely he might find some persons, amidst the great number into whose hands his works have fallen, that would favour his undertaking; but he seems particularly unfortunate; and in an address of forty-eight pages, 'dedicatory, expostulatory, and critical,' to the Rev. Mr. Whitaker, he shows that, with all his study, he has not imbibed a very Christian spirit, nor can bear with an unruffled mind the slightest degree of contradiction. We will therefore indulge this petulant author. He shall receive no mortification from us. We will not point out those things in which we might, by candid minds, be allowed to differ from him in opinion. We will not expose ourselves to the wantonness of wrath and caprice. Since he is so indignant against criticism and critics, he cannot but rejoice that his work is here simply announced to the world without censure or applause: and, wishing the author a better temper and a more enlarged view, both of the present, past, and future, we leave him and his works to their destined course: the course of the latter we will not anticipate.

ART. 25.—*A Sermon, preached to the Loyal Macclesfield Forresters, on Sunday, November 27, 1803. By Melville Horne, Minister of Christ Church, Macclesfield.* 8vo. 1s. Button *and* Son. 1803.

This discourse is written with considerable energy: the following personification of the French republic is bold and spirited, and would have done credit to its author, if delivered any where else but from the pulpit:

'He possesses every feature calculated to inspire terror. His stature and proportions are enormous and gigantic. France, Italy, Savoy, Piedmont, Switzerland, Belgium, and Holland are the several members of this dreadful foe. One half of Europe constitutes the huge Colossus of his might, and the other half trembles and crouches at his feet. Destitute himself of pecuniary resources, he lays whole nations under contribution. At his stern and rapacious command, his vassal kings surrender the gold and silver of Peru, the wealth of Brazil and *Naples*, the industry of Holland, and the commerce of the North of Germany. His soldiery are veterans *flushed* with victory, and *fleshed* with slaughter; inured to hardships, familiar with danger, and skilled in all the arts of war. They have waded through seas of blood, and marched over plains of carnage. Lodi, Arcole, and Marengo display their sanguinary trophies; the disciplined Prussian, valiant Austrian, and hardy Russian, attest their active valour and patient fortitude. The flaming villages of Germany and Helvetia, the cold-blooded massacre of [*at*] Jaffa, the violated daughters of Swabia and Hanover, the merciless requisitions extorted wherever they go, and the more than human horrors of their warfare in St. Domingo, are dreadful witnesses, that they have heads to contrive, and hearts and hands to perpetrate every crime.' P. 4.

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ART. 26.—*A Sermon, (dedicated, by Permission, to his Majesty) preached in the Parish Church of St. Mary, Newington, Surrey, on Sunday, the 16th of October, 1803, before Lieutenant-Colonel Gaitskell, of the first Regiment of Surrey Volunteers, and before Major Thomas Burne, Esq. and the other Gentlemen of the Committee and Corps of the Newington Division. By Robert Dickinson, Curate.* 4to. 1s. Rivingtons.

We should suppose Mr. Dickinson not to be much in the habit of composition, from this specimen. Like young authors, he does not know how to fix bounds to his subject. He talks a little of every thing, and but little to the purpose. His intentions, however, are good, and his heart loyal: time and practice may make him a better writer.

ART. 27.—*A Discourse delivered to Volunteers for Defence of the Nation, and others, at Scampston, on the Day of the General Fast, October* 19, 1803. *By Francis Lee, M. A. &c.* 8vo. 1s. Stockdale.

This address is founded on the humiliation of David, at the remonstrances of God, when the destroying angel had drawn the sword of God's vengeance over the land of Judah. It is not remarkable for any striking beauties or glaring defects. The good people of Scampston seem to join us in this opinion; for it does not appear that they were very importunate in their request for its publication.

ART. 28.—*An Address to the Volunteers of Bromley and Bow, Middlesex, and of West-Ham, Essex. Delivered in the Baptist Meeting-House, Bow, on Lord's Day Afternoon, December* 18, 1803. *By William Newman.* 8vo. 1s. Button *and* Son. 1804.

We can scarcely perceive how the volunteers of Bromley, &c. were collected at the *baptist meeting*-house. Yet we might have been sorry at their absence, as this discourse is well adapted to such an assembly. It does not exactly meet our ideas; for it resembles too much the works of the spiritualisers of the last and former centuries, and has perhaps too large a share of the *unction* of a sect.

MEDICINE.

ART. 29.—*Experiments and Observations on the Cortex Salicis Latifoliæ, or broad-leaved Willow Bark, illustrated with a coloured Plate; interspersed with general Observations and Remarks on the different Species of Cinchona, &c.; general History and progressive Introduction of the Salix Latifolia, &c. By George Wilkinson.* 8vo. 4s. 6d. *Boards.* Longman *and* Rees.

The virtues of the broad-leaved willow have occurred to us in different publications; and the works of Mr. James and Mr. White, on the subject, published in 1792 and 1798, are noticed in our volumes of the Second Series, 6th and 26th respectively. Mr. Wilkinson has engaged at a somewhat greater length on the inquiry, and brought forward additional testimonies of its utility. Of the Peruvian bark he prefers the red kind to the thinner quills of a cinnamon colour, and the yellow to both. The angustura he supposes, with Mr. Brand, to excel the cinchona as a stomachic, but not as a febrifuge.

The history of the introduction of this medicine is followed by its

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botanic description, a description of its sensible qualities, its preparation and mode of exhibition. Mr. Wilkinson prefers the decoction to the infusion and powder; and, as he seems to rest much on his own mode of preparation, we shall add it. An ounce and half of the dry bark, reduced to a coarse powder, is macerated in a quart of water for six hours, and then boiled over a slow fire for a quarter of an hour or twenty minutes, to be strained for use. The common dose is an ounce and half two or three times a day.

The author next introduces a good account of the tanning principle, from M. Seguin; and then proceeds to particular experiments. From these he concludes, that the broad-leaved willow bark possesses a larger proportion of the tanin than oak, yellow, red, common, or angustura bark, and yields only, in this respect, to tormentil. The gallic acid he thinks more abundant in those barks which contain tanin, than in those that do not; and when the tanin is precipitated by jelly, some of the gallic acid is combined with the precipitate. Decoctions of these barks are stronger than infusions; and water extracts the astringency more powerfully than spirit. The astringency and antiseptic power, but not the bitterness, were found to be in proportion to the tanin. Several cases of the good effect of this medicine are added.

ART. 30.—*A practical Essay on the Analysis of Minerals, exemplifying the best Methods of analyzing Ores, Earth Stones, inflammable Fossils, and mineral Substances in general. By Frederick Accum, Teacher of practical Chemistry.* 12mo. 7*s*. *Boards.* Kearsley.

This little compendium is excellently contrived to assist the less experienced analyser; and even the more improved chemist will find in it hints of no little importance, which he can scarcely discover in systematic authors. We allude to some of the new earths, and particularly to the augustine. The means of obtaining this earth from its *matrix* is, we believe, only to be found in a German pamphlet of Gottling.

ART. 31.—*A Series of popular Chymical Essays: containing a Variety of Instances of the Application of Chymistry to Arts and Manufactures; the Explanation of natural Phænomena; and to other useful Purposes. By Fenwick Skrimshire, M.D., &c.* 12mo. 4*s*. *Boards.* Johnson. 1804.

This is an elegant popular introduction to chemistry, with some account of its connexion with different arts, which are also shortly described. It must of course be superficial and concise: but the detail is perspicuous and correct; nor have we seen any work better calculated to excite the curiosity of a young man, or urge him to attain more complete knowledge of the science. A short account of a mineral water near Wellinborough in Northamptonshire is added: it resembles the Tunbridge water, but contains a larger proportion of calcareous earth, dissolved by means of carbonic acid gas: hence, after some time, it appears to be a restringent.

POETRY.

ART. 32.—*Invasion; a descriptive and satirical Poem. By J. Amphlett.* 8vo. 4*s*. *Boards.* Longman *and* Rees.

The author, in his preface, not only deems it necessary to apologise

to his subscribers for a delay in the publication of his work, caused by a variety of cross accidents, but seems likewise almost disposed to lament that it could not have made a more early appearance:—'It is too late,' says he, 'in the day of enthusiasm: every bookseller's shop is loaded with works of a similar nature, which may be traced from the first wits of the time down to the most illiterate bellman.'—This is indeed true: the ever-to-be-honoured zeal of the nation, at this important crisis, has made us what Mr. Amphlett calls a *writing, fighting* island. But the circumstance needs not alarm him: his intrinsic merit cannot be affected by other publications; not to say that but few of them have any pretence to enter into competition with his. The multiplicity of articles which at this moment call upon us for admission, preclude our giving much room to the poem before us; but the small quotation which we are able to make will convince our readers that the author is possessed both of strength and sweetness.—

'See from his task the rustic hero start,
Like the young tiger on his prey to dart.
From ev'ry city pours the daring host,
And ev'ry village too its train can boast;
In ev'ry breast the gen'rous ardour glows,
In ev'ry vein the kindling current flows;
Save, where fell scowling Prejudice presides,
Or Reason wanders *'neath* the lunar tides;
Or sordid principles usurp the reign,
Or wild Ambition tempts his meagre train;
Or where unblushing Party rears her crest,
Scaring each happier feeling from the breast.
'Shame on the mind that listless courts its ease,
And the world's foe with frigid calmness sees;
Views with insulting unconcern, the strife
That threatens all that gives or gladdens life.
Avaunt ye slaves of Party's fretful crew,
Who pow'r and rule through *thick and thin* pursue;
And who, to gain the toys that pow'r bestows,
Will truth and falsehood, right and wrong oppose:
Who, 'gainst the torrent of the patriot storm,
Would senseless stem the cock-boat of reform;
Yield with remorseless hand what valour gave,
Your country barter and yourselves enslave.
Hence ye unholy crew from honour's post:
And with you, Affectation's saintly host;
With philosophic witchery possess'd,
Doom'd on this goodly earth to hunt for rest;
A prey to fancied woes and real fears;
Mocking humanity with lady tears:
Who turn with swelling heart and moisten'd eye,
From snail unhous'd, or persecuted fly;
Yet view, with nerves compos'd, through op'ra glass,
Weary and faint the exil'd negro pass.' P. 25.

Mr. Amphlett is not, however, entitled to unqualified praise: *'neath* for *beneath*, in the above quotation, is a most cacophonous ellipsis—*thick and thin*, a vulgarism that we were truly astonished to meet with—

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and if he turn to page 46, he will discover the ensuing very awkward repetition:

'Pour'd on the thick'ning plain their *vet'ran* host.'

In the ninth following line:

'Where many a *vet'ran* victory———'

And nine lines after,

'Drank the rich current of your *vet'ran* blood;'

surely the delay of his work might have enabled him to get rid of one, if not two, of these *veterans*, as well as of the other blemishes. Yet it is not now too late. He thinks that the poem may cease to be interesting when the noise ceases that gave it birth. We must flatter him by saying this will depend upon himself: if he will carefully revise it with those abilities which he appears to us to possess, and form it into a volume with some other pieces in his best style, we see no reason why it may not occasionally afford pleasure to some rhyming patriots, when his bones and ours are mouldered into dust.

ART. 33.—*The Christmas Holidays. Dedicated to Mrs. H. C. Combe, By Henry Whitfield, M. A. &c.* 8vo. 6d. Highley. 1803.

Mr. Whitfield will not expect much praise for this little poem. His verses continually strike the reader as imitations: yet the combination of these imitations is not unpleasing. Those lines are the best, which paint the young hero on the coach-box.

ART. 34.—*Beneficence: or, Verses addressed to the Patrons of the Society for bettering the Condition, and increasing the Comforts of the Poor. By Thomas Alston Warren, B. D. &c.* 4to, 2s. 6d. Rivingtons. 1803.

The goodness of the author's heart, exemplified in the choice of his subject, might teach him to lay aside all fears of the 'wheel' or the 'gibbet' of criticism. We cannot call his poetry excellent; but, at the same time, by no means can we call it contemptible. Mr. Warren is right in wishing that he had composed his poem in longer measure; the versification he has chosen, has been evidently the cause of much inconvenience to him.

'The vine which *annuâl* yields repast,'

and

'But if her dart should Sorrow aim,
Its wound shall soothing care assuage;'

could not have been suffered to pass, by classical judgement, had not a short metre fettered the poet. Yet these faults occur but seldom, while many of the stanzas are highly respectable; particularly the second and third on the life-boat, and those that describe the instruction of the deaf and dumb.

DRAMA.

ART. 35.—*The Counterfeit, a Farce, in two Acts, as performed at the Theatre-Royal, Drury-Lane. Written by Andrew Franklin.* 8vo. 2s. Robinsons. 1804.

The plot of this little piece is founded on the deception of a ser-

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vant, who impudently assumes the name of his master, colonel Ormond, to whom the governor had committed the care of his estate. This contrivance produces some pleasant bustle through a couple of acts, till the arrival of the governor and the colonel brings the *counterfeit* to light.

ART. 36.—*Une Folie, a Comick Opera, in two Acts. Being a Translation from the Original of 'Love Laughs at Locksmiths.' A Piece performed at the Theatre-Royal, Hay-Market, with universal Applause.* 8*vo.* 1*s.* 6*d.* Hurst. 1803.

The English name given to this drama by the translator, is 'A Wild Goose Chace.' The plot of it is the confinement of a young lady by her guardian, a painter, and her release from captivity by her lover, an officer of dragoons. The interest is kept alive by the contrivances of *Florival* and his man *Carling*, who over-reach the vigilance of *Cerberti* the painter, and gain admittance into his house. This translation was never acted: the reason given for it, the reader finds in an address to the public; to whom it is also stated, that if 'Love Laughs at Locksmiths' had been printed, the Wild Goose Chace had never appeared.

'The following translation from the favorite French piece called "Une Folie," was finished in October 1802; and then shewn to an actor of eminence and respectability at one of the winter theatres, (under the title it now bears) who approved it, but declined bringing it forward because another translation was in idea.—In December following, it was seen by a person of consequence belonging to the Haymarket theatre, who very flatteringly said, that provided it was not previously performed at one of the winter theatres, it might be thought an acquisition by the manager of the Haymarket.

'No further notice had been taken when the Haymarket season commenced,—soon after which the translator was informed, that another translation of the same piece had been prepared, and was then in rehearsal, which appeared in July, under the title of "Love Laughs at Locksmiths." P. iii.

NOVELS.

ART. 37.—*The Two Marillos, or the Mysterious Resemblance: a Romance. By Miss West. 3 Vols.* 12*mo.* 9*s. Boards.* Hughes.

The tale of two Amphitryos has been so often told as to lose its interest: in this novel, however, it is told well; and the distress occasioned by the ambiguity in the former part of the work is raised with skill. The *dénouement* is not equally happy. We suspect this to be a translation; for we can scarcely think that a young lady would colour her scenes so highly, if she had not a prototype: in fact, we should suppose her really ignorant of effects which she so minutely pourtrays. In this respect, the work is frequently reprehensible.

ART. 38.—*The Swiss Emigrants: a Tale.* 12*mo.* 4*s. Boards.* Longman *and* Rees.

A pleasing and interesting narrative—we can scarcely call it a tale, as this implies some degree of fiction. The whole is apparently from

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the heart; and it will beguile the feeling mind of Pity's softest drops. —Can wretches who have excited such miseries, continue to exist? Yes: such are the decrees of Providence. In the natural world we have volcanoes, earthquakes, and serpents: we have also ———

ART. 39.—*Hell upon Earth. Translated from the German. 2 Vols. 12mo. 4s. Boards.* Hughes.

A dismal tale of the German school, which might easily have ended happily; and then we could have added, that it contained at least one interesting page. Were we believers in the efficacy of penance—whatever were our sins, we should at least hope to have expiated a part by reading such trash, and to have had *our*—punishment 'upon earth.'

ART. 40.—*Nature, or a Picture of the Passions. To which is prefixed an Essay on Novel-writing. By J. Byerley. 4 Vols. 12mo. 14s. Boards.* Highley.

This work may be a picture of the passions, since, as the motto informs us, they 'have their ebbs and flows;' and it will not be remarkable if we find the tide at its lowest ebb. It is not, however, 'nature:' not a single character, not an event, is probable: the whole is a tissue of absurdities and inconsistencies, too disgusting even for the craving irregular appetite of a modern novel-reader. The language is equally exceptionable; and each page is broken into paragraphs, without any regard to the conclusion of a subject, or even a speech. Of plan, of plot, or character, there are not the smallest traces.

What can we say of an essay on novel-writing from such an author?—nothing, certainly, very favourable. To correct his crudities and absurdities would be a tedious and useless task: to the gulf of oblivion, then, the whole must be at once consigned: it sinks, and is heard no more.

MISCELLANIES.

ART. 41.—*The Report of the Evidence, and other Proceedings in Parliament, respecting the Invention of the Life-Boat. Also several other authentic Documents illustrating the Origin, Principles, and Construction of the Life-Boat, and its perfect Security in the most turbulent Sea. With practical Directions for the Management of Life-Boats. By Henry Greathead. 8vo. 2s.* Asperne. 1804.

We would willingly, under this article, if we had room, give our readers a particular account of the construction of the life-boat; an invention which has been reserved till these latter ages, to confer immortality on its projector. The form of this boat is the most simple imaginable; being the fourth part of a spheroid. Its length is thirty feet, its extreme breadth ten. A wooden bowl divided in half will give a good idea of the life-boat; the difference is, that the half bowl being the quarter of a circle, will be broader in proportion to the length than the quarter of a spheroid. The ends of such a boat will of course lie higher out of the water than the midships, and the bottom will necessarily be a curve: when we have added to this that the sides are flanked with cork sixteen inches under the gunwale, and

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that the boat is in part lined with the same material, it is literally giving the whole outline of this important discovery.

'The peculiar nature of the curvature of the keel of this boat, is the foundation and basis of its excellence. It regulates in a great measure the shear with the elevation towards the ends. This construction spreads and repels the water in every direction, and enables her to ascend and descend with great facility over the breakers. The ends being reduced regularly from the centre to less than one-third proportion of the midships, both ends are lighter than the body section. By means of the curved keel and the center of gravity being placed in the center of the boat, she preserves equilibrium in the midst of the breakers. The internal shallowness of the boat in the body section, occasioned by the convexity of the keel, and the shear at the top, leaves so small a space for the water to occupy, that the boat, though filled with water, is in no danger of sinking or upsetting. The buoyancy of the boat when filled with water, is also assisted by the cork being placed above the water line.' P. 21.

The liberal mind of the inventor, Mr. Henry Greathead, of South Shields, led him to make his discovery public, instead of appropriating it to himself by a patent. The Literary and Philosophical Society at Newcastle, impressed by his disinterestedness, requested their member, Mr. Burdon, to lay the circumstances before the parliament, which has, in consequence, bestowed upon him a premium of 1200*l.*

ART. 42.—*An Account of Louisiana. Being an Abstract of Documents delivered in, or transmitted to, Mr. Jefferson, President of the United States of America, and by him laid before Congress, and published by their Order.* 8*vo.* 1*s.* 6*d.* Hatchard. 1804.

This vast tract, acquired by America, is little known; and either it is unbounded, or its limits are imperfectly ascertained. Its productions and its soil will probably afford much interesting information: we are here told of a vast mountain of rock-salt, and of a cave of salt-petre. The accounts are, however, too crude to merit our particular notice in their present state. Two circumstances are connected with the possession of Louisiana: the boasted capital of America will be in a corner of the empire, and Spain must hold Mexico only from the forbearance of the United States. Had New Orleans a capacious harbour, it would be the capital of the new world.

ART. 43.—*Statistical View of France, compiled from authentic Documents. By the Chevalier De Tinseau.* 8*vo.* 10*s.* 6*d. Boards.* Printed for the Author. 1803.

Our author has in this volume given us a full and minute account of the divisions, towns, and population of France. It has every appearance of being also authentic! From this view, France—we mean France as it was—appears to contain twenty-eight millions of inhabitants. The present population of the whole kingdom, including the new acquisitions, exceeds thirty-three millions. We agree, however, with the author, that a spirited *compact* population of fifteen millions—reduced, if the reader please, to twelve—has nothing to fear from this mass.

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ART. 44.—*Epitome of the History of Malta and Gozo. By Charles Wilkinson. Small 8vo. 6s. Boards.* Miller. 1804.

We lately had reason to complain that Malta, situated between Europe, Asia, and Africa, had not sufficiently shared the attention of geographers. Historians had voluminously described the heroic actions of which it has been the scene; but minuter details were still wanting. On this account we carefully abridged the description of Malta which Mr. Anderson offered us; and the present work supplies an epitome of its ancient history. On a professed compilation, and an abridgement, we need scarcely enlarge, nor examine some of the more disputable portions of its most early history. The present is a neat little work, well printed, and illustrated with a map of Malta and the two adjoining islands.

ART. 45.—*Evening Amusements; or, the Beauty of the Heavens displayed. In which several striking Appearances, to be observed on various Evenings in the Heavens, during the Year* 1804, *are described; and several Means within Doors are pointed out, by which the Time of young Persons may be innocently, agreeably, and profitably employed. Intended to be continued annually. By William Frend, Esq. M. A. &c.* 12mo. *2s. 6d. Boards.* Mawman. 1803.

We are greatly pleased with this little work. It gives, in the most familiar and agreeable manner, the first lessons of astronomy, uniting amusement and entertainment. It should be the companion of every evening walk; and, if a celestial globe, rectified for the day, be previously examined, the instruction would be more clearly comprehended, and more deeply impressed.

ART. 46.—*Letters written by Henry Haldane, Esq. &c. to the Right Honourable the Earl of Chatham, K. G. &c. 8vo. 1s. 6d.* Debrett. 1084.

To follow Mr. Haldane's statement, and the foundation of his complaints, would lead us into discussions not suited to a literary journal. We perceive the shade of difference by which the master-general's conduct has been influenced; but this is not a subject of general importance. Mr. Haldane thinks himself aggrieved, and states his complaints with a calm dignified propriety.

ART. 47.—*Two Letters from Satan to Bonaparte. Edited by Henry Whitfield, M. A. &c. 8vo. 3d.* Highley. 1803.

Old Nick compliments, in these letters, his friend, the first consul, on the Jaffa exploit, and his other achievements of glory upon earth; but we should have been much better pleased with him, if he had sent him a *pressing* invitation to pay a speedy visit to his friends below. We are not informed by Mr. Whitfield how these epistles came into his possession; but we beg leave to hint to him, that, if Satan should again spell *Heliogabalus* wrong, it is *his* duty to spell it right. Unless they be duly pointed out in a note, an *editor* is answerable for his *author's* blunders.

ERRATA.

In our last Number, Page 122, line 37, *for* passages *read* pages.
—— 174, —— 20, *for* rosaque *read* rosa quo.

THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. I. APRIL, 1804. *No. IV.*

ART. I.—*Travels from Hamburg, through Westphalia, Holland, and the Netherlands, to Paris. By Thomas Holcroft. 2 Vols. 4to. With Plates reduced 5l. 5s. With Plates separate in an Atlas 8l. 8s. Boards.* Phillips. 1804.

THOSE who look for all the arts and sciences in the verses of Homer, for every curse that can occur in the Digest of Ernulphus, for an entire classification of travellers in Sterne's Preface, may find themselves mistaken. Human nature, like natural objects, is infinitely diversified; and we no sooner close our work with complacent satisfaction that nothing can be added, than fresh subjects start, and our task seems scarcely begun. Such, alas! is *our* fate! Grown grey in listening to the detail of travellers, we had arranged them before Sterne's Journey appeared; and, if we did not possess a greater number of species, we flattered ourselves that we could still have pointed out to him some important varieties. Yet we think a traveller like Mr. Holcroft has not hitherto met our observation. We have often expressed our wishes that travellers would tell us, with fidelity, what they saw and what they felt. History may be read in the closet; antiquities examined in plates or in museums: but the human heart can only be perused in the living volume, which daily changes and decays. Even in a desert, the occurrence of a hill or a verdant spot becomes interesting, if the traveller would deign to inform us of his meeting either. Sterne, in this path, made some advances; but he too often 'translated'—he disdained to 'copy.'—Mr. Holcroft copies; but his version, if we may continue the metaphor, is idiomatic. Self mixes too frequently with his other objects; and, while we examine them, while we are pleased and interested with the remarks they produce, we cannot escape from the author. Why should we wish it? It is difficult to answer: for his company is agreeable; his remarks ingenious—It is independence and liberty, perhaps, that we also admire as well as himself—we long to be alone, with-

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out a witness, and to indulge our own observations. Even the company of the author may be an intrusion.

If Mr. Holcroft resemble any of his predecessors, it is Sterne. He certainly magnifies trifles, and renders the most inconsiderable circumstances interesting. We go on with him cheerfully, through all his 'hair-breadth scapes in flood and field.' We enjoy his comforts, and laugh with him at the petty inconveniences which every traveller is 'heir to.' He proceeds, as the title informs us, from Hamburg, through Holland, to Paris; and it will be sufficient in this part of the work to copy a few of the most interesting sketches. Paris is itself a subject.

We shall introduce, at once, the author in his own style.—*Le voici.*

'Pff! Pff! Hu, hu, hu! I am stifled!

'Will you be kind enough, sir, to let this lady sit on the other side of you? *Ja wohl, mein Herr: aber*—"Willingly, sir: but—"

'This *but* was very significant. Every man had his pipe; and it was in vain to change places. We had lived two years among these eternal smokers; and, whether I returned from the coffee-house, the dining-hall, or the friendly parlour, I always brought the odour of the tobacco impregnated in my coat. Yet Louisa and Fanny were not reconciled to the practice.

'The German ladies have different associations. The lover approaches, half concealed by the clouds which roll from his mouth. How often, in the course of a tender conversation, he may lay down his pipe is a mystery into which I do not pretend to penetrate: but, were there a chamber in the house which the Indian weed had never fumigated, it certainly would not suggest, to maid, wife, or widow, the idea of man.

'The day was clear, the country before us a dead flat, and the branching Elbe as we sailed seemed to threaten that it would some day overwhelm its marshy borders. Hamburg and Altona, with their forest of masts, long continued in sight; seeming to vary in situation as the boat was veered to catch the wind. They formed a stiking contrast to the damp nakedness around. There is surely some affinity between the people and the low moist lands they inhabit. We are bidding adieu to fogs and phlegm: but our progress is very slow.

'There is one thing, in the German character, for which I cannot account: which is loquacity. The French themselves scarcely talk faster, or are more communicative, whether they are or are not strangers to each other, than these cold-blooded sons of the North.

'They write with no less profusion than they speak; as the productions of their eight thousand living authors can attest. In the praise of some of them who can say enough! But to hear their Grub-street scribblers, their coffee-house witlings, their professors inflated with a title, and their doctors loaded with the lumber of pedantry—

'Good words, and mild forbearance, if you please, sir. He who would find a people without national vanity must certainly not stay at home: nay he must travel beyond arctic or antarctic.

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'After passing various creeks and little islands, we finally came in sight of Harburg. The boat put to shore, and several passengers landed; though we were not yet in port. I followed their example; supposing that in a few minutes I should again rejoin my little family: the treasure which I would not have quitted for a moment, had there been any danger. Perceiving I should arrive before the boat, I loitered to examine the shore: but I could see little difference; the ditches were so much alike. These marsh lands are uncommonly prolific; and their inhabitants are a very good kind of people. So be it. I bless my stars, I am but a passenger.

'I had supposed Harburg to be a village: and the imagination had some relief, as I approached, to discover it was a fortified town.' Vol. i. p. 5.

The information may not be important, but it is characteristic of more than the author. Let the surlier critic say what he pleases, these minuter traits are not uninteresting, nor useless. We may hence proceed to the fair at Leipsic, with its annual list of 6000 new volumes. It is a branch of the same stock, an emanation from the same source.

The description of Bremen is also characteristic and pleasing; and the dreary flats of Westphalia are described with good humour, notwithstanding the numerous inconveniences and frequent dangers which our travellers experience. From the description of the first town in Holland, we shall select another passage.

'We left *Neue Schanz* at seven in the morning; and reached Groningen, the capital of the province, at five in the evening. As we intended to continue our journey the next morning, we were happy that the evenings were long; and that we had so much time to examine the town. Every thing in it was a fresh token of the qualities already noticed. Houses not large, but convenient; streets clean, and well aired; the population good; and the people warmly cloathed, with a neat and healthful aspect. Many tokens of opulence; few of good taste. Their very signs were characteristic: the golden scales: the golden beaker: nay the golden heart. Young women, who seemed to be servant maids, had not only earrings but plates of gold ornamenting their bosoms.

'The hats of the women made the strangest appearance. It is no exaggeration to say they were as large as tea-boards; projecting forward and on each side, so as to over-shadow not only the face but the body. They were chiefly of straw; and had two broad ribbands: not tied; but pendent from the sides. This voluminous hat formed a remarkable contrast with their short compact dress: of which the Dutch milk-maids, sold in our toy-shops, is a faithful picture.

'We had proofs of the uncorrected rudeness, common to country towns; one group of these girls laughed aloud at us, when we passed them; and even the gentry rose, looked, and pointed at us, through their sash-windows, with that kind of laughter which characterizes ignorant surprise.

'These are trifles; and in fact we laughed in turn. I suppose it was virtue in us, that we concealed our laughter from the objects of

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it: though I leave it to better casuists to decide how far this kind of laughter, or, if they are in the humour to dispute, any kind of laughter, is a mark of sound sense. I own, I wish I could laugh oftener: yet I am very wrong, if I wish for folly; and I do not very well know how pure wisdom should excite laughter. Bless us! We have many doubts to solve; and, as I fear, much rubbish to remove.

'Are we in the land of metaphysics; or of moral philosophy; or where? We ought to be at Groningen; sober Groningen: where the people appear to have a deal of common sense. Be it remarked, however, that here, in sober Groningen, we met with the first tree of liberty.

'What warring sensations did the sight of it inspire! What is a revolution? And what has this revolution effected! The mass of evil, and the mass of good, put in opposite scales: which shall preponderate? I solemnly declare, in the face of mankind, my heart aches, oppressed with a sense of past miseries, though I ardently hope, nay am seriously convinced, the good prevails. It is not alone the multitudes that have been sacrificed, it is not alone the want and wretchedness that are and for a season must be endured, which I deplore: though these are indeed deplorable. Time might make large and sudden efforts to correct them. But the worst affliction is that they are likely to be prolonged, by the feuds that have been engendered, the fiery passions which time itself will find difficult to extinguish, and the struggle of factions and the strife of opinion, which the dread of still greater mischief has created. May every good and wise man concur to allay these fears; and to calm and to aid the galled victims whose wounds have been too deep for any thing less than death to entirely heal.

'That freedom from religious persecution, which so honourably distinguished these provinces, appears to have been endangered, by their invaders. The following sentence, with a French translation, was painted on a board, and affixed to every church door. *Hier bidt men God aan. Burger, wie gy zyt, eerbiedig deezen dienst.* "Here men worship God. Citizen, whoever thou art, respect this worship." The men who unsheathed the sword, in defence of freedom, stabbed freedom to the heart, by the use of force. Her gentle blessings cannot be propagated by the sword. Alas! I forget too that this proposition is the subject of hot dispute. I really wish to conciliate: but the times are so full of contention, and of doubt, that a man can scarcely venture to speak without a great probability to offend.' Vol. i. p. 41.

Holland and Amsterdam are well known; but, in a work like the present, the author is always in the fore-ground—we must look chiefly at himself. In general, the descriptions are pleasing and appropriate: they are portraits copied from lively impressions; sometimes slighter sketches, 'hit off' in the moment, and with success. Mr. Holcroft's good-humour is seldom exhausted: his liberality of sentiment demands our applause. Oppression and injustice excite a momentary indignation: candour, benevolence, and toleration, claim his warm and unreserved applause. The misery of Holland was at that time too

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conspicuous: oppression and robbery had diminished her riches: at present the scene must be more distressing still. Yet France professed to give freedom. Let us offer a specimen of her kindness, and the performance of her promise. Scene, the Hague.

'I walked through the streets: they were clean and wide. I came to a great square: at such a season, I should have supposed that booths would have been erected in it, and merchandise set off for sale: it swarmed with soldiers. The whole town swarmed with them. I know not whether their numbers would not have been sufficient to defend the works of Luxemburg.

'The place was small: why were they here? The legislative bodies held their deliberations in it; and it was publicly asserted that these deliberations were perfectly unawed. Surely the troops of the republic of France did not come to instruct the lawgivers of the republic of Batavia in the principles of freedom. They were revolutionary times; and, in revolutionary times, I have heard the pretended partisans of freedom assert, the public presses may be stopped, and men transported, without trial; and, which is still more strange, to keep the guillotine at work is a revolutionary virtue. Heavens! Into what excesses will not the heat and forgetfulness of the moment lead men! The rage of opinion prevails, common sense becomes stupefied, and wisdom stands aloof bewildered.

'I came to the great Mall, where ambassadors and distinguished persons many of them reside. Here it was that the fair was held; and I walked up the row, to view an exhibition of varied industry and art. Not only the most useful necessaries were here, but many of the luxuries and ornaments of life. A display of the collected powers of the human mind, and the contemplation of them, is its highest pleasure.

'I walked forward, and came to show-booths: bears and tigers within; monkies and parrots without. Here rope dancers, notorious jugglers, and Dutch buffoons; and there a cabinet or museum of natural history, with all the arcana of philosophy developed. A whimsical assemblage. But a Dutch fair is not the only place in which philosophy plays the fool.' Vol. i. p. 89.

The scenes in the Netherlands are still more distressing. The fine buildings at Antwerp, are 'splendor, not in decay, but absolutely lost.' The quay, which was formerly loaded with half the wealth of Europe, afforded only a play-place for ragged boys, and a receptacle for a few fishing-boats. The spirit of monopoly was never more destructive. Amsterdam, which has risen on its ruins, is now again sinking; and the enlightened mind may, perhaps, look on France, in this instance, as only the instrument of retributive justice.

The roads through the Netherlands, once proverbially excellent, are now neglected, ruinous, and dangerous. The central school at Lille, is the embryo of what *may* be pre-eminent, but in a state far from promising. Our author passes over ground rendered famous by victory, through countries which will, at a future

day, stand up to accuse monsters in human shape, to whom Bonaparte, with all his load of infamy, can only be considered as a second.

'They were well acquainted with Arras; being natives either of the town or its vicinity; and from them we heard such tales of cruelty, committed by the famous or the infamous Le Bon, as made the heart shudder. I know not how far their narrative was accurate; neither can I faithfully repeat what they told: but, during our hour at Arras, we heard similar accounts, not less full of horror; though it was so long since these scenes of blood had happened. The records of the times do but too mournfully prove that this Le Bon was a monster. What an æra of blood has this been!

'What is the reason that a few hundred people, murdered it is true, and murdered without resistance, at the command of a tyrant or of the wretches his advisers, what is the reason that such murders should excite so infinitely greater a sense of horror than the assassination of whole armies, when they meet in mad fury for each other's destruction; though no one man among them has cause, I will not say of hatred, or of anger, but of the least complaint against any other? The abhorrence of the first kind of murders cannot be too great. Why is the second so soon forgotten, so lightly treated, nay so obstinately defended? Will man and the feelings of man never be awake to the truth?

'It was late when we arrived at Amiens; and darkness prevented us from employing our leisure hour in looking at the town.

'French passengers travel in their own style. Money is more scarce among them than among the English; and they seldom indulge themselves in any luxuries, upon the road. Indeed, they many of them consider those things as luxuries which the English suppose to be common necessaries. None of the company would sup, but ourselves; the consequence of which was, we had only a bit of fish and some trifling ragout brought to the table; yet we were charged three livres a head.' Vol. i. p. 181.

It is singular that Mr. Holcroft finds the problem a difficult one. Is there no difference between murdering the weak, the defenceless—between the assassination of those who have fled for security to a supposed asylum; who have trusted to promises, to customs held sacred even by savages—and those who in fair and equal contest have fallen, bravely, fairly, fighting? Language should be changed, or the name of *Le Bon* never used, but in irony. Yet the names of such fiends are numerous; and, to erase them from the page of history, would be to destroy one incentive to virtue, by preventing the execration of future ages.

The general view of France is, in our author's opinion, improved. The peasantry are better clothed: if not more merry, they are more sedately cheerful. Rags, poverty, harassed looks, and livid tints, have received a progressive improvement.

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'There are peasants who affirm they were happier under their former masters: they make even bitter complaints, and feel deep and unfeigned regret. He knows but little of the human heart, who shall adduce this as a proof that the peasants are now actually more wretched. Scarcely the wisest man has the wisdom so to recollect himself as to be satisfied with the present. There are but few scenes, in past life, so marked by misfortune or pain as not, when remembered, to excite regret that they are gone, never to return. In such a town, in such a country, among such and such friends, how pleasantly says memory the days were passed. Faithless historian! Deceitful varnisher! How dismal and dirty was the town; how solitary and bleak the country; how dull, how insipid, how fatiguing were the friends! An old woman laments the days of her youth; an old man the days of yore.' Vol. i. p. 136.

This reasoning is just. The peasant is not, however, at present equally happy, though, in reality, he will be in time more so. To be sensible of it, he must feel the value of independence. He must no longer be subject to the caprices of a tyrant—no longer be led in chains to slaughter. When this is at an end, like a man just freed from a burden, he will, at first, walk unsteadily. He must learn by degrees to taste, to feel, to enjoy freedom: he has yet had only the semblance of it.

A large part of this volume relates to Paris and the manners of the French. We find it impossible to give an abstract of our author's description of the capital, its buildings, its pomp, and its meanness. The light, trifling, character of the Frenchman is well pourtrayed, traced in all its versatility, in all its Protean changes. Every thing, in description, is magnificent; in execution, little. The fêtes are trifling shows, scarcely of sufficient importance to attract the notice of children in other countries; and the pompous displays of national industry, on the complimentary days, present, with a few exceptions, the grossest deceits or the lamest attempts to imitate the works of other nations. Paris has been so often described, that novelty cannot be expected. Mr. Holcroft, however, engages in the subject more profoundly than most other authors. His researches are more minute in the analysis of the heart; but the mine affords no metal of value: all is glare or dross. We find it difficult to fix on a specimen, and shall therefore refer the reader to the work, which he will not soon lay aside, when once it has engaged his attention. We shall select only the author's very just observations on what may perhaps, in an unreflecting mind, be the result of the picture which he draws.

'I think it high time to warn every reader against a mistake, into which some may have been led, by my remarks. I should be sincerely grieved, for I should have committed a deep injury, nay a serious crime, were I to induce the English to hold the French nation in contempt. Be it remembered that, in those things in which nations

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act with real common sense, they entirely resemble each other; and that the deviations, be they great or small, are the very peculiarities by which they are characterised. Were I to describe the peculiarities of my own nation, they would be of a different kind; but, whenever they deviate from common sense, which common sense I understand to include neither more nor less than the most wise and virtuous mode of acting, they would be to its disadvantage. And how innumerable are the deviations to which all nations are subject! I am conscious I write with an intention that, by noticing, men should avoid their mistakes: it is their interest that they should be noticed; and, by the task I have undertaken, it is become my duty. Were this nothing more than a personal apology, it would be something less than trivial; but its aim is not so mean: it is that I may avoid the common yet the most pernicious practice of increasing the animosities of nations; which retard civilization, excite to war, and are the curse of mankind. As a people, the French are truly great; but their peculiarities, their defects, are truly little.' Vol. i. p. 212.

The following remarks are a part of the same subject: they follow a long quotation from Du Clos.

'Du Clos asserts that, did the French reflect enough in their youth, and were they cured of certain defects, they would be the first people on earth: because, even with these defects, there is no nation by whom they are excelled. This is that kind of assertion which every author, writing of his native country, no matter what its defects or its general ignorance, seldom fails to make; and perhaps with truth. I see no good reason for limiting mind by the limits of geography: yet, conspicuous as the French are among nations, and willingly as I would imitate the forbearance of this author, in not assuming pre-eminence, it would but be the affectation of candour, nay it would be vicious, were I to conceal what I suppose to be the indubitable fact; that, in those arts which are most useful, in those manners which are most rational, and in that public government, and private order, that political and individual economy, which can best secure happiness, the French are unfortunately far behind the English. Could I speak this in triumph I should despise myself.

'From the picture of Du Clos himself it cannot but be inferred that, being superficial and easily led, the French are deficient in that energy of character which gives perseverance, order, and consistency, as well to political as to private economy.

'This national energy, if I have rightly observed them, they are acquiring: but the acquirement will be slow; and, if there be that difference of energy, perseverance, and order, which I presume there is, between the French and English nations, equality of improvement may continue: hence a difference as great may also continue to exist through ages no man can say how remote.' Vol. i. p. 418.

Though, on the whole, we have been entertained with these volumes, we must remark that the author too evidently studies refinement. Common observations have often a new garb, a kind of metaphysical gloss, which for a moment deceives, and leads us to suspect novelty where, in reality, the remark is trite or self-evident. At times also, there is an apparent study to

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say something profound, with respect to circumstances of the most trifling kind, and to refine on points which admit only of common conclusions. These peculiarities, we will not call them faults, are, however, not obtrusive; and the whole, as we have said, is interesting. It is, nevertheless, an error to have copied frequently from other authors, and passages not always highly interesting; and we feel it more poignantly, as Mr. Holcroft can so well entertain us with his own remarks.

The extensive account of the ancient fêtes is of this kind, and might have been supplied by a general observation referring to St. Foix, &c. We shall resume the work—only one volume of which we have now examined—very soon, and shall then select some passages from our author's description of Paris, more important than those in the volume before us.

(To be continued.)

ART. II.—*The Decameron, or Ten Days Entertainment of Boccaccio. Translated from the Italian. To which are prefixed, Remarks on the Life and Writings of Boccaccio, and an Advertisement, by the Author of Old Nick, a Piece of Family Biography, &c.* 2 *Vols.* 8*vo.* 16*s.* *Boards.* Vernor *and* Hood. 1804.

BOCCACCIO was born either in France or in Italy, but in which of the two countries is uncertain, as it is also whether he were the offspring of unmarried or of married parents. His father, who resided at Certaldo, kept a mistress during his stay at Paris, in 1313, and is thought to have had this son by her while in France. He was bound apprentice to a Florentine silk-mercer, whom he served six years, and for whom he solicited orders, and travelled both to Paris and to Naples. Not liking trade, he undertook the law, but attended only to classical studies, poetry, and novel-writing. Petrarch took a fancy to the literary zealot, whose circumstances were narrow, and lent or gave him money, and books, and clothes. The corporation of Florence appears to have conferred on him some place of seneschal, or secretary, which was his source of maintenance; for he obtained the foundation of a Greek professorship in favour of Leontius Pylatus; he was delegated to negotiate the return of Petrarch; and visited, apparently in some public capacity, king Robert of Naples. He must have inherited something from his father, as he could finally afford to decline the service of the republic: and spent the evening of his life at Certaldo.

Boccaccio wrote (1) on the Genealogy of the Gods; a work of which the Venetian edition of 1472 is most in request. In this learned mythologic treatise, he quotes many works of the ancients which were never printed, and of which the manu-

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scripts are not known now to exist. It preserves therefore some reliques of antiquity not elsewhere accessible.—(2) On Mountains, Seas, Rivers, &c.—(3). An Abridgement of the Roman History, to the Year of the City 724—(4). A History of illustrious Women—(5). On the Fortunes of illustrious Men; a work paraphrased by our Lydgate—(6). Sixteen Eclogues. These works were all composed in Latin. In Italian, he wrote (1). Il Filocopo—(2). La Fiammetta—(3). L'Ameto, Commedia delle Ninfe—(4). Il Laberinto d'Amore—(5). l'Urbano—(6). La Theseide, whence Chaucer's Palamon and Arcite—(7). Il Decamerone—(8). Vita e Comento di Dante. As Boccaccio calls his Urbano, *opera jucundissima*, it is probable he valued himself most on that production; but his writings all depend on their topic, for the power of amusing: he has good stories to tell; a few borrowed from ancient sources, most from modern *fabliaux*; but his manner of telling them, though dramatic, is gossiping, roundabout, diffuse, circumstantial to a teasing excess. Chaucer, and the early poets of Europe, appear to have learned of Boccaccio this characteristic vice. If all the dull and all the immoral stories were struck out of the Decamerone, it would be reduced to a single and a thin volume.

In the time of Boccaccio, European refinement was still in its infancy. The effects of the different moral habits had not yet been observed in the large scale. Experience had not discovered in how high a degree domestic happiness and social order depend on conjugal fidelity. It was not yet notorious that a husband will submit to no privations, and will undertake no labour, no hazard, to provide for the children of a wife whom he has espoused. It was not yet notorious that filial affection, as well as parental, vanishes where its object is uncertain or infamous: the son disdains at home, without scruple, the frown of a stranger, or the tears of a harlot: the daughter forsakes, in their old age, the one parent because he is not akin, the other because she has not a character. It was not yet calculated how short-lived is the pleasure of gallantry, how long-lived its miserable and irrevocable effect. Beauty lasts but an olympiad; the constancy of a gallant, but a summer: and for this summer, were it to be spent in the paradise of Mahomet, without fear and without remorse, it would not be worth while to endanger, far less to fling away, thirty, forty years of mutual confidence, affection, and friendship. This, where there are no children. And where there are,—mothers, if such there be, who, for a moment, have meditated to snap these ties asunder, how will you buy again those endearing charities and purest pleasures of your nature—that sympathy of family affection, forbidden to the hearth polluted by the adulterer?——The degradation of rank, the dissolution of acquaintance, are comparatively feeble considerations. For want of such reflexions and observations on human

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manners, the early writers have, in their plays and novels, frequently thrown the interest on the side of adultery, and have thus made the culture of the intellect a pander to libertinism. Boccaccio is one of those writers, and has perhaps contributed, not less than Molière, to demoralise Europe; to disperse domesticity, and thus to blast the growth and check the progress of all the arts of neat convenience, and useful luxury, and sound economy, and discriminate beneficence, which are attached, by a golden chain, to the system of matrimonial purity.

Another feature of countries which but begin to refine, is, that only the rich, and chiefly the men, compose the reading world. Public approbation tends to a different centre of gravity, among such readers, from that to which it would tend, where the women universally, and the multitude, also read. The scouters of prejudice, the flatterers of licentiousness, are always, in such a public, more acceptable than where the taste for reading is become general. Voltaire found his own country, and the readers of French on the continent, in that state; but he would have been less successful in Great Britain. Indeed, an excellent translation of Voltaire was here published by Smollett, in sixty or seventy numbers; but it did not take. The progress of cultivation is a powerful impediment to the corruptions of literature.

From similar causes, we doubt much whether Boccaccio will become a favourite story-book in Great Britain. It will rather be read with the eye of an antiquary, than with that of a circulating-library lounger. There is a sort of gratification in hunting, to its elemental form, the material of successive productions. We wish to know of what meat the hashes, and *fricándeaus*, and petty-patties of modern literature, are composed: if pleased with the *rechauffé*, we ask about the original dish. Now it happens that Chaucer, Shakspeare, and mediately many moderns, have been indebted to Boccaccio for the fables of plays, tales, episodes of novels, and other similar sketch-work. The Decamerone must be read, to see what these transplantations owe to the soil, and what to the seed: it is time, moreover, for authors to read it, not in order to plunder, but to surpass it. The reputation is very permanent and very gratifying, which accompanies the author of an unexceptionable story-book: he who supplies mankind with innocent amusement, is no inconsiderable benefactor to society.

How might a British Decamerone best be made? Have we no native popular stories? Yes. When a novel of impression and effect makes its appearance, it is usual to separate from it the stimulant and talked-of scenes, and to reprint them in sixpenny and shilling story-books for the cheap amusement of the busy multitude. The Castle of Lindenberg was so separated from

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the Monk, &c. Among these abridgements of novels in repute, these distillations from the wash of the circulating library, these essential odours of the flowers of fashion, should be sought the basis of an English Boccaccio. Many a moderate novel will cut down to a good story, by casting away all that is trivial in the incident and dialogue, and all that would do any where of the description. The tragic, the comic, the marvelous romances, might each furnish a separate collection of skeletons. The plots of plays might be made to yield some tributary matter: invention seldom succeeds in a first cast; that which is refashioned is usually better than the wholly new.

But we are forgetting the book before us. Let us transcribe the third novel of the first day.

'*Melchizedeck, a Jew, by a story of the three rings, escapes a most dangerous snare, which Saladin had prepared for him.*

'This novel was universally applauded, when Philomena thus began: Neiphile's story puts me in mind of what happened to a certain Jew; for as enough has been said concerning God and the truth of our religion, it will not be amiss if we descend to the actions of men. I proceed, therefore, to the relation of a thing, which may make you more cautious for the time to come, in answering questions that shall be put to you. For you must know, that, as a man's folly often brings him down from the most exalted state of life to the greatest misery, so shall his good sense secure him in the midst of the utmost danger, and procure him a safe and honourable repose. There are many instances of people being reduced by their foolishness, which I choose to omit, as they happen daily; but what great cause for comfort a person's good understanding may at some times afford, I shall make appear, as I promised, in the following short novel.

'Saladin was so brave and great a man, that he had raised himself from an inconsiderable person, to be sultan of Babylon, and had gained many victories over both the Turkish and Christian princes. This monarch having in divers wars, and by many extraordinary expences, run through all his treasure, some urgent occasion fell out, that he wanted a large sum of money. Not knowing which way he might raise enough to answer his necessities, he at last called to mind a rich Jew of Alexandria, named Melchizedeck, who let out money to interest. Him he believed to have wherewithal to serve him; but then he was so covetous, that he would never do it willingly, and he was unwilling to force him. But as necessity has no law, after much thinking which way the matter might best be effected, he at last resolved to use force under some colour of reason. He therefore sent for, and received him in a most gracious manner, and making him sit down, he thus addressed him: "Honest man, I hear from divers persons, that thou art very wise, and knowing in religious matters; wherefore I would gladly know from thee which religion thou judgest to be the true one, viz. the Jewish, the Mahometan, or the Christian?" The Jew (truly a wise man) found that Saladin had a mind to trap him; and perceiving that he must gain his point should he prefer any

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one religion, after considering a little how best to avoid the snare, his invention at last supplied him with the following answer. "The question which your highness has proposed is very curious; and, that I may give you my sentiments, I must beg leave to tell a short story. I remember often to have heard of a great and rich man, who, among his most rare and precious jewels, had a ring of exceeding great beauty and value; and being proud of possessing a thing of such worth, and desirous that it should continue for ever in his family, he declared, by will, that to which soever of his sons he should give this ring, him he designed for his heir, and that he should be respected as the head of the family. That son to whom the ring was given, made the same law with respect to his descendants, and the ring passed from one to another in a long succession, till it came to a person who had three sons, all virtuous and dutiful to their father, and all equally beloved by him. And the young men knowing what depended upon the ring, and ambitious of superiority, began to entreat their father, who was now grown old, every one for himself, that he would give the ring to him. The good man, equally fond of all, was at a loss which to prefer; and, as he had promised all, and being willing to satisfy all, privately got an artist to make two others, which were so like the first, that he himself scarcely knew the true one; and at his death gave one privately to each of his sons. They afterwards all claimed the honour and estate, each disputing them with his brothers, and producing his ring; and the rings were found so much alike, that the true one could not be distinguished. To law then they went, which should succeed, nor is that yet decided. And thus it has happened, my lord, with regard to the three laws given by God the father, concerning which you proposed your question: every one believes he is the true heir of God, has his law, and obeys his commandments; but which is in the right is uncertain in like manner as of the rings."

Saladin perceived that he had escaped the net which was spread for him: he therefore resolved to discover his necessity to him, to see if he would lend him money, telling him at the same time what he designed to have done, had not his discreet answer prevented him. The Jew freely supplied him with what he wanted. Saladin afterwards paid him with a great deal of honour, made him large presents, besides maintaining him nobly at his court, and was his friend as long as he lived.' Vol. i. p. 38.

This story has been beautifully used by Lessing, in his admirable philosophical drama, Nathan the Wise. It would have been interesting to accompany each story with notices of the subsequent use which has been made of it. Thus the seventh story of the second day furnishes Lafontaine with the fable of his 'Fiancée du Roi de Garbe.' The first story of the fourth day furnishes Bürger with the fable of his 'Lenardo and Blandine.' The first story of the fifth day furnishes Dryden with the fable of his Cymon and Iphigenia; and the eighth with that of his Theodore and Honoria. The eighth story of the seventh day supplies Chaucer with his Miller of Trompington:

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and the ninth with an incident employed, with modifications, in the story of January and May. The eighth novel of the tenth day is not improbably a relique of antiquity derived from some manuscript no longer extant: and indeed Boccaccio, in his Genealogy of the Gods (lib. xv. c. 6.), intimates that he is indebted to story-books brought from Constantinople by his preceptor Barlaam. He has also used, copiously, the Gesta Romanorum. There are some stories which are evidently true, because they would otherwise not have appeared worth relating: such is the fifth novel of the sixth day, which could only interest, because Forese and the painter Giotto were highly valued at Florence. Such again is the ninth novel of the sixth day, which we shall extract.

'Know, then, that formerly many good customs prevailed in our city, none of which are now remaining, thanks be to avarice, the attendant of our growing wealth, which has long discarded them. This, amongst others, was one, that, in diverse parts of the town, the best families in the neighbourhood would meet together, and compose a society, consisting of a certain number of persons, taking care always to admit only such as were able to bear the expence of it. Every one entertained in his turn, at which time they would shew honour to diverse gentlemen and strangers upon their arrival in our city, and to many of the most worthy citizens, by inviting them to those assemblies: once a year, also, at least, they would be dressed all alike, and they often rode in procession through the city, when they performed their tilts, and other martial exercises, especially on the great festival days, or when the news of some great victory had reached the city. Amongst these societies of gentlemen, there was one, of which signor Betto Brunelleschi was the principal, who was desirous always of procuring Guido Cavalcanti to be one of their body, and not without reason; for, besides his being one of the best logicians in the world, as well as natural philosopher, for which they had no great regard, he was a most polite, good-natured man, as well as an excellent companion, and nobody knew what belonged to a gentleman better than himself: besides this, he was very rich, and ready always to reward merit wherever he found it. But signor Betto was never able to draw him into their assembly, which they all attributed to his speculative way of life; and because he was said to hold some of the Epicurean doctrines, the vulgar used to report, that all this study of his was only to learn whether there was a God or not. One day he was passing from St. Michael's church, along by the Ademari to St. John's, which was his usual walk; and the large marble tombs, such as are now at St. Reparata's, were then about the church, and he chanced to be amongst them, the church door being shut, when Betto and his company came riding through the square, who, getting sight of him, spurred their horses, and came up to him before he perceived them; whilst one of them said, "Guido, thou refusest to be of our society; but when thou hast found out that there is no God, what good will it have done thee?" He, seeing himself surrounded, immediately replied, "Gentlemen, you may use

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me as you please in your own territories;" and, laying his hand upon one of the arches, he leaped nimbly over it, and so made his escape. They looked, like people confounded, at each other, saying, that what he had spoken was without any meaning; for that they had no more to do there than any other persons, nor Guido less than themselves. Signor Betto then turned to them, and said: "It is yourselves, gentlemen, that are void of understanding; for he has very worthily, and in few words, said the severest thing in the world to us, whether you understood it or not: consider, then, these arches are the abodes of the dead, and which he calls our territories, to shew us that we, and all other people as ignorant and unlearned as ourselves, are, compared to him and other men of letters, worse than dead men; and, therefore, so long as we are here, we may be said to be upon our own dunghills."—They now all understood what Guido meant to say, and were a good deal ashamed, and from that time said nothing more ever to provoke him, esteeming signor Betto always as a very subtle and sensible man.' Vol. ii. p. 98.

The tenth novel of the sixth day is one of the more remarkable: it is too long and too stale for transcription; but the effect which it must have produced in Boccaccio's age, at the expense of the Catholic religion, may be imagined. The reformation was certainly prepared by a preceding infidelity; and the sceptics, formed by the revival of literature, were glad to patronise and applaud any innovators who seemed likely to fall in with popular tastes, so far as to accomplish the overthrow of the established superstition.

The form of this work is very convenient. There is a great deal of social reading in the polished world now-a-days. While parties of the ladies are at work, one of them reads aloud. In all families there is an occasional lack of conversation after supper, when those who are so often together are by themselves. To attempt to supply this want of colloquy by small-talk, by expanding scandalous anecdotes, and echoing trivial news, is a bad habit, and generates a malicious and trifling taste. It is pleasanter and more profitable to introduce readings. The circulating library is ransacked for this sort of family demand. But a novel does not answer the purpose: it can be begun together; but it cannot be continued together: the curiosity excited tempts one of the party to carry the book up stairs; a second is absent the next evening: a whole week of engagements intervenes, and obliterates the very name of the heroine. Books therefore, which are divided into 'sittings,' and include many distinct wholes, each fit for one evening's amusement, are the most expedient. Hence the perpetual success of Spectators, Ramblers, Mirrors, and the like. Now these pieces are exactly of the right length for social readings. We can finish them without hoarseness, or listen without fidgetting. Do, gentlemen

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booksellers, you who cater for the numerous classes of the reading world, bespeak us an English Decamerone.

The translator of Boccaccio could not render his author moral; he has made him less indecent, or at least less coarse, than the Italian original. Some passages are struck out. One, for instance, very needlessly, at the beginning of the fourth day; from which it appears that the three first days were originally published apart, and that it was after a long interval, that the author undertook to continue his work.' This preface had a biographical and literary value. It is a natural pause—for the stories of the second part have a more formal and novel-like turn, than the mere anecdotes of the original volume. The name of the personages should all have been retained in their Italian form: Dioneo, not Dioneus; Fiammetta, not Flammetta: indeed, in this last case, the error is ungrammatical; *fl* never occurs in Italian—*etta* is not a Latin termination; so that the name is of no language under the sun. On the whole, the translation is good, and less expanded than the Italian original. The earliest English version is Paynter's Palace of Pleasure, 1566.

An elegant life of Boccaccio is prefixed: it would have been possible to glean a few more circumstances concerning this author, such as his intimacy with the poet Zenobio, the son of his school-master. If we mistake not, there are novels in being of a still more licentious cast than those in the Decamerone, which are occasionally reprinted in Italy, and are understood to have been written by Boccaccio. Diderot is said to have contended, that those who write books of obscenities are no more to blame than those who distil brandy: the fault is with the dram-drinker; with him who makes a needless, intemperate, misplaced use of what human nature has a craving for. Diderot, like archbishop Whitgift, would have licensed the printing of a new and complete edition (September 13, 1587) of Boccace's Decamerone.

The most celebrated commentator on the Decamerone, is Domenico Maria Manni, who published at Florence, in 1742, the 'Istoria del Decamerone.' Had this editor thought fit to accompany the stories with illustrative notes, and to make a classical edition of his author for men of letters, he thence might have derived considerable assistance; but we perceive no citation of the work. Warton is of opinion (History of English Poetry, vol. iii. p. 470) that Sacchetti published tales before Boccaccio; but Manni has shown that the tales of Sacchetti must be dated in 1376, and that they are consequently posterior to those of Boccaccio.

There are other Italian novelists of this class, whose works, partially, deserve importation. The 'Pentamerone,' of Giau

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Alesio Abbatutis, is one of the more celebrated imitations: it contains materials for the poet, less exhausted, because less known, than those of its model. An agreeable abridgement of it occurs in the 'Bibliothèque Universelle des Romans.' The oldest of the Italian story-books is, we believe, the 'Cento Novelle antiche,' first printed at Bologna in 1525, but compiled two centuries earlier.

ART. III.—*An Inquiry into the Colonial Policy of the European Powers. By Henry Brougham, Jun. Esq. F. R. S. 2 Vols. 8vo.* 18*s. Boards.* Longman *and* Rees. 1803.

THE radical error of modern colonisation (for the Greeks, from political impotence, acted differently) has been to arrogate supremacy, or dominion, over the colony founded. If every colony were allowed, from the very beginning, to govern itself by its own laws; to levy for its own purposes the necessary taxes; to remain neutral during the wars of the mother-country; to make treaties of commerce with rival states; and to offer subsidiary treaties for securing protection when endangered; the growth of such colonies would be far more rapid. The parent state would economise the expense of government and protection during their weakness; and of a contest for autonomy and independence, after the maturity of such colonies. The commerce, not being a monopoly, would not inflect the pursuits of agriculture into an artificial direction, accommodated only to the wants of a particular state, and dependent on its demand for success: nor would it impede, deter, or postpone the settlement of foreign merchants of different countries, who would not fail, by the variety of their vague intercourse, to introduce, more rapidly, the different classes of settlers and of arts adapted to the climate, than can be invited from any specific metropolitan country. When, instead of confining itself to the outfit, to what may be called the apprentice-fee of a young colony, a nation chooses to retain a certain influence over its conduct, in order to extort income from its earnings, the most generous mode of proceeding is to concede an early and entire emancipation. By the separation of North America, Great Britain has saved the cost of administration and defence, and has secured neutrality to a commercial intercourse which would else have been interrupted by every war. This intercourse is not the smaller, but the larger, for the cessation of the monopoly; both because the consuming population is more increased by foreign accession than it would have been under British supremacy, and because the demands of American commerce are increased by the result of an additional interchange with the French, Spanish, and Portuguese settlements. If the West-India islands, as from the late proceedings in Jamaica seems probable, be conspiring to resist taxation, even for their own protection, when

accompanied with the assertion of British supremacy; it is a question of imminent importance, whether a simple recognition of independence, which would of course secure habitual neutrality in all European wars, be not a wiser policy than any attempt at coercion. Troops can be sent: but the yellow fever may extinguish European armies as rapidly in the adjoining islands as in Saint Domingo. Armed negroes, if inferior in the day of battle, are better wrestlers with the climate. The expense of a conquest would be immense, and the consequent destruction inhuman. By driving the islanders to resistance, they would be compelled to avail themselves, as a resource of taxation, of their power of confiscating the property of absentees. Such a resource would irrevocably extinguish more British property than a conquest would acquire; to say nothing of the lasting mischief of provoking a war with the United States of America, who would assuredly lend at first a secret, and finally a public and avowed, assistance to the imitators of their own rebellion. If the slave-trade had been abolished by Mr. Pitt in 1796, the proprietors, it is true, would have been disaffected; but the black population would have been friendly to British supremacy: now we have to contend both with the vassal and with the lord. Mr. Brougham seems to elude the discussion of these grand and pressing points of colonial polity, and chiefly to speculate on the minor questions of commercial policy. He thus discusses the advantages and disadvantages of monopoly, in opposition to the doctrine of Dr. Adam Smith.

'The following considerations may lead us to appreciate the real effects of the colonial monopoly, in producing this increase of the evil, as it is called, or in rendering the returns of a portion of the national stock slower than they would otherwise be.

'1. The interests of traders, in the employment of their capitals, are by no means the same, in all cases, with the interests of the community to which they belong.

'That trade, of which the profits are moderate, but the returns frequent, is, in the general, much more advantageous to the bulk of the society, than that trade, of which the returns are slow, and the profits great. More industrious people gain by the former, than by the latter operation; since large fortunes are accumulated, but a much greater number of moderate ones are made; and the whole stock of the nation receives a much more important and better distributed addition.

'But the possessors of trading capital naturally seek for that employment of it which may secure to themselves the greatest accumulation of profits. They feel no interest in the total income or savings of the country: their own interest leads them to consider how they may most rapidly acquire a fortune to themselves. The interest of the country points to the trade of quick returns, and small profits: the interest of the merchant points to large profits; and only to quick returns, as the means of increasing the profits, if his capital is sufficiently extensive to enable him to afford to lye long out of his money. A trader will cer-

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tainly prefer a commerce which returns his stock twice a year with a profit of five *per cent.*, to one which replaces it yearly with a profit of ten *per cent.*; but he will prefer a trade which replaces the capital at the year's end with a profit of fifteen or twenty *per cent.*, to one which only gives the profit of five or seven *per cent.* at the end of six months. Without any other inducement, therefore, than the great profit, he will employ his stock in the way least beneficial to the rest of the community.

'A monopoly can only create or increase this disadvantage, by creating or increasing the superiority of the profits in the distant trade over those in the nearer trade. The natural disadvantages of a distant market must always be compensated by increase of profits; otherwise, no capital would ever find its way thither. If all colonial monopoly, for instance, were at an end, and, the trade being thrown open, a competition were to reduce its profits to a level, or nearly to a level, with those of the European market, some capital from each country would be withdrawn to the latter market, until the profits of the colony trade rose again. They must always stand considerably higher than the profits of the European market, otherwise no capital would follow them. The monopoly, then, cannot be said to create the superiority of colonial profits or to draw thither all the capital which that superiority attracts.

'2. When the competition reduces the profits of colonial trade, it is very easy to perceive what capitals will be the last to leave it. The merchants of the foreign countries, who had been attracted by the abolition of the monopoly, but whose countries have no more connexion with the colonies than with the parent states in Europe, will much more easily be driven from a trade, in which they had much less inducement to engage, even at equal profits. British stock (for example) will be much more easily drawn from the trade of the Dutch and French settlements, than Dutch or French stock. Traders have a real advantage in dealing with those who speak the same language as themselves, obey the same laws, and follow the fates of the same government. This is a circumstance wholly unconnected with the monopoly, and is essential to the nature of colonial relations. It is the advantage which draws capital to the distant and less profitable coasting trade of any country, in preference to a more profitable traffic with a nearer part of some foreign state. While, therefore, the free trade drives off to other markets a great part of the foreign capitals vested in the colony trade, the great proportion of the capital that remains in it will belong to the mother-country; a proportion rendered still greater by the increased competition of the displaced foreign capitals in the nearer markets. This must happen in the case of one nation possessing all the colonies in the world; but it will happen still more if each trading nation has colonies, and, most of all, in the actual case of each nation possessing colonies of the very same kind, situated in the very same parts of the world. A distribution will thus take place, regulated entirely by the circumstances of colonial, and independent of any partial restrictions or exclusive privileges.

'3. If, by any change in the colonial policy of Europe, the colony trade were thrown open to all nations, with equal, or not very unequal advantages, the stock formerly employed on any particular branch of it, would naturally remain there, in preference to all other

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employments. A considerable difficulty, some anxiety, and great temporary expence, attends all changes of stock from trade to trade, and from place to place in the same trade. The stock, too, not immediately engaged in colonial trade, and the industry which that trade puts in motion, become adapted to the particular demands of the distant market. Certain branches of manufacture, as well as the art of constructing vessels of a certain description; the raising of certain kinds of produce; the establishment of certain branches of commerce with neighbouring countries, as subservient to, or springing from, the colonial trade; the education of men in a particular line of business, and the acquisition of certain kinds of knowledge—all rise to perfection from a long habit of engaging in the trade with the colonies as a separate and peculiar profession. A change in those important particulars, is both disagreeable and expensive: it is attended with great anxiety, and much actual loss.

'Whether, then, the monopoly, or the natural circumstances of the colonies, independent of positive institution, have settled in different channels the capital of different trading nations, the establishment of a free trade would with difficulty change the course of the stream, although some dimunition of its force, or beneficial influence, should take place; nearly the same quantity as before would continue to flow in the accustomed channels, with the same rapidity, and towards the same reservoir. The capitals of each nation would retain a bias towards that direction into which long habit had drawn them, although the new arrangements might vary the proportions of each in the division.

'4. We have already examined those circumstances which influence the distribution of the capitals of any nation, and incline capitals of a particular description to follow the more distant employments, while they confine others to the contiguous markets. Those causes, too, are altogether unconnected with, and beyond the influence of monopolies or restrictive laws of any sort. No monopoly can carry to America that stock which is engaged in the smaller retail trade of a country, any more than the natural superiority of colonial profits can draw such a stock to that remote employment. The larger capitals, then, of any country, will generally find their way to the colonies in preference to the home market, or the nearer foreign markets, and to the colonies of that country in preference to the foreign colonies—after an entire freedom of trade, shall have opened every branch of the home trade, and European trade, to all orders of men, and to all countries—and after an entire freedom of colonial commerce shall have admitted all nations to such a share in its profits, as their circumstances may enable them, or induce them to seek.

'5. The increase of new colonies is much more rapid than that of old countries: the demands for capital in the former, are far more urgent and progressive than the accumulation of stock in the latter. Although a system of perfect freedom were to be adopted in the colonial policy of all the European nations, as certain capitals only in each nation can enter into the distant commerce, it is not probable that sufficient stock could ever be employed to reduce the profits nearly to the level of other trades: they would certainly be somewhat reduced, but the trade would still be sufficiently wide to receive all the capital which each commercial nation could pour into it. At any rate, the

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whole large capitals of a country possessing colonies would find their way thither. The rapid increase of the colonies would outstrip the augmentation of supply occasioned by the accumulation of the mother country. If any capitals had not at first been vested in the trade, or been driven from it by the competition, they would now be drawn to it, as the whole accumulation of the European capitals would be insufficient. The profits of the European trader would be rendered somewhat lower, though not much, as the prices would still be monopoly prices, both to the European buyer and seller, from the increasing demand for European commodities, and the increasing supply of colonial produce. Any diminution of profits would only be a real loss to the mother country (though perhaps an advantage to the colonies), without tending to confine any of the larger capitals to the home trade, or the nearer foreign trade of consumption. Besides, such a diminution would tend to correct itself: for it would retard the accumulation of the stock destined to carry on the colonial commerce, while the rapidly increasing market would require more and more supplies daily.

'The history of the British commerce with the United States of North America, furnishes ample proofs of the foregoing reflections, and enables us to judge of the effects produced by a much stricter, and more extensive monopoly, than any now possessed by the British merchants, upon the distribution of their capital.' Vol. i. p. 254.

The first of these five propositions, that 'the interests of traders in the employment of their capitals are by no means the same with the interests of the community,' is highly improbable.

That trade, of which the profits are moderate but the returns frequent, is not more advantageous, than that trade, of which the returns are slow and the profits great. Whether a tradesman make fifteen *per cent.* yearly of his capital, by three distinct returns, or fifteen *per cent.* annually by a single return, is, with respect to his means of maintenance from those transactions, identical. But, in the first case, he must squander three times the labour of inspection and direction which he is called upon to bestow in the second case. He loses, therefore, the value of his time uselessly both to himself and to the state, by preferring the quick return at a small profit; so that a trader will, and ought, both for his own sake and for that of the country, to prefer a commerce which replaces his stock yearly with a profit of ten *per cent.*, to one which returns his stock twice a year with a profit of five *per cent.* The opposite doctrine is unaccountably maintained by Mr. Brougham.

The second of these propositions, that 'when competition reduces the profits of colonial trade, the merchants of foreign countries will most easily be driven from it,' is far from being demonstrated. If, in consequence of the superabundance of capital in any given country (as in Holland before the antijacobin war), the rate of interest and profit on the employment of capital there happen to be very low, the merchants of that country will

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least easily be driven from any given branch of trade. It is worth their while to undertake it, at an habitually lower rate of profit that can be accepted by the merchants of undercapitaled countries. When, to the advantage of easy credit, is added that of habitual neutrality, which exempts from the high freight and insurance of a belligerent power, this tendency is further increased; so that the capitals least easily driven from a given trade, are not, as Mr. Brougham imagines, those of a metropolitan, but those of an opulent, country. The difficulty of a foreign language is easily conquered, and the figures of arithmetic are already pasigraphic.

The third proposition is just, and acutely defended: the fourth is not very definite. It seems to say that large capitals tend to employ themselves at a distance. No. Distant trade requires large capitals, on account of the slowness of return, and of the magnitude of each venture; but large capitals always prefer, at an equal profit, a domestic employment, on account of the inferior risk. There is an inversion of cause and effect in the statement of this proposition.

The fifth proposition, that 'the increase of new colonies is much more rapid than that of old countries,' it would be thought paradoxical to deny. At first sight it appears to be a self-evident, though needless, truism. As far as population is the sort of increase in question, it is perhaps correct. But here the increase of capital is in question. Let us however suppose that population and capital, which are a good deal connected, both double in ten years in a young colony. It will probably require twenty years for them to double a second time. It will then require forty years for them to double again; and then eighty. For the wages of labour and the profits of stock both keep diminishing, as the competition of men and money increases; but they diminish in a diminishing ratio. Ten years produce a great effect at first, and little effect at last. If then a colony consist at first of a hundred families of five persons each, it is likely to receive an addition of five hundred the first ten years: it is still likely to receive an addition of five hundred in each of the next ten years, although the rate of increase has diminished one half; because it now starts with a thousand, who are to double in twenty years. In like manner it will again receive an addition of one hundred families, or five hundred persons, every ten years, although the population doubles next time only in forty years. If therefore the population of a colony receive every year an equal addition, its increase will appear more rapid while it is a new, than when it is an old, colony. The like is true of its capital: an equal annual addition, continued for seventy years, may, during the first ten years, double the capital of the society; the same during the next twenty, and the same during the next forty, years. But it is not so usual, when speaking of capital, as

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it is when speaking of population, to estimate its increase by its rate of increase. Now the positive augmentation of capital proceeds rather faster in an old than in a new country; because a smaller proportion of the annual surplus, or profit, is required for the construction of fixed, unsaleable, unproductive objects, such as churches, bridges, prisons, fortresses; and because the habits of economy, and the means of turning temporary deposits to account, are far more diffusive in an experienced, than in a new community. If in North America there be five millions of men—if in Great Britain there be ten millions of men—the annual increase of capital stock in Great Britain will be more than double the annual increase of capital stock in North America. In other words, the old country increases faster than the new. Mr. Brougham maintains the converse proposition; but he cannot for a moment doubt the fact.

If in this manner the theoretic reasonings of Mr. Brougham be attentively discussed, they will sometimes be found to want solidity and precision; they are oftener subtile and ingenious than clear and satisfactory. But the information with which these speculations are accompanied, is the result of much reading and arrangement, of much learning and labour: it is far-fetched, comprehensive, and select. This is especially conspicuous in the third section of the first book, which treats of the particular relations of the colonies of the European powers to their mother countries.

The whole work is divided into four books; of which the first treats of the relations that subsist between a state and its colonies; the second, of the foreign relations of colonies; the third, of the foreign relations of states, as influenced by their colonial relations; and the fourth, of the domestic policy of the European powers in their colonial establishments. Notwithstanding the very general and embracing superscriptions of these books, they do not relate at all to the Asiatic settlements of the Europeans, but almost exclusively to those in the West Indies. The title of the two volumes should have stated, that the colonial policy of the European powers in the American archipelago was alone to be discussed: but perhaps these are only introductory volumes, and the more important and less exhausted subject of oriental legislation is yet to derive benefit from the sagacity, the talent, and the researches of Mr. Brougham.

ART. IV.—*Storia della Poesie Italiana, &c.*

History of Italian Poetry, by Girolamo Tiraboschi: extracted from his larger Work, entitled General History of Italian Literature. Re-published by T. J. Mathias. 3 *Vols.* 12*mo.* 1*l.* 1*s.* *Boards.* Becket. 1803.

WE are happy to find that this ardent reviver of the study of Italian poetry in our own country meets with so much encou-

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ragement. It is only about three years ago that he presented us with a new edition of 'Select Sonnets and Canzonets,' from Petrarc: since which time we have been called upon to notice his 'Lyric Productions of the most celebrated Poets of Italy,' in three volumes duodecimo; and his new edition of Crescembini's 'Commentaries on the History of Italian Poetry; containing an Examination into its different Orders and Species,' published also in three volumes in twelves. The work before us is intended to pair with any one of the foregoing—and is therefore printed with the same type, exhibits a similar page, and is nearly of the same extent. Like the two that immediately preceded it, it is said indeed to be comprised in three volumes; but of these the third is so much more amplified than the rest, that the editor has divided it into two parts, and has made a separate volume of each part.

The work opens with an elegant and ingenious Italian canzone to Mr. Roscoe.—

'Tra facondi scrittor ministro eletto
A ravvivar di Clio l'estinta lampa;'

presenting to him a vision of Lorenzo de' Medici lamenting over the degraded and miserable state of his country. The idea is well applied, and the style and diction are consistent with the editor's accustomed correctness and taste. An introduction follows, in Italian prose, addressed to learned and poetic English readers; in which our compiler again takes occasion to express his strong and ardent attachment to Italian poetry, which, in the language of Pindar, employed upon another occasion, he regards as 'cosa divinamente fondata ed innalzata, con lira variosonante, andamento musicale, e scelta struttura di parole decorosamente collocate ed unite *.' This description, not indeed verbally rendered, though precisely characteristic of the subject to which it was originally applied, may, by many of our readers perhaps, be thought rather eulogistic, when advanced as a common criterion of the merits of Italian poetry. Yet we would rather pardon a heart too sensitive than too dull to the fascinations of such poets as Dante, Petrarc, Ariosto, Alamanni, Chiabrera, Menzini, and others of equal or nearly equal genius, who compose the vast and immortal phalanx, called forth, by the Muses of modern Italy, to exhibit their exquisite powers, and assert their triumphant claims.

In the prosecution of his address, our author laments, and, as an Englishman, takes shame to himself, that the plan for giving

* ——— Θεοδματον χρεος,
Φορμιγγα τε ποικιλογαρυν,
Και βοαν αυλων, επεων τε θεσιν
Μιχθεισαν τροπαντως. Olymp. iii.

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a new impression, in the metropolis of this kingdom, of an entire series of the works of the most renowned *historians* of Italy, some time since proposed by a few learned Italians, did not meet with the encouragement to which he thinks it was entitled, and which he fondly hoped it would have experienced. The merits, however, of the *historians* of Italy, or indeed of any other country, are of a very different description from the merits of their *poets*. The chief object of the former is information, which may be communicated nearly in an equal degree in one language as in another; and although, in the diffusion of such information, the writer may exhibit an uncommon portion of beauty and excellence in the peculiarity of his style and manner, yet these are qualities more easily communicable, and at the same time less essential to the subject treated of, than the delicate touches, the etherial and evanescent spirit, that solely characterise and give value to the foreign poet, and consequently render it impossible that his labours should be adequately translated into any language, even though he himself were to be the translator. We admit the merits of Bentivoglio, Guicciardini, and Paruta; but their subjects, their sentiments, and even their difference of style, upon which these merits chiefly depend, are not difficult to transfuse into our own language, and are, in some respects, superceded and rendered unnecessary by original English writers of equal celebrity and value. Such, however, as we have already observed, is not the case with respect to the best poets, whether of Italy or of any other country; whose excellencies are, in many instances, altogether appropriate, and incommunicable by the ablest version imaginable. And, hence, we cannot be surprised, that, while Mr. Mathias meets with encouragement enough from his own countrymen to induce him to persevere in re-editing the productions of the most esteemed Italian poets, or of their ablest commentators, a similar undertaking, in favour of the best moral or historic writers of Italy, should altogether fail of success. We cannot regard this latter labour as likely to be productive of all the advantage and national benefit which he fondly conceives would be derived from it; nor can we quite so severely reproach our countrymen for not having patronised the design.

In the general patronage, however, which our author so feelingly affirms ought to be given to learning and learned men, and the importance of the latter to national taste and language, we cannot but concur most heartily; as we do also in the strictures, by which these observations are verified, upon the absurd introduction, into the language of republican France, of terms which can never be naturalised, and of a style and phraseology which nothing but the most depraved taste, here justly denominated a Gallomania, could endure for a moment. The conclusion of our author's address we shall select, as a specimen

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of his ease and elegance of diction; confessing, however, at the same time, that we cannot trace that extreme analogy between the Italian and English tongues which he conceives to exist—and being persuaded that the latter possesses, among the dead languages, a much greater resemblance to the Greek (if even in the present day the Greek can be said to be a dead language), and, among the living, to the German and Persian; to the latter of which it perhaps makes a nearer approach than to any other, at least so far as relates to grammar and construction; and would offer a still closer similitude, if the Persian were divested of its uncouth connexion with Arabic, and once more suffered to appear in all the original purity and simplicity of the genuine Pehlavi.

'Ecco la Gallomania: torniamo alla luce dell' Inghilterra e dell' Italia. Non v' è lingua certamente ch' io stimi coltivi e veneri più della mia propria; ma questo appunto mi rende più studioso ed ammiratore della Italiana, sembrandomi trovare tra le due lingue una somma analogia per la facilità e corrispondenza delle frasi, e spezialmente un' aria di franchezza e libertà nella sublime poesia che eccita in me piacere insieme e meraviglia.

'Indi mi volgo all' Arno,
E, corsa già l'immensa strada Argiva,
Risveglio il suon della Toscana lira
Lo spirto ergendo a non tentate imprese,
Al bel natìo paese
Nuovi fregi aggiungendo aurei immortali;
E al mio Tamigi in riva
Tosche gemme scoprendo o ignote o rare,
Forse le renderò più vaghe e care.

'Ma se alcuno mi domandasse, da quai motivi incitato, con tanto ardente e fervoroso zelo verso le amene e fiorite lettere, m' inchino sì affettuosamente all' Italia; risponderei altamente: E a chi dunque dovrei inchinarmi se non all' augusto e dominante seggio di Febo, alla madre e nudrice delle scienze e dell' arti, alla risvegliatrice del buon gusto, alla fonte di vaghissime fantasie, e all' inesausta miniera de' tesori dell' antichità e delle dotte memorie d' ingegni Greci e Latini?

'A voi dunque, eruditi e studiosi miei compatrioti, raccommando di nuovo la Patria, le Muse, l'Italia, e tutti i suoi più degni eccelsi leggiadri ed eloquenti scrittori, storici, critici, e poeti, di cui si sente la fama in un movimento continuo co i secoli.' Vol. i. p. 29.

We are next presented with a detailed life of Tiraboschi, in a letter, written shortly after his decease, to the abate Francescantonio Zaccaria, by the abate Carlo Ciocchi, librarian to the duke of Modena, from which we shall extract a few particulars. Girolamo Tiraboschi was born at Bergamo, Dec. 28, 1731, of a highly-esteemed and honourable family. Of the earlier years of his education M. Ciocchi professes a total ignorance. About the age of fifteen he entered into the society of Jesus, in which he continued till its abolition, and for which, till the day of his

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death, he preserved a tenderness and affection which often induced him to succour and console such members of the fraternity as stood in want of assistance. Having completed his noviciate, and the studies connected with it, he successively opened schools in several of the most considerable cities of his native country; and afterwards, but in what precise year is uncertain, was elected professor of eloquence in the university of Brera, at Milan—a post which he still held when he was appointed by Francesco III. to the office of chief librarian in the ducal library at Modena, upon the death of M. Granelli, in May 1770; having, at this time, acquired no vulgar fame by a new and highly-improved edition of the Italian and Latin vocabulary of Mandosio, and several Latin and Italian orations which he had publicly recited at Milan. Thus fortunately situated, both for his own benefit and that of the library in which he presided, he applied so closely to the precious mine of literature which was now open to him, that, in the course of the first year alone of his appointment, he compiled the first of the *thirteen bulky quarto* volumes of his 'History of Italian Literature,' and compiled it, as he himself freely acknowledges in his dedication, almost entirely from monuments which the library afforded him. Immense as is this entire work, he finished it in eleven years—a work which, as his biographer fairly observes, 'on account of the extent of its erudition, of its critical discussions, of its judicious and modest opinions in every species of literature, and of its philosophic spirit, chastised, nevertheless, by reasonings the most correct, and religion the most pure, of which indeed it is full, has obtained the admiration and applause of the whole republic of letters.' It was almost instantly re-printed, and with abundant success, at Florence, Naples, Rome, and again at Modena itself; while two abstracts of it, in French and German, were circulated through these respective countries, and the Italian and foreign journals were filled with panegyrics upon the laborious author.

Yet the 'History of Italian Literature' was not the only work that he compiled within this period of time: during the same space he composed and published the 'Life of St. Olympia'—a 'Letter upon the historico-apologetic Essay of Lampillas'—the 'Life of Fulvio Testi'—the two first volumes of the 'Modena library'—and all the articles which, as the contribution of his pen, are inserted in the first twenty-three volumes of the Modena Journal. Nothing, therefore, could exceed the indefatigable perseverance of this able and excellent scholar: but it is not always that an equal degree of merit meets with an equal recompense; for honours, dignities, and privileges seem to have rushed into the lap of Tiraboschi in an over-flowing tide. Hercules III., who had now succeeded to the principality, as an

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open proof of his esteem and friendship for him, granted him the title of cavalier; made him a councillor of state; declared him president of the ducal library, as well as of the ducal gallery of medals; and, to enable him with greater ease to persevere in his literary undertakings, enlarged his salary, and exempted him from all personal attendance upon the library. In the mean while, the Modenese state itself, following the glorious and munificent example of its sovereign, presented him with a diploma of nobility (a copy of which is annexed to the Life before us); added his name to the body of its conservators; admitted him to the enjoyment of all the distinctions, honours, favours, privileges, and immunities possessed by the other nobles of Modena; and accompanied the diploma with a splendid present. In this respect, his native city of Bergamo was not, indeed, less negligent of his merits; a similar diploma testified its sense of his numerous talents and virtues, and in like manner admitted him into the body of its nobles and illustrious councillors.

Not rendered indolent by these extraordinary marks of public approbation and esteem, and the exalted rank which he hereby acquired, Tiraboschi still continued to cultivate the boundless province of letters with indefatigable perseverance. His study seems, indeed, to have constituted almost the whole scene of his existence; for, excepting in the receipt or return of formal visits, to which he was compelled by the very dignities that were heaped upon him and his numerous connexions with foreign literati, and excepting also in the punctilious discharge of the public duties of the Catholic religion, from which he never swerved, he seldom deserted it on any account. In mere indolence he never indulged for a moment, and not often resigned himself to pastimes or relaxations of any kind. His correspondence was immense, and he was not deficient in maintaining it; and the various publications in which he successively engaged, filled up the rest of his hours. Through the earlier part of the evening, alone, he allowed himself to unbend from the severities of profound study, and partook of the conversation of a few select and noble friends. Simplicity of manners, and regularity of life, did not, however, enable him to reach the period of old age. He was attacked in his sixty-second year by a dreadful hæmorrhoidal flux, which was succeeded by a most obstinate retention of urine, while, from a rigid spasm upon the sphincter of the bladder, no catheter could be introduced to afford him relief. In this unhappy state, he submitted to the operation of having the bladder opened; which, nevertheless, afforded him but temporary ease. After lingering, with the utmost degree of patience, and in the full exercise of Christian hope and consolation, for about five days, he died, in the begin-

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ning of June, 1794. His body was deposited in the suburban parochial church of Saints Faustino and Giovita, and the following simple inscription placed over it—

'HIERONYMUS. TIRABOSCHIUS.
BERGOMAS.
SACERDOS. PIENTISSIMUS.
ATESTIÆ. BIBLIOTHECÆ. PRÆFECTUS
DE MONIMENTIS. ITALICÆ LITTERATURÆ
OPTIME. MERITUS
OBIIT. III. NON. JUN. AN. MDCCXCIV.
VIXIT. ANN. LXII. 'M. VI. D. VI.'

Without suffering the original preface to delay us, we proceed to notice the substance of the work itself, as presented in the edition before us. It is divided into seven chapters, chronologically arranged. Of these, the first commences with the eleventh century, and treats of the origin of Provençal and Italian poetry;—the second extends from the latter part of the twelfth to the close of the thirteenth century, and is exclusively devoted to the subject of Provençal poetry;—the third exhibits the progress of Italian poetry within the same period;—the fourth continues the history of the latter through the whole of the fourteenth century;—the fifth carries it through the fifteenth, but is chiefly confined to the Italian drama;—the sixth extends it generally through the sixteenth;—and the seventh concludes it with the beginning of the eighteenth century. With a taste equally correct as that of Crescembini, because formed upon his model, and a range of learning considerably more extensive, Tiraboschi, in the work before us, has offered a publication of far superior entertainment as well as instruction. The plan of the former did not indeed allow him the latitude to which the latter is peculiarly entitled: and hence, while the Commentaries are confined almost exclusively to the mere mechanism of Italian poetry, to its origin, and the various tastes of those who cultivated it in different æras—the history before us admits an account of their lives, and is animated with a multiplity of anecdotes equally curious and amusing.

The aboriginal question, in the consideration of Italian poetry—to whom we are indebted for the introduction and first use of rhyme—the abate deems incapable of solution, and consequently suffers to remain as he found it. 'Su questo argumento' (says he) 'si è scritto molto da molti; ed io non potrei riscirne giammai, se tutte volessi esaminare le opinioni diverse di diversi scrittori, e scoprir tutti i falli in cui molti di essi sono caduti.' We think with our author, and altogether approve of his silence; for, while some derive it from the Troubadours; others, from the Germans; others, among whom is Petrarc, from the Sicilians; others, and especially Don Juan Andres, a learned

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Spanish abbé, whose opinions were warmly controverted by another learned abbé of the same nation, Don Stefano Arteaga, from the Persians; while others again maintain that there is no language in which it has not been occasionally employed, and even pretend to find traces of its casual adoption among the Hebrews; it would be a total waste of words and of time to enter into so unsettled and unprofitable a dispute. From whom the Italians themselves derived the use of what our author denominates harmonic verse, to distinguish it from the metrical or measured verse of the ancient Romans; and at what period they first began to drop the use of Latin, and attempt to poetise in their own vulgar tongue; are questions, however, in which, as more easily capable of solution, our author indulges without reluctance. And here, with a liberality which does credit to his heart, he admits, in opposition to both Muratori and Petrarc, that the art of vernacular rhymes did not originate with the Italians or Sicilians: he asserts that he can find no monument of Italian poetry anterior to the close of the tenth century, while it is incontestable that the Provençals were accustomed to national rhyme considerably before that period, and soon acquired such a degree of progress and dexterity in the poetic art, that, towards the termination of the eleventh century, William IX. count of Poitiers, composed a variety of Provençal poems, which were actually published at the same period in Alsace. Of the Italians, he thinks, with Petrarc, that the Sicilians first acquired the practice; not, however, as before observed, that the latter invented it, but that they were first taught it by resident Provençals or Normans (and he rather inclines to the former) who introduced it from their own country. From the proximity of Catalonia to Provence, it is not surprising that vernacular poetry should have made its appearance as early, or nearly as early, in the former as in the latter territory, or that the Spaniards should hence be as anxious to lay in their claim for the invention of this elegant art—elegant at least when refined by succeeding generations—as the Provençals or the Sicilians: but it is truly astonishing that the Normans, a people separated by the whole intervention of France from these more southern provinces, possessing manners, customs, and even a language totally different, should nevertheless have an opportunity of asserting an equal claim with any of them to the merit of the invention; having records of vernacular poetry of a date nearly, if not altogether, as early as the most ancient examples of the Provençals, and rendering it still questionable to which of the two nations the prior introduction or discovery is to be attributed.

Incapable of following the author, or the editor, through the whole extent of the history before us, we shall select the ensuing passage as a specimen of the entertainment they have respectively provided. In the sketch of the life of Petrarc, the abate

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thus offers his opinion concerning the celebrated fair to whom he was so ardently devoted.

'Who was the Laura of Petrarc, has been much disputed in past ages. Some persons, who seem to think that poets can never speak or write but in an allegoric sense, pretend that Petrarc was only enamoured of wisdom, and that it was she who constituted the Laura whom he has so much celebrated. This opinion has been propagated by several from the very time of Petrarc himself, as we may determine from a letter which he wrote to James Colonna, bishop of Lombez *, in which he is pleasant upon this subject; but he never gave himself the trouble of confuting such fancies. Alexander Vellutello, who, in the sixteenth century, was one of the most esteemed commentators upon Petrarc, travelled full speed to Avignon, to collect anecdotes of Laura; and having there met, as he himself relates in his Life of Petrarc, with Gabriel de Sade, the latter endeavoured to persuade him that Laura was the daughter of John de Sade, and that she flourished between the years 1360 and 1370: but Vellutello perceiving that this epoch did not coincide with the declarations of Petrarc in his rhymes, made no report of what Gabriello related to him. He had also an interview with Aimaro d'Ancezunes, lord of Cabrieres, a small domain about five leagues distant from Avignon: but having collected nothing satisfactory, he determined upon searching the baptismal registers of these districts; in one of which he found a Laura, daughter of Arrigo of Chiabau, lord of Cabrieres, baptised June 4, 1314. Vellutello had no longer any doubt that this was the Laura so celebrated; and, enraptured with his discovery, founded upon it his somewhat romantic theory of Petrarc's amour. A man who had witnessed and examined the spot in which the passion of this poet, so to speak, had been born and bred, and who had consulted every circumstance that gave a promise of genuine information, appeared worthy of belief; and, in reality, the greater number of writers followed his opinion. Some, nevertheless, depending on a discovery which was made in 1533 of the tomb of Laura, in the church of the Franciscans, at Avignon, in the family chapel of the Sades †, conceived that from this family she might have sprung. But at length the abbé de Sade, attentively examining the documents in his archives, which he afterwards published ‡, clearly proved that Laura was the daughter of Audibert de Noves, a cavalier and syndic of Avignon, and of Ermessenda his wife; that she was born in the suburbs of Avignon, about the year 1308; and that in 1325 she was married to Hugh, son of Paul de Sade. We rejoice with the abbé de Sade in this fortunate discovery, the whole glory of which is due to himself; but there was no necessity for his having insulted us as he has done §, because that on this subject we happen to have been so frequently imposed upon.' Tom. ii. p. 76.

'Such, then, was the object of the constant affection and tender verses of Petrarc. He met with her in the church of St. Clare, in

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* Famil. lib. ii. Ep. ix.
† Mem. de la Vie de Petr. Tom. i. Not. p. 13, &c.
‡ Pièces Justicativ.
§ Tom. i. Pref. p. xxxvii.

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Avignon, April 6, 1327 (as, from a variety of passages in the works of Petrarc, the abbé de Sade has abundantly proved; and as, prior to himself, was asserted by Beccadelli, who was followed by others), a day which, in this year, was Holy Monday, and not Friday, as Petrarc seems to indicate in two places *, which may therefore, and which certainly *ought*, to be interpreted, not as referring to the day of Friday, but to the sixth day of April, on which he might still affirm, with some degree of reason, that the Divine Redeemer was dead †. Many writers describe the love of Petrarc as a pure, Platonic affection, which sought no other object than the virtues of Laura; while others speak of it as a love with which he no otherwise concerned himself than in writing verses: and far am I from believing, either that the poet ever attempted any thing that could offend the modesty of Laura, or that she assented to him in any manner unworthy of a virtuous lady. But that Petrarc's affection was a real and impetuous passion, that agitated his mind, and perpetually disturbed its peace, cannot possibly be doubted, by any one who will read—I will not say his verses, in which we may perhaps be induced to think that he has a desire to be poetically playful—but his letters, and his other Latin works in which he speaks seriously, and openly exposes the state of his mind. It is highly probable that Petrarc flattered himself this love was innocent, and even that such an idea had assisted him not a little in elevating his mind towards heaven and God; and, in reality, in his letters to posterity, he denominates his love "most vehement, but single and virtuous,"—'vecmentissimo, ma unico ed onesto ‡.' Yet he himself is at length compelled to confess that this was only a deception, and that his passion was far from being so virtuous as he had conceived. And it is impossible to read without a sweet sense of sympathy, the third of his dialogues with St. Austin, which he composed in 1343, being five years before the death of Laura, in which he disputes with the saint, and endeavours to prove to him the innocence of his affection; while, in attending to his own developement of all the effects which it produced—his disquietude, his disturbance, his transport, his wakefulness, his listlessness of every thing—he sincerely avows that he was entangled in a dangerous snare, and solicits assistance to escape from it. To the honour of Petrarc, it must, moreover, be confessed that he was not long in discovering that his passion demanded a check, or in seeking for proper remedies against it. It is thus he reasons in a letter, written in 1336, to father Dionigi, of the order of St. Austin, and a professor in the university of Paris, of whom we have already made mention: "I said to myself, to-day the tenth year is completed, since, abandoning the studies of childhood, thou partedst from Bologna. Eternal God! what change in thy habits has occurred within this short period! Even now am I too far from port to be able to reflect with confidence on the storms that are past. The day perhaps may arrive in which I shall look back on these events, in the very order in which they occurred; first, saying with thy own St. Austin, I desire to recall to mind my former weaknesses and shameful passions, not because I still love them, but

* Son. iii. and xlviii.
† Mem. de la Vie. de Petr. Tom. i. p. 137.
‡ Vol. i. Oper.

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that I may love thee, O my God! Much peril and labour still remains for me, it is true. I no more love the object I have hitherto loved: but yes—too much I still love her; yet I love her with more modesty, with more restraint: true, I still love—but I love, as it were, in spite of myself: I love passionately—I love with sighs and lamentations, and prove, in my own heart, this saying of Ovid—

'Odero si potero: si non, invitus amabo.'

It is nearly three years since this criminal and perverse passion, which alone has reigned in my heart and engaged my whole attention, first began to find an enemy that opposed it; and hence, for a long time already, has war prevailed between them." At length, after having offered many other remarks in the same strain, and having mentioned St. Austin's book of Confessions which he had received from Dionigi, and always carried with him, he concludes: "Thou seest then, most beloved father, that I do not desire to conceal any thing from thee, since I not only openly expose to thee my whole life, but even the whole of my thoughts, which, I pray the God of mercy, may at one time be rendered firm and stable; and that, after having been long whirled at random among so many objects, they may ultimately be turned towards that which is the only true, permanent, and certain good *."

ART. V.—*Philosophical Transactions of the Royal Society of London. For the Year* 1803. *Part II. (Continued from p.* 40.)

'XI. Account of some Experiments on the Descent of the Sap in Trees. In a Letter from Thomas Andrew Knight, Esq. to the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S.'

While we give due credit to Mr. Knight's ingenuity and attention, we cannot avoid remarking that his experiments and observations are not always conclusive or satisfactory. The former are too few, and not sufficiently varied, and the consequences not at all times correctly drawn. We have formerly noticed his early experiments, which were not very clearly detailed: the obscurity is now avoided.

In a prior memoir, he endeavoured to show that the sap, or nutritious fluid, absorbed by the roots, was conveyed by the alburnum or white wood of the root, trunk, and branches; that it passes through the central vessels of the latter into the succulent part of the annual shoot, the leaf-stalk, and the leaf; and that it returns to the bark through the returning vessels of the leaf-stalk. The object of the present paper is to demonstrate the causes of the descent of the sap through the bark, and the consequent formation of wood. These are, in our author's opi-

* Famil. lib. iv. Ep. i.

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nion, gravity; the motion communicated by winds; capillary attraction; and perhaps some 'conformation of the vessels themselves,' better calculated to carry fluids in one direction than another. The first of these causes is sufficiently obvious; and capillary attraction, as it carries up the fluids in the plant, may bring them back again. The effect of the motion of the winds is equivocal; and the peculiar conformation of vessels may reasonably be doubted, while it is uncertain whether vessels of any kind exist. The perspiratory vessels are confined, as appears from the author's experiments, to the under *pagina* of the leaf, while the upper is probably adapted for the emission of gas, perhaps for the absorption of light. Though gravitation be allowed, as the cause of the descent of sap, we do not think it proved by Mr. Knight's experiment, which shows only, that, in a vigorous plant, sap will circulate, whatever the direction of the shoot may be. In this instance, the impulse was from below. In the experiment by which the effects of motion are demonstrated, the tree was unnaturally confined, and the more it was shaken in the upper part, the greater was the stricture formed by the haybands. The other appearances of mountain trees are easily accounted for, from common causes. The following fact merits notice.

'Not only the external form of the tree, but the internal character of the wood will be affected by the situation in which the tree grows; and hence, oak timber which grew in crowded forests, appears to have been mistaken, in old buildings, for Spanish chesnut. But I have found the internal organization of the oak and Spanish chesnut to be very essentially different. The silver grain and general character of the oak and Spanish chesnut, are also so extremely dissimilar, that the two kinds of wood can only be mistaken for each other by very careless observers. Many pieces of wood found in the old buildings of London, and supposed to be Spanish chesnut, have been put into my hands; but they were all most certainly forest oak.' P. 282.

The following remarks are also important.

'The formation of alburnum in the leaf-stalk, seemed to point out to me the means of ascertaining the manner in which it is generated in other instances; and to that point my attention was in consequence attracted. Having grafted a great many leaf-stalks with shoots of the vine, I examined, in transverse sections, the commencement and gradual formation of the wood. It appeared evidently to spring from the tubes which, in my last paper, I have called the returning vessels of the leaf-stalk; and to be deposited on the external sides of what I have there named the central vessels, and on the medulla. The latter substance appeared wholly inactive; and I could not discover any thing like the processes supposed to extend from it, in all cases, into the wood.

'The organization of the young shoot is extremely similar to that of the leaf-stalk, previous to the formation of wood within it. The

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same vessels extend through both; and therefore it appeared extremely probable, that the wood in each would be generated in the same manner: and subsequent observation soon removed all grounds of doubt.' P. 284.

Mr. Knight thinks, with great reason, that the medullary processes are furnished by the bark; and it is not improbable that the sap acquires the power of generating wood by some elaboration in the leaf. What changes it may undergo in the bark, the author has not pointed out; nor is it clear that any take place. That buds, in tuberous-rooted plants beneath the ground, are formed by the matter descending through the leaf, is highly probable; but the experiment by which the author attempts to prove it, is not very decisive. The younger and more succulent bud might receive a coloured fluid more freely than the contracted vessels of the parent root. At least this experiment should be repeated with more attention, and varied by coloured fluids of different kinds.

'XII. Enquiries concerning the Nature of a metallic Substance lately sold in London, as a new Metal, under the Title of Palladium. By Richard Chenevix, Esq. F. R. S. and M. R. I. A.'

We have had occasion to mention that a new metal was some time since offered for sale in this metropolis, which Mr. Chenevix had discovered to be an alloy of platina by means of mercury; and we perceive, in a periodical journal, a reward offered—we believe by the original vender—to any one who will make a similar metal from these ingredients. Mr. Chenevix has certainly succeeded in this attempt; but it throws a little doubt on the subject, that his success was not constant. If it ever took place, however, the conclusion must be pronounced highly probable. It is, nevertheless, very singular that a metal (platina) whose specific gravity is perhaps more than 22, combined with another (mercury) whose specific gravity is nearly 14, should produce a mass of the gravity of about 11. In Mr. Hatchet's very admirable paper, there are certainly instances of very unexpected results, in this respect, from the union of different metals, yet in none is the variation so considerable.

'But a no less extraordinary instance of irregular density is daily before our eyes; yet it has not so much as attracted our attention. It is true that it is taken from among the gases. But, if we suppose that we have attained accuracy in experiments upon these subjects, I see no reason to refuse their evidence in this instance. The density of oxygen gas, to that of water, is as 1 to 740; and the density of hydrogen gas as 1 to 9792. The mean density of that proportion of oxygen and hydrogen gases which constitutes water, is to that of water as 1 to 2098; or, in other words, water is 2098 times heavier than the mean density of its elements in the gaseous state. But water is only 1200 times heavier than steam, or water in the state of vapour. Therefore, there is a variation in +, of 898, or nearly

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half, between the density of water and its elements, when both are in the aëriform state.' This fact, however, regards bodies only as they remain in the same state, whether of solidity, liquidity, or fluidity. The anomaly is much greater, if we contemplate them as they pass from one of these states to the other. Yet we must not omit the consideration of such a change, in the instance of mercury alloyed with platina; for the former metal, before liquid, becomes solid as it enters into the new combination.' P. 309.

This scarcely solves the difficulty; for steam is by no means water: mercury, indeed, passes from a fluid to a solid state; but the specific gravity is less, while in the changes from an aërial to a fluid state it is greater. Perhaps this subject will be pursued. One suggestion of our author deserves our attention:—It is observed, that several new metals have been lately discovered; and these experiments may excite a doubt whether some of them may not be compounds. No consequence can probably be drawn from the specific gravity, as is evinced by these experiments; and their union, as in this instance, may resist the power of chemical re-agents. Two ductile metals may, indeed, become fragile, but the contrary does not take place in a very high degree.

'It is therefore more to be supposed that we should look to simplification among the fragile metals; and, even at this early period, it may not be too speculative to consider the metallic bodies in an order which may bring together those which possess the greatest number of similar characters.' P. 318.

'XIII. An Account of the sinking of the Dutch Frigate Ambuscade, of 32 Guns, near the Great Nore; with the Mode used in recovering her. By Mr. Joseph Whidbey, Master Attendant in Sheerness Dock Yard. Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.'

We are sorry that we cannot abridge this very ingenious paper, which highly merits our commendation. Yet we think the powers might have been assisted by the buoyancy of a considerable number of empty casks.

'XIV. Observations on a new Species of hard Carbonate of Lime; also on a new Species of Oxide of Iron. By the Count de Bournon, F. R. S. and L. S.'

It gives us sincere pleasure to see a taste for scientific mineralogy arising in this kingdom; and, though at present confined in its sources, we trust that these will be more numerous, and their streams more expanded. The count de Bournon describes a new species of hard carbonat of lime, which forms a kind of connecting link between the calcareous carbonats and the arragonite of Haüy. It was a group of hexaëdral pyramidal crystals in Mr. Greville's collection, but which refused to split into the regular rhomboidal form of this substance. Its

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fracture was vitreous; but, after many trials, it yielded; reluctantly forming a perfect rhomboidal tetraëdral prism, the angles of which measured 128° and 52°. The terminal faces of the prisms were not, however, smooth or regularly broken. Some varieties are afterwards noticed, which we cannot, with sufficient perspicuity, describe without the diagrams.

'This substance does not appear to be very scarce. Among the crystallized carbonates of lime preserved in Mr. Greville's collection, I have met with about a dozen specimens of it, most of which came either from Carinthia, or from Transylvania, or from Scotland. The beautiful and delicately white stalactitical substance, hitherto known by the name of *flos ferri*, generally belongs to the substance here described, particularly certain pieces of it, which have their ramifications covered with small brilliant asperities, giving them the appearance of fine satin. These little asperities, all of which are inclined, in the same direction, to the axes of the various ramifications, are in fact so many very perfect but minute crystals, which most commonly belong to the forementioned flat pyramidal varieties.

Among the specimens of this kind of carbonate of lime which came from Carinthia, there exist some, in which the sharp pyramids are very small, and appear as if planted almost perpendicularly in the matrix. These specimens may, from the above circumstance, be more easily confounded with the common carbonate of lime in small needle-like crystals; there is, however, the following difference between them, namely, that in the common carbonate of lime, we cannot touch these little crystals, though ever so lightly, without breaking them; whereas, in the substance here described, the crystals are capable of resisting a tolerably strong compression of the fingers, and, if the pressure be increased, they very frequently, instead of breaking off, actually penetrate into the skin. The lustre of the latter substance is also much more lively than that of the former.

'Another circumstance which might prevent our recognizing, at the first view, the crystals of this substance, when placed among those of common carbonates of lime, is, that the crystals of the latter substance are sometimes found in the form of a hexaedral pyramid, nearly as acute as that of the crystals above described; but, in that case, they break with the greatest facility, and the fractures are always smooth, and in the direction of the planes of the primitive rhomboid; a circumstance that is never observed in the crystals of the hard carbonate.

'The matrix of this substance, in most of the specimens I have seen, is a brown oxide of iron, mixed with a portion of argill, and also with a considerable number of calcareous particles. In some of these may be observed the primitive rhomboid of the common carbonate of lime, grouped upon the crystals of the substance here treated of.' P. 330.

Count de Bournon next inquires, whether this substance should be arranged with the carbonats of lime, or with the arragonites. He examines the different properties of each, and thinks that it should not be confounded with the latter. It cer-

tainly is, as we have said, a connecting link; and such, in all natural systems, should be repeated at the extremity of one genus, and at the head of the other, as partaking of the characters of each, while it is properly neither. There may, as our author alleges, be some chemical difference; but its cause has not been ascertained, so that it cannot influence the determination.

'I have lately received, from my worthy friend M. Gillet de l'Aumont, some imperfectly formed and colourless crystals of hard carbonate of lime, which, he says, were found inclosed in lava, near Vertzou, in the environs of Puy de Dome, in Auvergne, and which were considered as a kind of arragonite. These crystals appear to me very similar to the hard carbonate of lime herein described; and M. Gillet informs me, that the above is not the only part of Auvergne in which these crystals are found in old lava. I remember perfectly well, that when I was examining the volcanic products of that province, on the spot, and also those of Velay, of Vivarais, and of Forez, I observed, in many of the lavas of the extinct volcanos of those provinces, groups of thin diverging crystals of carbonate of lime, which appeared to me much harder than crystals of common carbonate of lime in similar circumstances, so that I found it very easy to preserve them entire. I think it very probable, that the *arragonite cylindroide* of the abbé Haüy ought to be referred to this substance.' p. 334.

In this case, it is evident that the lavas have influenced the form of this substance:—may it not arise from a portion of the iron so frequent in them? If so, however, the metal would probably have been detected.

The second substance noticed, is the cubic oxid of iron. To the abbé Haüy we owe much of our knowledge respecting the oxids of iron, and their crystallisable forms. The first degree, which contains the very attractable oxid, possessing the smallest proportion of oxygen, crystallises in regular octaëdrons; the second, with more oxygen, in slightly acute rhomboids; in the third, when the calx is no longer attractable, no form of crystal can be discovered. The following observations, on the principle which should direct us in arranging species, are important.

'The distinction of species here spoken of will perhaps appear extraordinary, to those persons who are accustomed to consider the combination of oxygen with iron as forming of itself a species in the genus, (which genus is determined by the nature of the metal, namely, iron,) because it may appear to them like dividing into various species, that which merely constitutes a single one. But I must observe, that in mineralogy it is not merely the chemical combination of a particular acid with a particular basis which forms the species, but the mode in which that acid is combined with the basis. Perhaps, in many cases, the formation of the species may depend upon the introduction of a third principle, which, either from its mode of

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combination or from its nature, has hitherto eluded the investigations of chemistry. Thus, in the analysis of two plants, or of two animals, of totally different species, chemistry, in most cases, is not able to discover any thing but the same ingredients combined with each other. In these instances, therefore, it is evident that the mode of combination, and not the combination itself, is what determines the species.' P. 335.

The slightly attractable oxid of iron, called the specular iron, was supposed to crystallise in a cubic form: but the abbé Haüy has shown that it belongs to the rhomboid of 87° and 93°. Between this, however, and the oxids which neither crystallise nor are attracted, the cubic oxid must be placed. It is the last form which crystallises; and it is not at all attracted. Some portions of hæmatites, which have less than their proportion of oxygen, are of this kind; and even with the octaëdral oxids, when in irregular masses, the cubic oxid is sometimes mixed. It is distinguished by its red colour, and in some specimens has been discovered pure and unmixed, forming, on the surface and occasionally in the substance, striæ crossing each other at right angles.

'XV. Account of the Changes that have happened, during the last Twenty-five Years, in the relative Situation of Double-Stars; with an Investigation of the Cause to which they are owing. By William Herschel, LL. D. F. R. S.'

Of this excellent paper it is difficult to give an adequate abstract, without more extensive quotations than our limits will admit, and without the diagrams with which the minuter explanations are illustrated. Our author's object is the double stars, many of which he endeavours to show are not merely in the vicinity of each other, but, in reality, are binary combinations, each revolving round the common centre of gravity, or apparently, from the difference of size, the smaller revolving round the larger. This, with respect to many double stars, our author seems to have proved without much remaining doubt. The minute particulars we cannot introduce. The general conclusions we shall select.

The first double star noticed, is that on the head of Castor, and Gemini. The distance, in a series of observations continued for twenty-three years and a half, has not varied; but the angle of position of the smaller star has differed. Our solar system is admitted to have a motion in space: but this will not account for the variation; and the phænomena can only be solved, with probability, by supposing them to revolve round a centre of gravity, which has also some motion in space. The discovery of an accidental observation on α Geminorum, by Dr. Bradley, supports the same opinion; and, from the whole, it appears probable that the orbits are circular, and at right angles to the line in which we see them. The period of the revolution of the

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small star is found to be about three hundred and forty-two years and two months.

The next star noticed is γ Leonis, the length of the revolution of the small star round this is about twelve hundred years. The star marked ε Boötis is next examined. The apparent motion of the two former is retrograde, of ε Boötis direct.

'I may here add a remark with regard to ε Bootis, which will be applicable to several more of my double stars. In the milky-way, a multitude of small stars are profusely scattered, and their arrangement is very different from what we perceive in those parts of the heavens which are at a considerable distance from it. About ε Bootis, which is situated in what I have formerly called figuratively a nebulous part of the heavens, there are, comparatively speaking, hardly any stars; and, that so remarkable a star as ε should have a companion, seems almost to amount to a proof that this very companion is, as it appears to be, a connected star. The *onus probandi*, therefore, ought in justice to fall to the share of those who would deny the truth of what we may call a fact; and I believe the utmost they could do, would be to prove that we may be deceived; but they cannot show that this star has no connection with ε Bootis.

'This argument will be much supported, when we consider that many of the double stars in the milky-way are probably such as have one of the scattered stars, nearly in the same line, at a great distance behind them. In this case, the two stars of the double star have no connection with each other; and the great number of them in the milky-way, is itself an indication of this effect of the scattered multitude of small stars. In the single constellation of Orion, for instance, we have no less than 48, pointed out by my catalogues; ten of which are of the first class, and yet have undergone no change of distance or position since I first perceived them. But, with apparently insulated stars, such as ε Bootis, the case is just the reverse.' P. 375.

The periodical revolution is uncertain: it cannot employ less than sixteen hundred and eighty-one years.

The ζ Herculis affords a singular appearance; the occultation of one star by another. The δ Serpentis seems also a binary combination; and the periodic time of the revolution must be about three hundred and seventy-five years. The γ Virginis has, like ε Boötis, no proper motion ascertained; but, with the assistance of Mayer's observations, the periodic revolution employs about seven hundred and eight years.

'XVI. An Account of the Measurement of an Arc of the Meridian, extending from Dunnose, in the Isle of Wight, Latitude 50° 37′ 8″, to Clifton, in Yorkshire, Latitude 53° 27′ 31″, in course of the Operations carried on for the Trigonometrical Survey of England, in the years 1800, 1801, and 1802. By Major William Mudge, of the Royal Artillery, F. R. S.

This excellent article, which fills more than half of this part of the volume, does not admit of abridgement; but it will add

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greatly to the value of the book which contains it. A series of observations so minute and accurate must be particularly interesting both to the geographer and astronomer.—The usual list of presents and donors concludes the volume.

ART. VI.—*The History of the Revolutions of Russia, to the Accession of Catharine the First; including a concise Review of the Manners and Customs of the Sixteenth and Seventeenth Centuries. By Henry Card, A. B. &c.* 8*vo.* 12*s. Boards.* Longman *and* Rees. 1803.

'THE convulsions of a civilised state,' says Mr. Hume, 'usually compose the most instructive and most interesting part of its history; but the sudden, violent, and unprepared revolutions incident to barbarians, are so much guided by caprice, and terminate so often in cruelty, that they disgust by the uniformity of their appearance; and it is rather fortunate for letters, that they are buried in silence and oblivion.' This reflexion may serve to console us for the defective state of the early history of Russia.

The name of Russians was first divulged, in the ninth century, by an embassy from Theophilus, emperor of the East, to Lewis, the emperor of the West, and son of Charlemagne. The Greeks were accompanied by the envoys of the great duke, or *tsar*, of the Russians, who requested the French monarch to transport them by sea to their native country. At this period the mass of the nation appears to have consisted of Slavonians; but the royal and noble families, of Scandinavians or Goths; the more civilised race having acquired an hereditary ascendancy.

The voyage of discovery into the northern seas, patronised by Alfred, and achieved by Octher, brings the second account of the early state of some of the Russian tribes. The third account occurs in Constantein Porphyrogennetus, who, in his ceremonies of the Constantinopolitan court, notices the arrival of the Russian princess Olga, in the year 946, at Constantinople. Her conversion to Christianity was a consequence of her stay; and, on her return to Novgorod, she became instrumental in attaching the royal family of Russia to the religion of the Greeks. Her grandson, Volodimer (to copy the orthography of Schloctzer), married Anne, a sister of the Greek emperor, and facilitated the establishment not only of the ritual, but of the arts; of the superstition, but of the language; of the monks, but of the manners of the Greeks. From that time the national deity Perun was deserted, as an unclean spirit, and banished to Siberia. Within seventy years from the marriage of Volodimer, was born, in 1056, the first native historian of the Russians, Nestor, a monk of Kiev. His chronicle, which extends to 1115, was successively continued by Sylvester, who died in 1123, by Simeon, who died in 1206, and

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by several anonymous ecclesiastics. The archives of Moscow preserve documents, of which the oldest has the signature of the grand duke Andreas, who died in 1158.

Further back than the personal recollections of the princess Olga, Russian history does not extend. She was of Pleskow, and was married to Igor, a son of Rurik. Rurik had been one of three sovereigns who divided the empire, and severally swayed at Ladoga, at Belosero, and at Isborsk; but he obtained an ascendancy over both his competitors, and transferred the seat of empire to Novgorod. Rurik died while his son was a minor. His nephew Oleg then became regent, or rather the chief person—the man of most consequence in the country: he resided at Kiev, and is therefore said to have transferred thither the seat of empire. When Igor grew up, it reverted to Novgorod. These early Russian kings may be compared with the Indian furriers in Canada, who are said to collect a certain proportion of skins, and to pay them as a tribute to the Varangians, that is, to the Armorican, English, and Scandinavian merchants, who trade and pirate in the Baltic. Octher asserts, that the Esthonians drank, in common, mead—at entertainments, mare's milk fermented; but that they had in plenty both wine and beer, which, however, they did not brew. The wine, no doubt, came from the neighbourhood of Constantinople, and was the result of intercourse with the Greeks; but the beer must have been carried from England, or Armorica. Beer therefore, and probably armour, was among the articles exchanged for these furs. The ideas of property were so very lax, that, on the death of a man, his effects, says Octher, are scrambled for; whoever arrives first, loads his horse with whatever he can seize, and rides off with it. A swift horse is very expensive, because it gives a man a better chance of coming in for a legacy. The bodies of the dead are preserved in ice-heaps by the six months together, and a general burial takes place in the spring; a strong symptomatic proof that instances of recovery were not rare after long enduring congelation.

Milton, to whose admirable conduct of the office of secretary of state is chiefly to be ascribed the high reputation of the commonwealth of England among foreign powers, first composed in our language a brief history of Russia. The materials scattered in the Latin historians of the sixteenth century, he has excellently condensed or epitomised; and his short chronicle, of less than six folio pages, may still be read with instruction, if not with satisfaction. The authors of the Universal History enlarged on the task; but it was reserved for Mr. Tooke to import, in a worthy manner, the information compiled by Bayer and Schloctzer concerning the annals of that colossal nation. Mr. Card's work may be considered as a convenient popular manual of Russian history, in which the more prominent incidents

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are narrated with eloquence; but, though it may avoid the tedious detail, it is not a substitute for the copious information, of Mr. Tooke. It is likely, however, to be read with applause, and will familiarise, to the English tongue, the novel but not uncouth names of the Slavonian heroes.—A very interesting and romantic fragment is the history of Otropief.

'It is now essentially necessary to relate diffusely the discordant accounts of the several writers concerning the death of the Czarovitz Demetrius, as they enable us to observe the many concurring circumstances which favoured the deception of Otropief, and on what specious and plausible grounds he alleged his pretensions to royal descent.

'It may be remembered that the infant Demetrius was one of the chief adversaries in the reign of Fedor, marked out for destruction by the cruel policy of Boris. To cut off all his hopes of succession to the throne by a speedy death, was the infamous proposal of a nobleman named Clechnin. This confidential friend of Boris, in the discharge of his criminal office, reckoned also on the assistance of the secretary of state Bitiagovski, whose domains lying contiguous to the residence of Demetrius at Uglitz, furnished them with the pretext of stopping there without suspicion. But to insure the accomplishment of his murderous designs, he engaged twelve others in the conspiracy: yet the most useful of these assassins was [*were*] an old gouvernante of the Czarovitz, named Volkhova, and her son Danilo.

'Bitiagovski soon arrived at Uglitz, charged with an order of the court to inspect the domestic concerns of the Czarina. In the house of this princess he exercised the most tyrannical authority, lessened her revenues, deprived her brothers of liberty, and demanded from them the most subservient deference and unqualified submission. To seize the young prince by surprize was the object of this odious inquisition. But the empress, no doubt apprehensive of the stroke which menaced her, scarce ever allowed herself a necessary repose from the anxiety of maternal tenderness. At last, exhausted by incessant watching, she had the misfortune one day to fall into a heavy sleep after dinner. The artful Volkhova did not neglect this critical moment; she conducted the Czarovitz into the court, under the pretence of her son's amusing his mind with infantine sports. Danilo, worthy of his horrible mother, was the first to strike the unprotected prince, whilst the other assassins soon buried their daggers in his body.

'This shocking event happened on the fifteenth of May, one thousand five hundred and ninety-one, in the broad face of day, according to the statement of Russian chronicles. Whilst foreign writers affirm, that this political stroke was achieved during the night, by which means a less precious victim was substituted in the room of the prince. The influence and intrigues of Boris have however entangled this event in the deepest and most impenetrable obscurity.

'According to Russian evidence, this crime was not perpetrated without a witness. The villains, wholly engrossed by their butchering occupation, imagined not they were discerned by the sacristan of the principal church, who, in the first emotions of surprise and terror, sounded the alarm bell. The noise quickly drew together the kins-

men of the young prince. No sooner did they learn that Demetrius was no more, and Bitiagovski was the chief of the assassins, than they ran with the wildest fury to the house of the secretary, seized him, his wife, and most of their accomplices, and stoned them to death in their ungovernable though meritorious indignation. Boris, fertile in resources, and dextrous with all the weapons of dissimulation, soon lulled the suspicions of the credulous Czar. In a plausible memorial presented to Fedor, his brother was there depicted to have been attacked by a violent fever, whilst, forlorn and abandoned by his uncles and more unnatural mother, he put an end to his existence in the paroxysm of his delirium.

'The weakness of Fedor reposed with confidence on this fallacious statement; but the court and the city, more conversant in the manœuvres of Boris, began to scrutinize this affair with no less activity than prudence. To regain his shattered credit he dispatched the prince Vassili Chouiski, the degenerate son of the unfortunate Ivan, and the infamous Clechnin, under the specious view of making a most rigid and impartial examination into this horrible affair. On their arrival they inspected the corpse of the Czarovitz, which was afterwards commanded to be interred. Interrogations were put to the dowager Czarina, her brother, and the whole town: on all sides, the unwelcome sounds of truth reverberated, which were only heard by them to be abused.

'When returned to Moscow, they published a report the most satisfactory to the interests of Boris. Restrained no longer from a free indulgence in the pleasures of resentment by the favourable tendency of this report, he formed a singular system of persecution, which was followed with the most undeviating steadiness. The dowager Czarina soon saw herself immured in the solitary gloom of the cloister, and obliged to take the habit of a nun under the name of Marpha, as a real punishment for her pretended negligence. Her brothers, by the same illegal stretch of despotism, were consigned to different places of banishment; where most of them finished their days. And the greater part of the inhabitants either suffered immediate death, or were transported to a colony at Pelym, a new erected city of Siberia; whilst the bodies of the real authors of his death were dragged from the ditch into which they had been cast by the rage of the populace, and entombed with all funeral honours.

'The motley plan of Otropief was therefore admirably accommodated to cajole the predominant passions of the vulgar, who are ever fond of things new and wonderful. With a well digested art he composed a memorial in which he declared himself to be the Czarovitz Demetrius. That the assassins suborned by Godounof, in the blindness of their zeal, had only destroyed the son of a priest; that, a long time concealed by the fidelity of some boyars, he remained in humble tranquillity; but at last, fearful of being discovered by the numerous emissaries of Boris, and ignorant of a secure asylum in the dominions of the usurper, he was urged by the call of unavoidable necessity to seek a retreat in Poland. And he should think himself in some measure compensated for the unkindness of his past fortune, if, in the most abject state, he could preserve a life, which was there perpetually threatened by the persecuting rage of Boris.

'It is not improbable, had this story been propagated by his own

voice, that he would have failed in captivating the minds of his countrymen, or in drawing to his party an immense number of infatuated adherents. But his consummate policy managed to exhibit this paper in a manner which soon aroused the attentions of all ranks and distinctions of men. He counterfeited an illness in which he contrived to betray the symptoms of an approaching death; after affecting to be almost exhausted by the sharp pangs of his lingering disease, he demanded a confessor; when the priest arrived, he found him with his visage pale, his eyes haggard, his breast panting, and with a voice so faint as to be almost incapable of articulating his words. After appearing to make many painful but fruitless efforts to confess himself, the impostor at last summoned up sufficient strength to conjure the priest to bury him with all the ceremonies appropriate to the son of the Czar, informing him, that after his death, he would discover under his mattress, the recital of his history, which he entreated him not to disclose, until his care-worn soul had emitted its last sigh.

'Conjecture could now gather abundant materials; though the wider her range, the more embarrassed sometimes are her votaries. The good priest, amazed at the uncommon importance of his secret, was for a long time lost in profound and anxious thought. On the one hand, the dread of betraying a religious confidence bound him to silence; on the other hand, the compassion he felt to behold a personage of such elevated dignity exposed to the utmost state of want and distress, induced him to disregard the injunctions of the priest. After remaining a considerable time in suspense, the result of his deliberations proved according to the firm expectations of the impostor, that his benevolence, in conjunction with his curiosity, would triumph over his promises of secresy. With a celerity therefore proportionate to the importance of this affair, he ran to the prince Wiesnovitski, to relate every particular of this singular occurrence.

'The astonished nobleman, on receiving this full information, hastened to the chamber of Otropief for the express purpose of clearing up the mystery of this singular affair. But all his pressing entreaties could not however prevail on the impostor to reveal his secret; his curiosity thus being only more worked up to the highest pitch by this positive and well-timed denial, he forced the confessor to search for the manuscript, which having found and perused with the most scrupulous care, he approached the hypocrite with all that respectful homage which kingly power demands. Then Otropief, with inimitable art, pretending no longer to be actuated by the timid reluctance of confirming his secret, displayed, as a new and incontrovertible testimony of his royal origin, a golden cross studded with the most precious diamonds, which had been given him on the day of baptism by his renowned relative the prince Mstislavski.

'Thus were his prospects raised from sordid poverty and dependence to an opulent grandeur by this masterly invention, and thus the bold impostor soon recovered that health which was never seriously impaired. Inspired also with an opinion that he should still move in a more illustrious sphere, he not only devoted his leisure to the acquirement of some of those elegancies of literature which polish and enlarge the mind, but also to the cultivation of those studies

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which instruct princes to sway even an absolute power with wisdom and virtue.

'Nevertheless his mind was not wholly absorbed by these honourable studies, as to neglect paying an unwearied attention to the pursuits and interests of ambition. By the charms of his conversation and the elegance of his person, and by that all-winning flexibility of manners, he courted and obtained the esteem and affection of the brother of his protector, Constantine Wiesnovitski. This connection procured him the valuable friendship of George Mnishek, the palatine of Sendomir, and father-in-law to Constantine; a man no less weighty from his fortune than dignified by his station, and formidable by his power and credit with the diet.

'The fruits of his second marriage was a daughter, called Marina. The beauty of this remarkable woman could only be equalled by her vanity, her boldness by her cunning. Hurried on by the wildest extravagancies, from a restless and devouring ambition, and fancying that in the person of Otropief existed the lawful heir of the throne of Russia, she began seriously to meditate on the means of captivating his heart, which would advance her to glory and dominion. Otropief soon discerned the flattering overtures of Marina, and he answered them with all that respectful gallantry which so soon softens and subdues the most obdurate of the female sex. By thus rendering himself propitious to the views of Marina, he saw that his avarice could be gratified by the commanding influence of permanent wealth, and his amorous inclinations by the possession of a woman, whom the bounteous hand of nature had liberally adorned with the most incomparable personal attractions.

'When the palatine perceived the first openings of their mutual affections, his experienced judgement, dazzled with the chimerical suggestions of future greatness, soon entertained the most sanguine hopes of beholding Otropief invested with all the attributes of regal authority. Agreeably to such expectation, he gave every possible encouragement to their passion. Yet in the transports of his joy for the brilliant fortune of his daughter, he still had the cautious prudence to insist on their nuptials being postponed, until Otropief should receive on the throne the congratulations of his subjects: to this condition the impostor readily acquiesced, for he had too deeply studied the character of the palatine, not to feel perfectly assured that he would now be animated with the most ardent though interested zeal in support of his cause.

'The momentous time pregnant with hope, doubt, and apprehension, was now advancing, in which his extraordinary pretensions were to be ushered into the world, strengthened by all the efficacious influence of royal protection, or to be for ever consigned into perpetual ignominy and oblivion. The diet of Poland opened in the year one thousand six hundred and three; thither the bold Mnishek, relying on his powerful interest, conducted the false Demetrius. In the midst of this splendid and thronged assembly, in the presence of their sovereign Sigismond III. the audacious impostor expatiated with apparent indignation and poignant grief on his own innumerable sufferings; and to heighten the effect of this fictitious narrative, tears

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gushed repeatedly from his eyes, as if his manly nature was overcome by the monstrous injustice which his tender years had suffered. The nobles heard him with compassion and regard; though their partiality did not compel them to renounce the treaty of peace which the republic of Poland had so lately concluded with the Russian state.

'The king however declared, that as he had pledged his word to the rigid observance of this agreement, it could not be openly infringed. Nevertheless he freely permitted his grandees who were prepossessed in favour and touched with the misfortunes of the Czarovitz, to espouse in their own name the cause of injured majesty and justice; emphatically assuring them that his most hearty wishes of success would accompany their enterprize. And to confirm the sincerity of these assertions, he immediately assigned to the intended son-in-law of Mnishek a retinue suitable to his pretended birth, lavished on him magnificent presents, and received him at all times with marks of pre-eminent friendship.

'If the reports of the times are to be accredited, this princely generosity originated from the most sinister motives; for it has been strenuously maintained that the false Demetrius promised to bestow on him the city of Smolensk with its extensive dependences, and all the north of the fertile Ukraine, as recompenses worthy of his gratitude, and of the king's acceptance.

'But the most specious article of this dubious contract, and the most repugnant to every principle of justice and public interest, was the promise of reuniting the Russian to the catholic church, as the attempt to violate their religious rites must inevitably have carried misery and bloodshed throughout the empire. But supposing these conditions to be established on the solid basis of veracity, Otropief was too well versed in the intricate wiles of policy, to be destitute of arguments to satisfy his honour and conscience in breaking an agreement, to which he had never perhaps consented but with reluctance.

'The dark cloud now gathering in Poland was soon to overcast the days of Boris with fears of the most alarming nature. A rumour prevailed which quickly grew into credit at Moscow, that the youngest son of the late Ivan was alive and discovered in Poland. On the first intelligence of this new phænomenon, the credulous vulgar swallowed the impostor without any farther inquiry; whilst thinking men and others who were distinguished for their birth, services, and power, made it the subject of their general conversation. In the leaven of different reports which pervaded the whole mass of the people, the ungrateful story reached the tyrant; who, for the first time, trembled upon his throne, cemented by blood and assassination. Sensible of the national fondness of the people for the blood of their ancient rulers, and knowing that neither threats nor persuasions could check the desperate, secure the wavering, nor inspire the disaffected, should the impostor possess the masterly skill of varnishing over the most imperfect parts of his story with the semblance of truth, he saw himself on the brink of ruin, if the most vigorous and subtle measures were not immediately adopted to counteract the projects of this determined foe. His first grand object was to ascertain, beyond all doubt and controversy, the true pedigree of this wonderful person; since no surmise of his real birth had yet been formed, nor any contradiction

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been given to the prevailing opinion. With this view he dispatched an emissary into Poland, who had the good fortune to accomplish the purpose of his journey without detection. From his sifting inquiries he learnt, to his astonishment, that this formidable rival was no other than the young deacon Gregory Otropief.

'The darts of affliction carry with them a double force when they come unexpected. What rage, anguish, and astonishment, must have been depicted in the countenance of the Czar, in the first moment of a discovery so unexpected! for Boris, amidst the multiplicity of his great avocations, had entirely lost all recollection of the obscure monk, whom Vassilief had ordered to be placed under the eye of a more rigid superior. How mortifying then to the proud mind of the usurper, first to be encompassed with the terror of foreign invasion from this vagrant upstart, and to feel every hope of safety rest solely on his own vigilance, steadiness, and resolution! The first person who deplored the sally of his furious resentment was the secretary Vassilief, whose undesigning negligence now occasioned him such serious inquietude. Determined to revenge his carelessness, Boris contrived however to cloak his punishment under the appearance of public equity, fearful, should he even pronounce the name of the impostor, it would confer on him an additional importance in the already fluctuating minds of the people. Without listening therefore to the dictates of humanity or justice, the secretary received his death from the knoot for imputed malversations concerning some money committed to his special care and management.

'When the news reached Stockholm (for wonders of this kind travel with speed to a distance) that a pretended Czarovitz had appeared in Poland, the king of Sweden, Charles IX., sent an immediate tender of his services to the Czar. Boris, however, in a manner most suitable to his dignity, refused the proffered aid, determined, whatever might be the consequences, to seek no foreign succour in the preservation of his power and life; nevertheless by one fatal command which he thought would have crushed the conspiracy in the bud, the cause of the impostor acquired such a permanent advantage as never could be remedied or effaced by all his future exertions; instead of remaining in an apparent state of inaction, as if his authority was too strong to be shaken by the most daring schemes of Otropief, he imprudently ordered, under pain of death, the troops spread in the principality of Smolensk to be active and indefatigable in prohibiting all communication with Poland at this dangerous juncture; such a proceeding the people immediately interpreted into palpable symptoms of fear, and into a plain confession of his weakness; by which means the spirit of revolt became more ripe, and the malcontents more bold and insolent.

'The next and less exceptionable measures were to lay open the whole life, descent, and adventures of Otropief, before the king of Poland, and to expostulate with him on account of the countenance and protection which was offered in his territories to so barefaced an impostor. With this intent he dispatched to the Polish court an infant boyar and a monk, who were the ancient and familiar companions of Otropief. But Sigismond, from his great share in the stake, had no inclination to be undeceived. Far therefore from granting them audience, the only favour or rather mercy they could obtain, consisted

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in an easy death. Their premature fate could not however deter the Czar from sending Smirnoi Otropief, the uncle of the impostor, into Poland. His mission was attended with a similar disappointment; though he had the secret consolation to retire without being sacrificed to the fears or suspicions of his nephew.

'In this season of approaching tumult and public distraction, when the wise and moderate looked forward with a deep anxiety for their own and the general welfare, when the minds of the guilty and vain were immersed in the most fantastic prospects, and all who were bankrupts in fame and fortune were bent on embroiling the state; the patriarch and clergy, to revive the drooping spirits of the monarch, sent their deputation into Poland, in the hope that it would be received and treated with all possible respect and attention; but their expectations were cruelly disappointed. In the person of their ambassador Poltichof they saw the law of nations violated; he was thrown into the prison of Kief by the positive orders of the ideotical prince Ostrojoski, whose superstition had been so lately shocked at the loose behaviour of the monk Otropief, in the convent of Petcherski, but who now, like other politicians, shifted and accommodated his conduct according to fortuitous changes of the impostor's external circumstances. So transient among weak minds becomes the passion of hatred, so soon is it dismayed and softened into the tone of fawning adulation, when its object rises to unforeseen dignity and greatness.

'With augmenting strength, the impatience and ambition of the impostor also augmented. The most indefatigable exertions were now made by himself, the palatine, and the other Polish nobles who had espoused his cause, to place the Russian diadem on his head by violence of arms: and fortune smiled propitious on their first attempts. The Cosacks of the Don, a restless, bold, and refractory people, averse to the inflexible rigour of Boris, who, much against their inclination, was taming them to the yoke of a more exact discipline than they had hitherto been accustomed to, no sooner learnt that Poland contained the lawful heir of Russia, than they commissioned Koréla their hetman, and other chiefs of distinguished credit, to tend him their grateful homage. He was found by these deputies, busied in warlike preparations against Russia, whilst the disciplined troops and the wise and valiant officers, which the most eminent of the Polish nobility had attached to his cause, impressed these barbarians with a veneration for his person and a respect for his court. Nor can it surprise us that they should implicitly accredit the story of their new master to whom they had sworn allegiance, as the real son of Ivan, when his claims were acknowledged by men of such conspicuous rank, and far their superiors in sound and accurate judgment.

'Whether the seeds of discontent were already germinated in the army, or that their fears had damped their alacrity, Boris, before he had covered his frontiers with sufficient troops, received intelligence that his high-spirited and active rival was rapidly advancing to Tchernigof, with an army of four thousand Poles. The Kniaz Ivan Tatief commanded this place; a man of loyalty, resolute, active, and daring; and whose determination, consistent with his character, was to hold out to the last extremity; but an insurrection among his troops and the populace defeated this honourable design, which ended by his ap-

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pearance in chains before the impostor, and their recognizance of his pretensions by an oath of fidelity. Their example was followed by seven other cities. Thus, without drawing his sword, Otropief became master of the frontiers.

'The fame of this great success quickly penetrated into Poland. His army was soon swelled by a crowd of adventurers, eager to profit in the spoils of Russia. With these new recruits, he appeared under the walls of Novgorod-Severski, with the full confidence of being offered the homage and services of the people. But he presently discovered that one spirit and one mind actuated this town. The people were faithful, the troops disciplined, and their leader Basmanof courageous: compelled to form the siege according to the rules of science, they were harassed by their frequent and fortunate sallies. A considerable army, raised under the immediate inspection of the Czar, now also took the field against the bold and subtle rebel, but they only met to retreat to Sevsk with confusion and disgrace. Thither they were quickly pursued by the enemy, and the false Czarovitz would have reaped the honours of a second triumph, when the Russians were timely reinforced by a strong band under the command of Vassili Ivanovitz Chouiski. This prince, who had so lately degraded himself by his cruel treatment to the inhabitants of Uglitz, was of a temper admirably calculated to wade through this scene of tumult, bloodshed, and civil commotion; he was active, fierce, and implacable; while his savageness of heart never permitted the vigour of his arm to be relaxed by any movements of compassion, when employed in the pleasing task of extermination. Overpowered by this fresh torrent of troops, who encompassed him on all sides, the gallant impostor still however rejected all idea of retreat, until six or eight thousand of his men were either killed or taken prisoners, and thirty pieces of his cannon had proclaimed the decisive victory of the enemy. He then retired with his feeble remnant of forces towards Poutimel, supported by a mind firm and undaunted in this hour of difficulty and danger.

'Instead of spreading danger and consternation among the scanty and exhausted troops of the impostor, by an immediate pursuit, the Russians loitered away their time in culpable repose, well pleased with their imaginary conquest; yet even this negligence might have been retrieved, had they directed their first attack against the valiant rebel; but motives of revenge counterbalanced their interest; to exterminate the commander and inhabitants of an insignificant city, called Rylsk, they deemed objects of far more consequence than the destruction of a man who joined to the virtues of courage and patience all that popular address to win the favour of the people, and all the daring and unconquerable ambition of never losing sight of his great object, the throne. Bent on this glorious warfare, they saw, on their approach to the place, the most judicious preparations of defence, with an eye of mortification and surprise, whilst the citizens from the battlements rent the air with the unwelcome sounds of their firm determination to die in support of their injured sovereign the Czarovitz Demetrius. The generals of Boris, who, in their vain confidence of superior strength, had devoted this paltry town to inevitable destruction, were compelled, after five days perseverance, to measure back their steps without even the honour of having molested them in a skirmish.

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'The Czar changed his generals, but not his fortune. To Fedor Cheremetief he entrusted the siege of Kromy, occupied by six thousand Cosacks, and the chief partizans of his opponent. Cheremetief reduced the fortress to ashes. But in his attempts to seize the city by assault, and to cut his way through the scattered ruins, he was defeated by the intentional misconduct of his officers. The artillery was unfortunately placed in the hands of a Michael Soltikof, who abandoned his post in the most treacherous manner, whilst the Cosacks, with a courage sharpened by revenge and despair, threw themselves on the besiegers, who pusillanimously fled, unmindful of their martial glory. To increase their misfortune, an epidemical disease raged among their troops, who were swept off in numbers from the want of medical aid. After a variety of delays and consultations, they received from Moscow the medicines prescribed by the physicians of the court. They were administered without any care or caution; and the thinking few will perhaps discover no uncharitable spirit in the supposition that the remedy must have proved no less fatal than the disorder.

'The flame of rebellion now spread itself to the capital; all classes of men turned their looks towards the new claimant with strong indications of favour: but as the people in any convulsion of the state are always the most presumptuous, stubborn, and intractable, their views not extending to remote consequences, Boris thought if their fiery passions could be once soothed and silenced, the general progress of disaffection would soon be terminated. After having revolved on many plans with a singular quickness, for the perilous posture of affairs admitted of no dull delay, his acute discernment at last suggested an expedient which for a time controlled the mutinous spirit of the people:—he commanded the patriarch, (to whom the untaught rabble shewed the greatest reverence, as their infallible oracle of truth,) and the prince Ivan Vassili Chouiski (who could produce such authentic evidence of the death of the young prince) to parade the streets and market-places, for the purpose of quieting the minds of the people, by the positive assurance that the real Demetrius had long since perished, while the usurper of his name was the notorious Gregory Otropief, monk of the Tschudor monastery; and the more to complete this master-stroke of their asseverations, he called in the aid of the grand apparatus of religious vengeance. The impostor and his accomplices, with all imaginary solemnity, were excommunicated in the presence of the people. Nor can we read with surprise, that this sentence should chill their minds with superstitious awe, when ambition, invested with the ensigns of sovereignty, after trampling on the majesty of human laws, laying cities in flames, and thinning the land by its destructive sword, has been stopped in its victorious career, dismayed by the thunder of the dire anathema.

'The gloomy and deceitful calm which hung over the city, the effect of the dread interdict, was however soon succeeded by an unforeseen event, which once more kindled the latent sparks of sedition into a destructive blaze. Boris, rising from his table, was suddenly attacked with the most excruciating pains. On feeling the approach of death, he hastened to assume the monastic habit; when, after a short illness, he died in the seventh year of a stormy reign, a sad example

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of the small satisfaction which an ambitious mind finds in the illegal seizure of supreme power.' P. 339.

We are less satisfied with the introductory and concluding portions of this volume, than with the central matter. The earlier narrative embellishes mere savages into organised associations of republicans, and describes the revolutions of Novgorod, as if it were a Greek colony. The latter chapters represent Peter the First, as Voltaire has done, too much like a civilised hero: while his whole conduct seems to have been more the result of sheer insanity than of good sense, and notoriously unfavourable to the real interests of the civilisation of Russia. A monarch, who puts himself apprentice to a shipwright, instead of sending a hundred poor boys to learn the business, takes the very slowest course for getting up a navy. The murder of his son, the shaving of his nobility, the learning to be a drummer, the turning executioner, the habit of intoxication, the affront offered to his clergy, are all of this brutal and insane cast. He ordered his laws from Denmark, because it was a country more despotic than his own. He fixed his metropolis, out of spite against Sweden, so far north, that human industry may yet have to give up the needless and costly contest with climate and with nature. Riga was a better situation, if a Baltic metropolis were to be chosen. Mr. Card is not the only admirer of Peter; for, among the posthumous works of Thomas, occurs an epic poem entitled '*Le Czar Pierre*,' in which the author first lands his hero in Holland, makes him admire a territory in which every thing is the result of human toil, and immediately determine on some fagging enterprise for his lazy Russians. Mr. Card's style is one more of the many imitations of the phosphorescent diction of Gibbon.

ART. VII.—*Letters of Advice from a Mother to her Son.* 8*vo.* 8*s. Boards.* Cadell *and* Davies. 1803.

THESE letters, originally written to a beloved son, are now offered, in consequence of the advice of some friends, to the public attention. Mrs. Crespigny has yielded, with great propriety, to their very judicious admonitions; and, had we been of the council, we should have joined warmly in the solicitation. Precepts from a mother's pen come with additional power; gentleness, delicacy, and affection, thus insinuate advice with peculiar efficacy. Instead of forcible energy, such advice winds, with impressive interest, round the heart: it undermines every baneful passion, and wins by soft, by insensible advances. Happy the sons, whose juvenile years *have* mothers! more happy those who have *such* mothers!

We mean not, however, to offer the incense of indiscriminate praise, though we find little to condemn. In this work, one of

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the inconveniences lately pointed out by us, when examining a similar publication, is avoided; *viz.* a want of distinguishing the situation of the person for whose service the letters were written. We perceive these precepts addressed to a young man in the highest paths of life, not needing the assistance of a profession, or attached only to a genteel one. To a person in such circumstances, Mrs. Crespigny's advice will be found highly salutary; and, though she at times descends to trifles, yet, as she properly shows, 'trifles' have occasionally a permanent and powerful influence. Perhaps she incidentally stoops a little to interweave a few Chesterfieldian precepts — we mean not the profligate ones; — for the unsunned snow is not purer than her morality; neither gloom nor fanaticism attaches to her religious precepts; but sometimes *faire l'agréable* is her motto: yet who will say it is a useless one? In short, these precepts are of the highest importance to the youth who, stepping 'into life,'

'————— follows unrestrained
Where virtue guides, or pleasure leads the way.'

The thirteen letters on 'Religion' are excellent, and may be regarded as an abstract of an excellent popular system of natural theology. They might convert a skeptic, would a skeptic condescend to examine them with a resolution to admit whatever is as probable as his own system requires. The letters on 'Charity' — 'Œconomy' — 'Generosity' — 'Gratitude and Friendship' — contain observations and precepts of great importance. A tenth of the income is recommended to be applied to charitable uses; and another tenth to be reserved for incidental expenses. If a man in any station of life have a family, the latter proportion should be doubled; if his income be precarious, quadrupled. We mention this only to keep in view that Mrs. Crespigny addresses her advice to a young man of a certain independent fortune, and to prevent the precept from being taken indiscriminately. The subject of 'Generosity' is well managed; and the following is a proper specimen of Mrs. Crespigny's manner. We may perhaps observe, that the two different senses of generosity are not sufficiently distinguished, though they can scarcely be confounded.

'The genuine kind is implanted in the mind, takes its root there, tinctures every sentiment, blends itself with every action, and its possessor can never foster illiberality, parsimony, or any other mean propensity.

'The spurious sort has no root in the soul, and only accidentally shews itself upon the ostentatious occasions where it may deceive, though it can easily be detected by a scrutinizing eye;—it generally comes forward in some gift made public, or in some popular sentiment where the manner of its delivery shews the heart but little concerned; whereas, genuine generosity never slumbers where the feelings ought

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to be awake, glows with fervour in the cause of merit, in defence of injured innocence, and in rescuing real worth from being sullied by unjust accusations, thoughtless assertion, and misconceived representations.

'The person possessed of it, instead of giving into the practice of repeating stories to the prejudice of others, will ever be inclined to skreen their faults, rather than proclaim them, unless by skreening them some evil might arise;—and, in truth, if all our blemishes and failings were too strictly scrutinized and blazoned, there would be very few found so free from them as to have a right to censure others.

'Censure is a very dangerous practice, as there are very few persons with whose true characters we are well acquainted, and upon whose actions we are qualified to form a decided and just judgement.—Nothing can be more ungenerous, or, indeed, contemptible, than to encourage an inquisitive and useless propensity to pry into the affairs and actions of others, and to be a propagator of idle reports against our neighbours, which are often entirely untrue, and very seldom exactly as they are represented; daily experience proves how very difficult it is to arrive at the exact truth of any report,—an event within half-a-mile will be related twenty different ways;—and, though sensible and liberal people are aware of that uncertainty, yet even they are frequently too apt to be in some degree prejudiced by a current report; it is, therefore, highly proper to suppress the habit of repeating every scandalous or idle story that is told us.' P. 179.

The whole of this letter abounds in judicious advice and just discriminations. Those on 'Drinking' and 'Gambling' demand our approbation; but a lady cannot pourtray, with full effect, the disgusting scenes which either passion occasions. It is possible, and with truth, to colour the picture much higher; so indeed as to disgust a man of delicacy at the first glance. But delicacy and feeling are undermined, before the fascination of either can have an influence. With respect to gaming, a young man may win or lose, without great injury, a sum even of importance, if the latter do not impair his fortune; but, from the moment he attempts to win more, or to regain his loss, the poisoned arrow inflicts the wound: the dæmon triumphs. In this, contrary to other vices, the first step may be innocent; the second can never be recalled.

On the subject of 'Duelling' we shall say little. We allow the whole that moralists, all that Mrs. Crespigny, has said against it. Yet there are offences, which no laws can reach; there are insults, which cannot be endured. When the measure is full, a drop will occasion its running over; nor can we ever admit the abstract proposition, that man should be afraid of man. Duelling will, we fear, still continue; for the worst punishment for the crime is death; and that the duellist, in the first step, braves. The finest instance in which a duel has perhaps ever been avoided, occurred in France. Two friends, on a trifling occasion, dis-

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puted in a coffee-house; and one was induced to throw the tables on which they were playing, at the other. In the moment all the horror of his situation occurred to him. He must either kill his friend or be killed by him. He went to him at once, apologised for his passion, and offered his hand as a testimony of reconciliation; which the other immediately accepted. 'Now, gentlemen,' says he, explaining his feelings and situation, 'I know the construction that may be put on my behaviour—I am ready to go out with any one who disapproves of it.' It need scarcely be added that no censure appeared—*Vive le sentiment!* was the general acclamation.

The letters which treat of 'Love and Marriage' are, in every view, commendable. Mrs. Crespigny takes off the mask which disguises some of her sex: we wish she had done it more generally; but she probably knows nothing of the worst part. Early marriages are certainly improper; other connexions more so. The disadvantages of the first, and the infamy of the last, are properly exposed.

'Swearing' and 'Falsehood' are held up in the light they merit; and 'Seduction' is justly reprobated. The letters on 'Connexions in Society' relate to the conduct and behaviour of children to parents; of brothers to sisters; and reciprocally. The importance of 'Trifles' is well displayed; and a proper attention to circumstances not generally deemed essential is justly enforced.

'You will find that more than half the happiness of life depends upon trifles: great events happen comparatively but seldom, and, when they occur, if unfortunate, every thing possible is done to mitigate their ill effects;—not so by the chagrin produced from trifles—they do not appear of magnitude enough to interest others for you, and they teize away your comfort, corrode your temper, and destroy your ease;—only self-felt—at first sight, perhaps, it may seem trifling to say, that our happiness in general actually depends more upon trifles than events of magnitude—but certainly it is the fact.

'Trifles occur every half hour, every minute, and, if they are rendered of a galling unpleasant nature—if they are tinctured with the irritability of a husband or wife—with the peevishness of a parent—with the acrimonious jealousy of a sister—or the overbearing manners of a brother—our feelings will certainly be grated and hurt; and the repeated stroke will as certainly undermine affections as the washing of the sea will undermine the bank against which it is continually dashing.' P. 356.

The letters on 'Time' are good; and indeed the value of time is enforced through the whole volume; the value of that which it is the study of fashionable men to destroy or escape from. The regular allotment of hours, if practicable; the doing that early which must at last be done, are precepts in appearance obvious, but much neglected. An hour lost in the morn-

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ing cannot always be overtaken by any exertion during the ensuing day. Those men who transact the most various business are most often found at leisure, if they possess only a very little address to leave no accumulation of what can be performed at the time of its occurrence.

The letters on 'Behaviour to Inferiors,' on 'Dress,' 'Conversation,' and 'Accomplishments,' merit no particular remark. That on 'Drawing' is not sufficiently explicit. Perhaps drawing and music should engage no more of a young man's attention than to enable him to judge of the performances of others. The execution, the practice, demands too much time, which can be better employed, and leads to company from which nothing else can be learnt—at least nothing valuable—and sometimes to the society of those whose general conduct, connexions, and conversation, are discreditable.

The letter on 'Diversions' offers nothing of particular importance. We must now leave this elegant volume, which we need not again commend. We could wish that every young man would read it with attention. Religion here assumes its most attractive garb; morality and virtue their loveliest colouring.

ART. VIII.—*Letters to a Young Lady on a Course of English Poetry. By J. Aikin, M. D.* 12*mo.* 4*s. Boards.* Johnson. 1804.

DR. AIKIN's literary popularity is well-merited. The unaffected purity of his style, the judicious precision of his taste, the benevolence of his morality, ought to endear his productions to the parent and to the pupil.

To the readers of English poetry these letters will form a welcome present. They will recall to notice, and prompt a reperusal of, many excellent and instructive pieces. They will abridge the labour of the novice, by teaching where to skip. They will embolden the incipient critic, who finds, on consultation, his sympathies corroborated. They may prepare, what is much wanted both for foreign and domestic circulation, an anthology of our minor poets, from which the weeds of Parnassus should be thrown aside for ever.

The letters respecting Young are among the most original and just.

'As one of our latest subjects was satire, I shall now, by way of comparison, direct you to another satirist of considerable note, of whom, however, we shall probably have more to say under another class. This is Dr. Young, a cotemporary of Pope, and one of the poetical constellation of that period. This author has left us, under the general head of "Love of Fame, the universal Passion," seven

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satires, in which he illustrates by example this assumed principle of human conduct. Like all other theorists on the mind, who aim at simplicity in their explanation of the varieties of human character, he has laid more stress upon his fundamental principle than it will properly bear; and in many of the portraits which he draws, the love of fame can scarcely be recognised as a leading feature. In reality, Young was a writer of much more fancy than judgement. He paints with a brilliant touch and strong colouring, but with little attention to nature; and his satires are rather exercises of wit and invention than grave exposures of human follies and vices. He, indeed, runs through the ordinary catalogue of fashionable excesses, but in such a style of whimsical exaggeration, that his examples have the air of mere creatures of the imagination. His pieces are, however, entertaining, and are marked with the stamp of original genius. Having much less egotism than those of Pope, they have a less splenetic air; and the author's aim seems to be so much more to show his wit, than to indulge his rancour, that his severest strokes give little pain.

'It has been observed, that Young's satires are strings of epigrams. His sketches of characters are generally terminated by a *point*, and many of his couplets might be received as proverbial maxims or sentences. Such are the following:

'Men should press forward in fame's glorious chace;
Nobles look backward, and so lose the race.—

'There is no woman where there's no reserve,
And 'tis on plenty your poor lovers starve.—

'The man who builds and wants wherewith to pay,
Provides a home from which to run away.—

'A common figure of speech with him is the *antithesis*, where two members of a sentence, apparently in opposition to each other, are connected by a subtle turn in the sense. Thus,

'And *satirise* with nothing but their *praise*.—

'Tis *inhumanity* to *bless* by chance.—

'A shameless *woman* is the worst of *men*.—

'Because she's *right*, she's ever in the *wrong*.—

'With wit, or the association of distant ideas by some unexpected resemblance, he abounds. Almost every page affords instances of his inventive powers in this respect; some, truly beautiful; others, odd and quaint. I shall produce one as a specimen, which you may classify as your judgement shall direct:

'Like cats in airpumps, to subsist we strive
On joys too thin to keep the soul alive.

'There is little of the majestic or dignified in Young's satires; not that he was incapable of sublimity, but because the view he took of men and manners generally excluded it. Yet his account in the seventh satire of the final cause of that principle, the love of fame, is introduced by some very noble lines, which Pope could scarcely have surpassed:

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'Shot from above, by heaven's indulgence, came
This generous ardour, this unconquer'd flame,
To warm, to raise, to deify mankind,
Still burning brightest in the noblest mind.
By large-soul'd men, for thirst of fame renown'd,
Wise *laws* were fram'd, and sacred *arts* were found:
Desire of praise first broke the *patriot's* rest,
And made a bulwark of the *warrior's* breast.

'The purpose of the passage, indeed, is to offer incense at the shrine of royalty; for Young bestowed adulation as largely as censure, and always with a view to his interest; in which he is disadvantageously distinguished from Pope. Two meaner lines will not easily be found than the following in his praise of queen Caroline:

'Her favour is diffused to that degree,
Excess of goodness! it has beam'd *on me.*

'These are at the close of his *second* satire on women; for his politeness did not prevent him from employing the lash with even peculiar force on the tender sex. I think, however, you will feel yourself little hurt by these attacks; for his ridicule consists in presenting a series of caricatures, drawn rather from fancy than observation; and he does not treat the whole sex with that contempt which is perpetually breaking out in the writings of Pope and Swift.

'Before you, for the present, lay down this author, I will desire you to peruse a piece of descriptive poetry, in which he has shown himself master of a very different style. This is his "Paraphrase on Part of the Book of Job," a composition in its original the most sublime of those sacred writings which it accompanies, though, as in all other Hebrew poetry, its grandeur is allied to obscurity. Young has made litttle addition to the primitive imagery, but has rendered it more clear and precise, while it contains all its force and splendour. The descriptions are not always accurate, and the language sometimes borders upon extravagance; but his object was poetical effect, and this he has produced in an uncommon degree. Thus, after his highly wrought picture of the lion in his nightly ravages, he fixes and concentrates the impression of terror, by the figure of the flying shepherd, who

'.... shudders at the talon in the dust.

'This is a stroke of real genius!' p. 103.

'There remains among the blank verse poems a very celebrated work, of a kind totally different from those which we have hitherto considered, the "Night Thoughts" of Dr. Young. The originality and high reputation of this performance undoubtedly entitle it to the notice of all students of English poetry; yet I feel some hesitation in speaking of it to you in recommendatory terms. Against any bad effect it might have upon your literary taste, I think you are sufficiently fortified by the number of excellent productions which have been submitted to your perusal; but I cannot be so secure with respect to its influence upon your sentiments in more important points. "What! (it will be said) can you doubt to put into the hands of a female pupil the admired work of the pious and seraphic Young?"

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A short view of the spirit in which he wrote it, and the system upon which it is formed, will explain my doubts.

'The writer was a man of warm feelings, ambitious both of fame and advancement. He set out in life upon an eager pursuit of what is chiefly valued by men of the world; attached himself to patrons, some of them such as moral delicacy would have shunned, and was not sparing in adulation. His rewards, however, were much inferior to his expectations; he lived, as he himself says, "to be so long remembered, that he was forgot," and he was obliged to bury his chagrin in a country parsonage. He also met with domestic losses of the most affecting kind, and he possessed little vigour of mind to bear up against misfortune. In this state he sat down to write his "Complaint," (for that is the other title of the Night Thoughts,) at a time when he was haunted with the "ghosts of his departed joys," and every past pleasure "pained him to the heart." His first object, therefore, is to dress the world in the colours of that "night" through which he surveyed it;—to paint it as a scene

> 'Where's nought substantial but our misery;
> Where joy (if joy) but heightens our distress.

'In his progress he endeavours to pluck up by the roots every comfort proceeding from worldly hopes or human philosophy, and to humble the soul to the dust by a sense of its own vileness, and the inanity of every thing terrestrial. This prepares the way for the administration of the grand and sole remedy for the evils of life—the hope of immortality as represented in the Christian revelation. His view of this scheme is of the most awful kind. He conceives a wrathful and avenging God, on the point of dooming all his offending, that is, all his rational, creatures to eternal destruction, but diverted from his purpose by the ransom paid in the sufferings and death of his Son. I do not take upon me to pronounce concerning the soundness of his theology; but so deep is the gloom it spreads over his whole poem, that, in effect, it overpowers the light of his consolation. There is a kind of captious austerity in all his reasonings concerning the things of this world, that charges with guilt and folly every attempt to be happy in it. Every circumstance is dwelt upon that can image life as vain and miserable; and lest any gladsome note should cheer the transitory scene, he perpetually sounds in the ears the knell of death. Such a picture of this world, I am sure, is ill calculated to inspire love for its Creator; and I think it as little fitted to foster the mutual charities of life, and put men in good humour with each other. What a contrast to the amiable theology of the Seasons!

'I cannot wish therefore that the Night Thoughts should become your favourite—that you should ponder over it, and make it your closet companion. Yet, as a work of genius, it is certainly entitled to admiration; and many of its striking sentences concerning the abuse of time, the vanity of frivolous pursuits, the uncertainty of human enjoyments, and the nothingness of temporal existence compared to eternal, are well worthy of being impressed upon the memory. No writer, perhaps, ever equalled Young in the strength and brilliancy which he imparts to those sentiments which are fundamental

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to his design. He presents them in every possible shape, enforces them by every imaginable argument, sometimes compresses them into a maxim, sometimes expands them into a sentence of rhetoric, sets them off by contrast, and illustrates them by similitude. It has already been observed, in speaking of his satires, how much he abounds in antitheais. This work is quite overrun with them; they often occupy several successive lines; and while some strike with the force of lightning, others idly gleam like a meteor. It is the same with his other figures: some are almost unrivalled in sublimity; many are to be admired for their novelty and ingenuity; many are amusing only by their extravagance. It was the author's aim to say every thing wittily; no wonder, therefore, that he has often strayed into the paths of false wit. It is one of his characteristics to run a thought quite out of breath; so that what was striking at the commencement, is rendered flat and tiresome by amplification. Indeed, without this talent of amplifying, he could never have produced a work of the length of the Night Thoughts from so small a stock of fundamental ideas.

'I cannot foresee how far the vivacity of his style, and the frequent recurrence of novel and striking conceptions, will lead you on through a performance which, I believe, appears tedious to most readers before they arrive at the termination. Some of the earlier books will afford you a complete specimen of his manner, and furnish you with some of his finest passages. You will, doubtless, not stop short of the third book, entitled "Narcissa," the theme of which he characterises as

'Soft, modest, melancholy, female, fair.'

'It will show you the author's powers in the pathetic, where the topic called them forth to the fullest exertion; and you will probably find that he has mingled too much fancy and playfulness with his grief, to render it highly affecting.

'The versification of Young is entirely modelled by his style of writing. That being pointed, sententious, and broken into short detached clauses, his lines almost constantly are terminated with a pause in the sense, so as to preclude all the varied and lengthened melody of which blank verse is capable. Taken singly, however, they are generally free from harshness, and sometimes are eminently musical.' p. 176.

If we had to find a fault with this elegant little volume, it would be the absence of a certain enthusiasm of praise, when speaking of *our greatest* writers. A stranger to our literature, who should first become acquainted with it from this book, might imagine that Collins and Akenside were nearly on a level in point of reputation and excellence: whereas Akenside is rather supported and approved for the sake of the moral and liberal tendency of his productions, than read with any thrilling glow of delight and admiration; while Collins, who has more faults, may confidently be opposed to the greatest masters of song, whom antiquity or the modern literature of the continent has to offer in the same department of composition. The habitual

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evenness of temper, which pervades this correct, candid, and equitable criticism, is liable to be mistaken for evenness of emotion; and thus, in some degree, to intercept an immediate perception of the relative rank of the authors characterised.

ART. IX.—*Poems, by Peter Bayley, Jun. Esq.* 8vo. 7s. *Boards.* Miller. 1803.

The satires of Churchill are distinguished for nothing but ease. They want the full flow of Dryden, and that attention to general, not individual, nature, which preserves a value after the occasion is forgotten. They want the condensation of sense, perpetually admirable in Pope, which renders his common-places so expedient for quotation. They want imagery, which poetry ought never to want; and they are consequently hastening to the family-vault of the Capulets. The satires before us, like others which have emanated from the anti-jacobin school, exhibit the faults of Churchill.

The author, it must be owned, is very modest.

> 'And now, since honest folks, when books they buy,
> Choose them or by the finger or the eye;
> Now, since a work with creamy paper grac'd,
> With sure success lays claim to wit and taste,
> Since hot-press'd pages give the best pretence
> To force, to genius, judgment, and sound sense,
> Bulmer shall be my printer, every line
> On wire-wove foolscap, or bright crown, shall shine;
> High-wrought vignettes my title-page shall grace,
> And Pybus, quite outdone, shall hide his face;
> Pybus, whom jealous indignation fir'd
> When first he mark'd how every art conspir'd
> To deck our honour'd Shakspeare's matchless page;
> But soon to emulation turn'd his rage,
> And "Yes," he cried, "the Alderman shall see
> "That I can be magnificent as he,
> "Superb my book shall blaze before the town,
> "And Shakspeare's self shall yield to me the crown."
>
> 'F. Nay, if you're willing to quit all pretence
> To judgment, reason, and to common sense;
> If you are pleas'd your verses should be seen
> Mixt with ænigmas on a medley skreen;
> If this suffices, and you think this fame,
> Write on, and welcome, write, in Folly's name.' P. 2.

A note, contiguous to this passage, blames Joan of Arc for its anti-British spirit. This is unjust. Voltaire, in order to render the expulsion of the English from France a contemptible effort, degrades that heroine into a soldier's trull. Mr. Southey, in

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order to render the defeat less humiliating, aggrandises that heroine into a second Mahomet. Where the historian will place her, may be doubted; but the interests of our national vanity plainly require the highest possible exaltation of her intellectual and moral qualities, and of the justice of her cause. Else we were conquered by the silliest of panics, and revenged our shame by the most needless of barbarities.

This author seems to be an advocate for Irish love.

'Sure it were better with the rugged pride
Of our forefathers, from the softer toils
Of love to turn disdainful, or to rush,
Burning with savage ardour, on those joys
Which vigour only, and the strength that lives
In well-knit nerves could give in ruder days,
When force was wooing, and the sturdy grasp
Of strong constraint was courtship; so the strength
Of that dark god avail'd, who from the fields
Of flowery Enna bore fair Proserpine,
When she her lap with od'rous blossoms fill'd
Amid her blithe companions.
If the heart
Of that stern king who by the yellow stream
Of Tiber slew his brother, in revenge
For his new city mock'd, had known to feel
The thrill of Love's sweet anguish, to dissolve,
Lost in luxur'ous fondness, then the might
Of Rome had never aw'd the subject world:
But he, an empire's fate on that slight toy,
A woman's will, not hanging, by surprise
And timely force his subjects chose to mate;
So to that pow'r to whom Thöossa bore
The brutal strength of horrid Polypheme
Apt games and feasts were done.—To view the sports
Came all the Sabine damsels, in attire
Ornate and gay; they from the grassy seats,
That best befit the rustic circus, view,
Jocund awhile, the pastime, till the king
A sudden signal gives; then forth a band
Of soldiers rushes (while an armed gyre
Surrounds the throng), to seize their destin'd brides.
Loud were the shrieks, and dissonant the cries
Of those astonish'd, when, with eyes of fire,
Amid their ranks the fierce ungovern'd youth,
Spurr'd by the sudden stings of quick desire,
Rush'd;—what could woman's strength avail to stem
The rage of passion, heighten'd by the charms
Profusely then display'd! Each in his arms,
Stung by remembrance of love's genial joys,
Now long disus'd, bears off his struggling bride
To forc'd espousals.—From the ravish'd joys
Of those embraces, not by dalliance won,

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Or the lewd tinkling of a cittern's strings,
A race of heroes came in after days,
Who high above the thrones of princes rais'd
Their curule chair, while to their fasces bow'd
The nations round, and at their chariot wheels
Kings led in chains the pomp of triumph swell'd.

'Of all that owns love's influence in the range
Of wide creation, man alone essays
To win return by prayer, by tears, and sighs.—
With fires more fierce within the breasts of brutes
Flames the instinctive passion—With the rage
Of madness stung, with all his veins on fire
And to the marrow pierc'd, the lusty steed
Bursts from the stalls, and snuffs the distant mare.
Along the plain, o'er rocks, through forest shades,
He bounds impetuous; or amid the stream
Of roaring torrents plunges, and the surge
Disparts with chest high-swelling, in the strife
Of waters neighing; while his golden mane
Streams in the wind, or floats amid the wave.

'Deep in Matamba's forests, by the lake
Of Zambré, and the ever-burning sands
Of drear Berdoa's waste, or Gubur's plains,
The glaring lion grapples with his mate,
Madd'ning with savage rapture; with his roar
The desart shakes around, and distant groves
Echo the transports of his horrid joys.' P. 153.

There are sonnets, elegies, descriptive poems, and other pleasing little pieces, in this splendid volume. They are of a kind natural to a luxurious and polished age, little obnoxious to the cavils of criticism, or to the enthusiasms of panegyric. Like the emulsions of the apothecary, they may be recommended with safety, taken with gratification, and missed without regret, when the fastidious hours of leisure require, but supply not, an interesting occupation. The love of picturesque art is a peculiar and ornamental trait of these poems: the author is probably indifferent to forward colouring; for he selects West and Fuseli as the favourites of his judgement.

ART. X.—*The Institutions of the Practice of Medicine; delivered in a Course of Lectures, by Jo. Baptist Burserius de Kanifeld. Translated from the Latin, by William Cullen Brown. 5 Vols. 8vo. 2l. 15s. Boards.* Robinsons. 1803.

WE have been often tempted to examine this work, in the progressive volumes, which have appeared at different periods: yet we resolved to wait for the conclusion, as it did not seem of

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sufficient importance to require a minute analysis, while numerous other objects, which we thought more interesting, claimed at the same time our immediate attention.

It is singular, that the translator, in his introduction, gives no account of his author. The title 'de Kanifeld', added to the name, conveys no information; and we might as well, in South Britain, be expected to fix the topography of every minute Highland lairdship. The whole would seem, at first sight, to be a German work; but, even if Ticini did not appear in the title-page of the original, Burserius gives, in different parts of these volumes, sufficient information, by styling himself professor, &c. Ticinensis. Ticinum does not occur in any early classical author. It is, however, Pavia, and the river Tessino still retains very nearly the ancient name. Claudian and Silius Italicus mention it; which we chiefly notice, as it has puzzled some scholars and geographers.

> ——— Frondentibus humida ripis
> Colla levant pulcher Ticinus, et Addua visu
> Cœrulus. *Claudian. 6 Consulat. Honorii.*
>
> Cœruleas Ticinus aquas et stagna vadoso
> Perspicuus servat turbari nescia fundo. *Silius Ital.* lib. iv.

The translator's introduction is in no respect happy; even his title, in a medical view, is equivocal. While, in academic courses, the *institutions* are opposed to the *practice* of medicine, the phrase 'institutions of the practice' appears a solecism. In the introduction, also, he remarks, that the reputation of the work, and the few copies imported into our own country, rendered either a new edition or a translation necessary. The latter was chosen, as not 'inimical to the diffusion of classical erudition,' since, by facilitating the different sources of useful science, more leisure is left 'for indulging in the gratification and *emolument* to be derived from *reading* the *beauties* of ancient poetry and history.' It could scarcely be expected that the physician who could be gratified with the ancient classics, would be greatly *impeded* by the language of Burserius. The translator was probably thinking of Gaubius' Pathology, or the Elements of Brown.

The author speaks with becoming modesty in his preface, and chiefly alludes to the division of fevers, in which he has followed the ancient physicians. He first offers what is styled 'a short Commentary on Inflammation;' in reality, a full account of the opinions of the writers who have preceded him on this subject. He attributes inflammation immediately to irritation. Obstruction is only a cause, when it becomes a source of irritation by its acrimony in consequence of stagnation. Even in the veins, our author supposes that some irritability may exist, and may occasion inflammation from acrimony, particularly in the vena

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portarum. Burserius, in the work itself, first treats of 'fevers in general,' and next of their 'divisions and differences.' These, with many physicians on the continent, he multiplies with little reason. According to every rule of arrangement, they are varieties only, and do not always require a different treatment. The first part comprehends the intermitting fevers; the second the continent, comprehending the simple and malignant ephemera; the synochus simplex, or pure inflammatory fever; the putrid synochus of the ancients; the slow nervous (commonly called malignant) fever, and the hectic fever, by which the author means the idiopathic hectic of the ancient authors, distinct from those fevers from vomicæ in the lungs, obstructions in the liver, mesenteric glands, &c.

The second volume contains the remittents, improperly separated from the intermittents. The first of these is the *continued* quotidian, the common remittent: in the same section are arranged the catarrhal fever, the milk-fever of puerperal women, and the acute gastric fever. The milk-fever is separated from the true puerperal fever; and Burserius considers the latter as differing in different circumstances, in consequence of his confounding all puerperal complaints of the febrile kind, and not distinguishing the true acute disease which attacks on the third day, and is as clearly discriminated as small-pox or measles. The continued tertian causus is next noticed: and to these are added the remittents, whose return differs, following sometimes the quotidian, sometimes the tertian type. The *continued* quartan, whose existence is doubtful, concludes the remittents.

The compound continued fevers are included in the fourth part, *viz.* the semitertians, hemitritæi, &c. with some of the more irregular remittents, and a disease which has no separate existence, 'the colliquative fever.'

On our author's view of fevers we shall make a few general remarks. As a collection of facts and opinions, the work is highly valuable. The best authors have been consulted; and their opinions are fairly detailed, with Burserius's own sentiments. So far the work is useful and important; and, as we know that the title of 'Doctor in Medicine' has been often given to those who cannot read Latin, or write English, some of whom have been brought to our critical bar, these volumes may be advantageous by informing their readers that such authors really exist. We would carry our recommendation no further; for if, without better guides, they plunge into the endless confusion, the intricate distinctions, of the present work, the worst consequences may be apprehended. Medicine has begun, in this kingdom, to assume a regular form. Diseases have been carefully distinguished, and appropriate remedies adapted to each. In these volumes the confusion and errors of every age are accumulated. Remedies the most absurd are joined with many that are useful; and, in the rage for

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collecting, Burserius has not always thought it necessary to discriminate or appreciate. His own opinions are sometimes interposed; but we are sorry to observe, that, from former prejudices, or the constitutions of the country in which he has practised, his decisions will not be often found applicable to this part of Europe. His theory is involved in all the absurdity of the humoral pathology; and his practice contains many of the errors of the mechanical physicians. Among the most important of these, is the frequent indiscriminate recommendation of venæsection.

In the second volume, the febrile exanthemata are noticed; and in this part the author treats of erysipelas, ignis sacer, scarlet fever, nettle-rash, pemphix, and measles. The history of these diseases is sufficiently correct; but we here find some striking instances of an error, which occurs too often in other parts; we mean the free use of the epithet 'malignant,' which, in the mouths of young practitioners, too eager to talk, may give unnecessary alarm.

The third volume contains accounts of the small-pox, petechial disease, and miliary eruptions. It will be at once obvious, that these portions of the work are unreasonably extended. In reality, the most singular and ridiculous fancies are considered at a length which, from their little importance, they scarcely merit; and the discussions are expanded by inquiries which later experience has shown to be trifling and useless. Those, however, who know how much petechiæ have engaged the attention of the German practitioners, how extensive the controversies have been respecting the idiopathic or symptomatic nature of miliaria, will not wonder at the space filled by our author's collections, which are confessedly numerous; or by his prolixity, which is often disgusting. In this country, petechiæ are chiefly symptoms of a dissolved state of the fluids; and the petechiæ, without fever, which have often alarmed the practitioners of the continent, appear to be a trifling and tractable complaint. Miliaria is almost forgotten, since the cold regimen has been common. In a long and extensive practice, we have only seen it idiopathic in one instance; and then it was a disease too slight to require medical treatment. In this volume, the marginal abridged contents are omitted. The apology for such a suppression is a weak one, *viz.* that of the increased expense: but, in a work of such varied matter, *which also wants the necessary addition of an index*, these are almost indispensable. If, as is alleged, they become unusually numerous, they are the more necessary: if too extensive, they might be easily abridged. Few, we believe, would object to an additional shilling, thus to read the work in an abstract.

At the conclusion of the volume, Burserius apologises for not treating of the plague, as he had never seen the disease. He refers to the authors who have practised during the epidemic, and those who have collected the observations of others. In this

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list, however, he mentions Mercurialis and Capavaccius, whose accounts are often fallacious, and omits Chenot, who observed the plague in Transylvania, and gives an excellent history of the disease, and the remedies found most useful during its progress.

In the fourth volume, the other diseases are collected and arranged, as they affect different parts of the body, *a capite ad calcem*; but the author's criticism on nosologists is a little misplaced, when prefixed to a volume where head-ach and catalepsy, vertigo and angina, are connected. Inflammations, convulsions, and hæmorrhages, are mixed with little regularity; because they are affections of the head. The medicines are as little select, as the diseases are carefully collected. We find astonishing cures related of remedies, that, in the hands of others, can produce little effect—for instance, of two drachms of mistletoe in a day, or half that quantity of factitious cinnabar. On the subject of putrid angina our author's directions are vague and indistinct. He even mentions the plan of Meade (unquestionably Mead), who treated it by bleeding and purging, without reprobation. He is not, indeed, aware of the highly virulent nature of the disease, as it has been epidemic in this country, and seems not to have read the treatise of Fothergill. We find that Majault recommended volatile alkali as an antiseptic, in putrid sore throat, so that Dr. Peart was not the first who employed this remedy,—though we have not the slightest reason to suppose that he copied from the French practitioner.

The fifth volume contains the diseases of the chest, of the chylopoetic viscera, of the contents of the lower belly. On these subjects Burserius is not equally full; and we meet with nothing that ought to detain us.

Of the work itself we have sufficiently spoken. It is bulky, without being satisfactory; copious, without being comprehensive. In reality, it may be termed *rudis indigestaque moles*: it oppresses without nourishing, it fatigues without instructing: the readers may well exclaim, '*Inopes nos copia fecit.*' Yet the reader, who can distinguish, will find many useful facts, which he will in vain seek in modern volumes. He must, however, as we have already said, be able to discriminate; for tares are copiously mixed with the corn.

As the original is not now before us, we cannot judge of the accuracy of the translation. This last, however, possesses an idiomatic stiffness, which renders its fidelity highly probable. Mr. Brown apologises for occasionally translating the Latin names. This he should have avoided; for many, who might suppose, for instance, *Lange* was *Langius*, will not recognise *Laurenti* in *Lawrence*. Indeed, the affectation of translating Latin names is now equally troublesome and ridiculous. We yet preserve Grotius and Salmasius; but it is nevertheless the fashion to speak of

the Swedish naturalist as von Linnè; while sometimes he is absurdly called Carolus von Linnè, the Latin Christian name being preserved in conjunction with the Swedish patronymic. In short, Latin names should on no occasion be translated, when fairly vulgarised; the translation either confuses or misleads the reader.

ART. XI.—*The English Encyclopædia.* *(Continued from p.* 10.*)*

IF a great book be not, to every one, a great evil, it is certainly such to the reviewer. A large work, like the present, if it be amply stored with well compacted information of the highest value to those who have occasion to consult it, drags heavily 'its slow length along:' the labour of days may, perhaps, scarcely supply more than a line in the journal; and, as with the lapidary in cutting a diamond, weeks may elapse before a visible impression be made.

Having, at some length, considered the nature of a dictionary like the present, the gradual progress, the plan and execution of similar works, and given a general character of the Encyclopædia before us, we shall be more rapid in our glances through the remaining volumes. We observe, with pleasure, as we proceed, that the authors feel, more sensibly, their own powers; their information is better compacted; the proportion of attention allotted with more care. The letter C, to which we now proceed, does not afford very numerous essays; but the articles themselves are often very minute and scientific explanations. Among the latter we have read, with particular satisfaction, those on 'clock-making'—'colour-making'—'companies'—'cromlechs,' and many others. The articles on the subject of 'natural history' are clear and explicit, though we sometimes wish the inquiries had been continued to a later period. In the article of 'crystallisation,' though Romé de l'Isle and Haüy be mentioned, we do not find any account of their systems; and though the publication of the mineralogy of the latter may have been posterior to the printing of this part of the dictionary, yet there was a former work by the abbé, and his system was clearly explained in the Journal des Mines. In the article of 'currents,' the authors seem to have neglected noticing the important object of the Gulf-stream, unless it occurs in a subsequent article; in which case, a reference should have been made to it.

The lives are, as usual, comprehensive and satisfactory. That of captain Cook we found a little too extensive; and, perhaps, the life of Oliver Cromwell should not have been lengthened by the long extract from Hume. It would have been sufficient to have referred to it.

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The treatises are not numerous: that on 'catoptrics' is full and judicious; but on 'chromatics' we find an unreasonably extensive detail of Mr. Delaval's system, which, in the most essential parts, is exploded. 'Chemistry' contains the general doctrines of that interesting science; but some of the newer discoveries, as we have said, are omitted. Inflammables are not noticed in a particular section. 'Sulphur' and 'phosphorus,' however, occur in other parts; 'oil,' among the vegetable productions; and 'coal' afterwards in a very good separate article: we mean only to blame the want of references. 'Chronology' and 'conic sections' are well explained in distinct treatises. That on 'comparative anatomy' is imperfect, as it contains only the anatomy of the dog, of the cock, of fishes; with a very slight account of the structure of amphibia, insects, and worms. The anatomy of fishes, however, is not well connected with the subsequent view of the subject, under the title of 'ichthyology.'

We have carefully examined the articles under the next four letters of the alphabet, and find, on the whole, much room for commendation, and scarcely any for censure. We suspect that the authors begin to find their space limited, and are anxious to supply a varied, satisfactory, information on each subject. This induces them sometimes to conclude hastily, lest they should be tedious; and they occasionally, from this cause, omit some part of their subject. Our suspicions on this point are peculiarly alive, as we sometimes, in our own warfare, feel similar difficulties, and are apprehensive of similar errors. We may therefore, with respect to our authors, be mistaken. We remark, however, many excellent articles, particularly on 'distillation'—'dreams'—'earthquakes'—on 'Mount Etna,' abridged from Houel; on the 'fisheries'—'foundery'—'friction'—'furnaces'—'graftings'—'grasses'—'gunnery'—'guns and gunpowder'—'counterfeit gems, glass,' &c. A very good account of 'draining' is rendered imperfect by the omission of Mr. Elphinston's method of tapping springs; and the article of 'elective attraction' is less *attractive* by the author's not having copied from the best and latest tables, those appended to Gren's chemistry. The article of 'eudiometer' wants some of the methods more lately proposed for trying the purity of air; and that of 'fire' would, perhaps, have been more complete, had count Rumford's and Mr. Davy's ineffectual attempts to revive the old idea of heat depending on vibrations, and not on any specific principle, been added. All the subjects, however, connected with fire, are explained very satisfactorily. We may, in this place, notice the author's ideas respecting the subtle principle on which fire, and many other phænomena, depend. He thinks that light, fire, the electric fluid, the materia subtilis and media, are one and the same; the general principle pervading natural bodies, which, when excited to action, produces light, heat, sound, &c. The

idea is highly ingenious; but we cannot fully agree in adopting it. Fire and light seem to us specifically distinct; and electricity does not, except by accident (to speak logically), produce heat. It melts the sword, without burning the scabbard: it kills the man, and does not singe his linen. In short, in electricity we *see* only the light conveyed with a peculiarly powerful momentum: we find, in its effects, only those of a penetrating agent, which destroys the texture, producing, in its passage, hydrogen, decomposing whatever conveys it, and bursting through whatever opposes its progress. There must, therefore, be more than one such subtle fluid; and, if more than one, why not three, five, or ten? On the subject of 'fermentation,' much is borrowed from the work of Dr. Pennington, published in America. The author thinks with him, that the fermentation of bread, as it has been called, is not properly such, but merely the separation of the particles of the flour by the extrication of air. To prove a negative is not easy; and we think the common opinion well supported by the use of sour leaven, and the peculiar facility with which bread runs into the acetous fermentation in the stomach. The article of 'engraving' we thought too short, and, in a degree, imperfect; but some of the imperfections we find supplied in subsequent articles.

The treatises in this part of the work demand our commendation. Those on 'dialling'—'dioptrics'—'dyeing'—'education'—'experimental philosophy'—'fluxions'—'fortification'—'gardening'—'geography'—'geometry,' and 'grammar,' are, on the whole, clear and satisfactory. The subject of 'electricity' is not brought down to a very late æra; and Galvanism is confounded with it. 'Entomology,' the subject of another treatise, is not sufficiently extensive. The labours of Fabricus and Latreille are not noticed; and the system of the former is too generally adopted, not to render the omission a source of regret. 'Farriery' is explained at great length; and, on the whole, satisfactorily; yet the authors seem to have copied, with too little discrimination, from works of trivial authority, and of an early æra. We shall add a short extract from the article 'glass:' the idea, if not perfectly new, is ingenious.

'With regard to the *theory of vitrification*, we are almost totally in the dark. In general, it seems to be that state in which solid bodies are, by the vehement action of fire, fitted for being dissipated or carried off in vapour. In all vitrifications there is a plentiful evaporation; and if any solid substance is carried off in vapour by the intense heat of a burning speculum, a vitrification is always observed previously to take place. The difference, then, between the state of fusion and vitrification of a solid body we may conceive to be, that in the former the element of fire acts upon the parts of the solid in such a manner as only to disjoin them, and render the substance fluid; but in vitrification the fire not only disjoins the particles, but combines with them in a latent state into a third substance; which, having now as much

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fire as it can contain, can receive no further change from that element except being carried off in vapour.'

But though we are unable to effect this change upon solid bodies without a very violent heat, it is otherwise in the natural processes. By what we call *crystallization*, nature produces more perfect glasses than we can make with our furnaces. These are called *precious stones*; but in all trials they discover the essential properties of glass, and not of stones. The most distinguishing property of glass is its resisting the force of fire, so that this element cannot calcine or change it as it does other bodies, but can only melt it, and then carry it off in vapours. To this last all the precious stones are subject. The diamond (the hardest and most ponderous of them all) is dissipable in a less degree of heat than what would dissipate common glass. Nor can it be any objection to this idea, that some kinds of glass are capable of being converted into a kind of porcelain by a long-continued cementation with certain materials. This change happens only to those kinds of glass which are made of alkaline salt and sand; and Dr. Lewis hath shown that this change is produced by the dissipation of the saline principle, which is the least fixed of the two. Glass, therefore, we may still consider as a substance upon which the fire has no other effect than either to melt or dissipate it in vapour.' Vol. iii. p. 787.

We ought not to omit that all the articles relative to the arts are clear, explicit, and satisfactory.

The lives, in this part, are executed with attention; but numerous authors are omitted. Dr. Gregory's is minutely detailed; but Dr. Cullen was forgotten. He appears however in the appendix. It is singular that, in the life of Goldsmith, his History of Animated Nature is overlooked. In many of the lives, indeed, there are omissions, which must not be imputed to the authors; but to the plan, which is too extensive for a work of no uncommon bulk. The Iliad may be comprised in a nut-shell; but such an edition can neither be pleasant nor useful.

Under the letters H, I, K, L and M, we find much to commend. In this, as well as the other parts of the work, the errors, *quas aut incuria fudit, aut humana parum cavit natura*, we have not noticed. Such blemishes must occur in every work of magnitude, and must be forgiven: nor, on the other hand, when we mention articles of peculiar merit, must it be understood that these are the only ones which deserve distinction. They are only a few of a large catalogue which lies before us; and, in our account of the contents under different letters, we have distinguished, with our applause, some in different departments. We have already said that those parts which relate to the arts are well executed; and we may now, particularly, point out that on 'harmony,' and the others connected with music. Those which relate to 'ship-building,' in all its varied connexions, are instructive. 'Ink' and 'iron' are articles that contain valuable information. 'Hunting,' we thought, has received more than its share of attention; and more certainly 'hawking' fills a disproportioned space in the various articles in which it recurs. The subject is now scarcely attended to, and is almost exclusively necessary to

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a commentator on some of our early poets. The description of 'Hindostan' is full and correct, though, in some instances, the narratives of the pundits are too implicitly believed. Our best orientalists now begin, with good reason, to distrust them. The article of 'heat,' as well as those of some of its collateral branches, is far from satisfactory; and that on 'light,' though in many respects full, and, so far as the earlier authors could conduct the encyclopædists, complete, wants many of the later experiments and opinions. It appears to them probable, that light proceeds from electricity: the connexion is indeed obvious; but, as we have hinted, perhaps electricity is rather a modification of light. Under the article 'kingdom' our authors consider what have been styled the three kingdoms of nature. We notice the article with regret, as it seems to have crept in unadvisedly, and not to have shared the authors' usual attention. It is, in many respects, confused and inaccurate. Oil is considered as the peculiar subject of fermentation; and it is denied that minerals are susceptible of that process. Neuman would have informed them, that ardent spirits may be produced from sugar of lead; and, though the vinegar in its composition be of vegetable origin, no power can render it capable of a similar change.

The articles on 'geography' are sufficiently full, and, as far as its present state will admit, correct. That on 'New Holland' we have thought too far extended, and yet not brought down to the latest information. From our commendation the maps must, however, be excluded: their execution is very indifferent; and they are evidently taken from plates of no late æra, replete with all the errors of the former state of the science—errors without number, and of the greatest magnitude. Those on ancient geography should have had the modern appellations. What relates to ancient history and mythology is fully detailed; but, in the latter, the best interpretations might have been, with advantage, subjoined. To this imputation there are some exceptions, particularly in what relates to 'labyrinths.'

The article on 'language' is excellent; and we shall indulge ourselves by adding a short extract. We cannot always allow ourselves the space.

'When Italy was over-run with the Lombards, and the empire destroyed by these northern invaders, they, as conquerors, continued to speak their own native language. Fierce and illiterate, they would not stoop to the servility of studying a language so clogged with rules, and difficult of attainment, as the Latin would naturally be to a people altogether unacquainted with nice grammatical distinctions: while the Romans of necessity were obliged to study the language of their conquerors, as well to obtain some relief of their grievances by prayers and supplications, as to destroy that odious distinction which subsisted between the conquerors and conquered while they continued as distinct people. As the language of their new masters, although rude and confined, was natural in its order, and easy to be acquired, the Latins would soon attain a competent skill in it: and as they bore

such a proportion to the whole number of people, the whole language would partake somewhat of the general sound of the former: for, in spite of all their efforts to the contrary, the organs of speech could not at once be made to acquire a perfect power of uttering any unaccustomed sounds; and as it behoved the language of the barbarians to be much less copious than the Latin, whenever they found themselves at a loss for a word, they would naturally adopt those which most readily presented themselves from their new subjects. Thus a language in time was formed, somewhat resembling the Latin both in the general tenor of the sounds and in the meaning of many words: and as the barbarians gave themselves little trouble about language, and in some cases perhaps hardly knew the general analogy of their own language, it is not surprising if their new subjects should find themselves sometimes at a loss on that account; or if, in these situations, they followed on some occasions the analogy suggested to them by their own: which accounts for the strange degree of mixture of heterogeneous grammatical analogy we meet with in the Italian as well as Spanish and French languages. The idiom of all the Gothic languages is purely analogous; and in all probability, before their mixture with the Latins and other people in their provinces, the several grammatical parts of speech followed the plain simple idea which that supposes; the verbs and nouns were all probably varied by auxiliaries, and their adjectives retained their simple unalterable state:—but, by their mixture with the Latins, this simple form has been in many cases altered; their verbs became in some cases inflected; but their nouns in all these languages still retained their original form; although they have varied their adjectives, and foolishly clogged their nouns with gender, according to the Latin idioms. From this heterogeneous and fortuitous (as we may say, because injudicious) mixture of parts, results a language possessing almost all the defects of each of the languages of which it is composed, with few of the excellencies of either: for it has neither the ease and precision of the *analogous*, nor the pomp and boldness of the *transpositive* languages; at the same time that it is clogged with almost as many rules, and liable to as great abuses.' Vol. v. p. 70.

The article of 'lava' is a good one, and enriched with some valuable observations from Dolomieu. Under that of 'man,' the natural history of the human species is detailed with great accuracy. Under 'malt,' the reasoning is a little too mechanical, when speaking of the effect of hops; and under that of 'masonry,' including the free-masons, we see no trace of the political imputations thrown out against them by some modern authors. 'Micrometers' and 'microscopes' are described at great length, and with considerable advantage. The account of 'milk' is very full and complete: that of 'mines,' though not unexceptionable, is, on the whole, instructive. The long account of the *virgula divinatoria* might have been omitted. The authors do not indeed credit its power; but they are not aware that Mr. Cookworthy, from whom their narrative is primarily derived, though an excellent man, was somewhat visionary. The account of 'mineral waters' is sufficiently full; but we

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could have wished for the authorities from which the list is formed: we perceive a few inaccuracies in it, and suspect others. The article on 'miracles' is excellent; that on 'money,' full and instructive.

Among the other articles which we thought peculiarly interesting, we may mention that on the 'moon,' from Schroëter; on 'mountains,' a truly excellent one, chiefly from Pallas; that on the 'bills of mortality;' on 'mortars;' with a very interesting one on 'motion.'

The 'lives,' in this part of the work, are numerous, and, in general, well executed. In many instances, they appear to be original compositions of a superior kind; they are, at least, far distant from the crude compilations often found in similar works. When the authors however attempt to point out the best editions of the ancient classics, they often fail.

The treatises in these letters, *viz.* from H to M inclusive, are numerous and often valuable. 'Heraldry'—'horsemanship'—'husbandry'—'hydrostatics'—'law'—'logarithms'—'logic,' and 'magnetism,' are well explained. The treatise on 'history,' on the style, the order, &c. of its composition, is highly commendable; and the chart by which it is illustrated, is more simple and perspicuous than any other that we have seen. That on 'legerdemain,' except so far as it is connected with philosophical principles, is, perhaps, misplaced. The treatise on 'medicine' is very defective. What relates to the theory of acute diseases, is taken from Dr. Fordyce's Syllabus: the part on chronic diseases is short, imperfect, and antiquated. The formulæ could not now be dispensed, as the preparations are obsolete and unknown. We recognise, in many parts, the fancies of Fuller, and the superstitions of authors still older. The 'materia medica' is copied from the most exceptionable part of Lewis; and a list of medicines, with their virtues, is subjoined; with a few authorities, sparingly scattered, in short notes. The treatise on 'midwifery' is more perfect; but we think it too full for a work of this kind; and it is too pointedly, we think uselessly, illustrated in the plates. The tract on 'mineralogy' is taken from Magellan's edition of Cronstedt; and an excellent treatise on 'music,' from d'Alembert. We point out the authors, not to detract from, but to stamp an authenticity on, these parts of the work. 'Mechanics' and 'medals'—'metallurgy' and 'miniature painting' are well explained in distinct treatises. That on 'meteorology,' as well as those on 'metaphysics' and 'moral philosophy,' merit particular commendation. A very learned and well-compacted account of the 'mythology' of different nations is the last treatise. We regret that our limits will not allow us to copy largely from this part of the dictionary. A short passage we may be permitted to transcribe.

'A considerable part of the mythology of the Greeks sprung from their ignorance of the oriental languages. They disdained to apply

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themselves to the study of languages spoken by people whom, in the pride of their heart, they stigmatised with the epithet of *barbarians*. This aversion to every foreign dialect was highly detrimental to their progress in the sciences. The same neglect or aversion has, we imagine, proved an irreparable injury to the republic of letters in all succeeding ages. The aoids or strolling bards laid hold on those oriental legends, which they sophisticated with their own additions and improvements, in order to accommodate them to the popular taste. These wonderful tales figured in their rhapsodical compositions, and were greedily swallowed down by the credulous vulgar. Those fictions, as they rolled down, were constantly augmented with fresh materials, till in process of time their original import was either forgotten or buried in impenetrable darkness. A multitude of these Hesiod has collected in his Theogonia, or Generation of the Gods, which unhappily became the religious creed of the illiterate part of the Greeks. Indeed, fable was so closely interwoven with the religion of that airy volatile people, that it seems to have contaminated not only their religious and moral, but even their political tenets.

'The far-famed oracle of Dodona was copied from that of Ammon of Thebes in Egypt: the oracle of Apollo at Delphos was an emanation from the same source: the celebrated Apollo Pythius of the Greeks was no other than *Ob* or *Aub* of the Egyptians, who denominated the basilisk or royal snake *Ov Cai*, because it was held sacred to the sun. *Ob* or *Aub* is still retained in the Coptic dialect, and is one of the many names or epithets of that luminary. In short, the ground-work of the Grecian mythology is to be traced in the East. Only a small part of it was fabricated in the country; and what was imported pure and genuine was miserably sophisticated by the hands through which it passed, in order to give it a Grecian air, and to accommodate its style to the Grecian taste. To enlarge upon this topic would be altogether superfluous, as our learned readers must be well acquainted with it already, and the unlearned may without much trouble or expence furnish themselves with books upon that subject.' Vol. vi. p. 639.

We must now, for a time, rest. The remainder of this work will be the subject of another article. We ought not, however, to dismiss it without noticing the plates, which, on the whole, we can still speak of with approbation. The subjects are in general well chosen, and the representations are perspicuous and accurate.

ART. XII.—*The Book of the Prophet Isaiah: in Hebrew and English. The Hebrew Text metrically arranged: the Translation altered from that of Bishop Lowth. With Notes critical and explanatory. By Joseph Stock, D. D. &c. 4to. 1l. 1s. Boards.* Robinsons. 1803.

THE readers of our review will recollect, that, upon every occasion, we have been forward to promote the attempts of the learned, whenever they have endeavoured to illustrate the scriptures, and especially through the means of new and improved trans-

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lations. Our commendation, however, has in no case been carried so far, as to imply a wish that each newly presented version should supercede in our Bibles the old one—even in respect to a single book; but proceeded from the hope, that, by repeated efforts, the errors which, in so many places, deform the common version, might, in due time, be corrected; and, by these repeated publications, the necessary corrections be obtained. As especially conducive to this end we regard the work before us, which would have contributed still more in particular instances, if the learned author had been acquainted with one of like import by the late Dr. KOPPE, of Göttingen, who translated bishop Lowth's English version into the German language, and superadded notes of his own. Bishop Stock, however, has done much. Yet it is not with the view above stated that his labour was undertaken; for, in the close of his dedication to the Provost of Trinity College, Dublin, (which constitutes a document equally honourable to the college and himself) his lordship thus avows his design.

'Thinking alike, as we do, in so many respects, we could have no difference, my valued friend, on the utility of encouraging the growth of Hebrew literature in our university. Our late admirable primate Newcome, in his History of the Translations of the Bible, has remarked, that one of the most effectual means of promoting the knowledge of the Hebrew tongue would be, to hold out inducements to schoolmasters to teach the rudiments of it, before matriculation in the university. This project, I learn with high satisfaction, you have begun to put into execution, by giving premiums for answering in Hebrew at the period of entering college; an encouragement which has already brought forward young candidates, destined, I trust, to be of solid service hereafter to the church of God. I too would gladly put a hand to the good work. In the hope of conducing to it, I have laboured through the present undertaking, which I commit with pleasure to your judgment, and, if worthy of it, to your protection.' P. iv.

Every person knows, that, in consequence of the invasion of Ireland during the last war, this worthy prelate was driven from the active duties of his station, and compelled, for the space of four years, to give up his see-house at Killala, for the purposes of a garrison. The leisure thus acquired was worthily applied by him to the renewal of his acquaintance with the Hebrew scriptures, and the result is the production of the volume before us.

In perusing the greater part of the Old Testament, Dr. Stock found his ear so familiarised to a certain rythm or metre, which seemed to him to pervade the whole of that volume, as to convince him that not only the Psalms and the Prophecies, but the historical parts also, commonly supposed to have been written in prose, are in fact composed in verse, with no other difference from the rest, than their want of the ornaments and bolder features of poetry. In confirmation of this opinion, his lordship thus expresses himself:

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'The manner of chanting the Psalms in our cathedrals, which has flowed without interruption into the Christian church from the Jewish, affords, in my apprehension, the easiest and clearest answer to the question, What is Hebrew metre? The Psalms, we know, are divided into verses; verses into two parts, responsively sung by the choir; and of these parts each is distributed into musical bars of the length of four crotchets, which is called *common time*. All words included within the same bar, be they many or few, are pronounced by the choir in the same *time*; the many rapidly, the few by a lengthened utterance, without regard to quantity, or the importance of the respective words in the sentence. Bars of this description measure the length of the Hebrew verses, at least of far the greater part of them, for the exceptions shall be mentioned presently; so that to the four crotchets in the *bar* the ear discerns four rests, or feet, corresponding in the *verse*, and the measure becomes exactly similar to that of our English verses of eight syllables, as in the hundredth Psalm,

'*With one consent let all the earth*
To God their cheerful voices raise, &c.

The exceptions to this general rule are, that sometimes in a stanza a line of the common length is succeeded by one of three feet, or six syllables, as in Lam. ch. iii. throughout:

אני הגבר ראה עני
בשבט עברתו׃
אותי נהג וילך
חשך ולא־אור ׃ &c.

and frequently a stanza is made to begin or end with a hemistich, instead of a whole line, of which the very first line of David's Psalms presents an example,

אשרי האיש
אשר לא הלך בעצת רשעים

and Isaiah has many verses beginning with ויאמר אלהים. ביום ההוא &c. and others ending with נאם יהוה and the like.' P. viii.

Dr. Stock, in proposing this hypothesis, expresses a wish to avoid controversy concerning it; nor are we disposed to excite one: but whoever, in reading the Bible, will accurately note the exceptions which occur, he will find them, we think, sufficiently numerous to destroy his general rule. The Hebrew language, indeed, so commonly consists of triliteral radicals, that this alone is in a great measure sufficient to produce the effect ascribed by our author to metrical composition.

Dr. Stock, however, persuaded of the fact, that the general run of verses throughout the Old Testament are what bishop Lowth styles *tetrameters*, wished to see how the first of these prophets would appear in metrical arrangement; and, accordingly, undertook the task of transcribing the original, and at the same time of accompanying it with the learned prelate's version, corrected, where necessary, either by the later discoveries of Rosenmüller, or by his own observation. These corrections in-

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creasing as he proceeded, a new translation of the entire book of Isaiah arose, and it is this version which the volume before us contains.

'In the notes, the reader will observe that I have confined myself very much to the province of a verbal critic, leaving to those who are better qualified for the undertaking, the important office of unfolding the mystical sense of the prophet, or of shewing the accomplishment of his predictions. The notes themselves I studied to draw into the narrowest compass consistent with usefulness. With this view I have, as much as I could, kept out of the road of controversy with preceding interpreters on the meaning of disputed passages, or the adjusting of disputed readings. I exhibit my own sense, and in general leave the decision to the reader.' P. ix.

The language of this translation is professed to be brought as nearly as possible to the established version; but with the difference of following the Hebrew arrangement, as far as the two languages would admit.

One circumstance we must not forget to mention, which certainly favours the bishop's hypothesis, *viz.* that in *Henry Stephanus's*, and the Amsterdam edition, whence his lordship printed his text, marks of a *colon* and *full point* are inserted over certain words, for the purpose of determining, to those who chant the scriptures in the Jewish synagogues, the lengths of the musical bars.

His lordship will nevertheless, we trust, pardon us, if we ask, whether, in any Jewish synagogue, these notes are adhered to? or whether, in their public worship, they ever read their scriptures from a printed copy of any kind?

Dr. Stock, to guard against being misunderstood in calling the question concerning Hebrew metre one of no *great* importance, subjoins the following remark:

'Bishop Lowth, in the preface to his translation, has shewn the value of a proper metrical arrangement, in placing in the fullest light the great ornaments of Jewish poetry, the parallelisms; in suggesting true readings, where the text in our present copies is faulty; and in verifying and confirming corrections, offered on the authority of manuscripts, or of the ancient versions. To these uses we may surely have liberty to add the pleasing effect, produced both to the eye and ear by a just and harmonious disposition of a poet's verses. Let him who doubts this, conceive with how much inferior satisfaction he would peruse the admirable productions of Milton or of Shakespeare, if they were set before him, not in the measures of poetry, but in the same continuity of prose.' P. xi.

Should a second edition of this translation appear, the author promises to improve it with the notes of archbishop Newcome; and a hope is expressed, that this publication may incite others to adopt the same mode of illustrating the sacred volume.

To give our readers a proper idea of the work, we will insert part of the fourteenth chapter with the notes, suppressing only the original, which is printed line by line with the version on the left side of it.

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'3 And it shall be, in the day when Jehovah shall give thee rest,
From thy grief and from thy disquiet,
And from the hard bondage, wherein thou wast made to serve;
'4 That thou shalt take up this parable
Against the king of Babylon, and say:
How hath the oppressor ceased! the golden city ceased!
'5 Jehovah hath broken the staff of the wicked,
The sceptre of the rulers.
'6 He who smote the people in wrath
A stroke without intermission,
He that ruled the nations in anger,
Is persecuted, and none to hinder.
'7 The whole earth rests, is quiet;
The fir-trees also break forth into sounds of joy;
'8 The cedars of Lebanon rejoice over thee, *saying*:
Since thou art fallen, there hath not come up
A feller against us.
'9 Hell from beneath is moved for thee
To meet thy approach:
He rouseth for thee the mighty dead,
All the chiefs of the earth;
He maketh to rise from their thrones
All the kings of the nations.
'10 All these shall accost thee, and shall say unto thee;
Art thou also become weak as we?
Art thou become like unto us?
'11 Thy pomp is brought down to the grave,
The music of thy viols:
Underneath thee is spread the reptile,
And thy covering is the worm.
'12 How art thou fallen from heaven,
O Lucifer, son of the morning!
How art thou cut down to the earth,
Who didst cast down the nations!

' Ch. xiv. v. 4. *Take up this parable*] Or, utter this weighty speech over him. See note, ch. xiii. v. 1.

' ib. *Golden city*] Κεχρυσωμένη χρυσῷ Babylon is said to be in the Revelations, xvii. 4. מדהבה, being a Chaldee word, was probably the epithet by which that people distinguished their capital, as the Italians say, Florence the fair, Padua the learned, &c. Of course it was not a name of reproach, which seems implied in bishop Lowth's *exactress of gold*.

' v. 6. *A stroke without intermission*] *Plaga defectûs recessionis*, i. e. quæ non remittit. *Rosen.*

' v. 7. *The fir-trees also*] Compare Virgil. Eclog. v. 68.

Ipsi lætitiâ voces ad sidera jactant
Intonsi montes; ipsæ jam carmina rupes,
Ipsa sonant arbusta. Rosen.

' v. 9. *The mighty dead*] *Rephaim*, the gigantic spectres. Ghosts are commonly magnified by vulgar terror to a stature superior to the human. *Rosen.*

' v. 12. *O Lucifer*] Ἑωσφόρος, as the LXX rightly translate a word derived from הלל *splenduit*. The parallel word, beginning the last line of this verse, being in the vocative case, shews that הילל is also in that case, and cannot signify *howl*, as Michaelis would have it.

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[a] 13 Yet thou didst say in thine heart,
To the heavens above I will ascend,
To the stars of God I will exalt my throne;
I will sit also upon the mount of the assembly,
On the sides of the north.
[a] 14 I will ascend above the heights of the clouds,
I will be like the Most High.
[a] 15 Nay, but to the grave thou shalt descend,
To the sides of the pit.
[a] 16 They that see thee, shall view thee closely,
They shall well consider thee.
Is this the man, that made the earth to quake?
That did shake kingdoms?
[a] 17 That made the world as a wilderness,
And destroyed the cities thereof?
That to his prisoners opened not the door?
[a] 18 All the kings of the nations, all of them,
Lie down in honour, each in his *last* home;
[a] 19 But thou art cast out from thy sepulchre,
As the tree abominated; clothed with the slain,
With the pierced by the sword,
With them that go down to the stones of the pit;
As a carcase trodden under feet.
[a] 20 Thou shalt not be united with them in burial;
Because thou hast destroyed thy land, hast slain thy people:
Never shall the seed of evil-doers be renowned.
[a] 21 Prepare ye for his children slaughter
For the iniquity of their fathers,

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[a] v. 13. *Mount of the assembly*] Not mount Moriah, nor any place of religious worship, either in Judea or elsewhere; for that would be a manifest anti-climax, to him who had already in imagination seated himself in the heavens. The mountain here pointed to is the Olympus of the Eastern nations, where they supposed their inferior gods to be met in council by the supreme. (Such a council seems alluded to in Job i. 6; ii. 1.) It would of course be supposed to sit on the greatest heights known to the Asiatics, which were the mountains of Armenia, to the north of their country. Hence this climber of heaven is said to get up *to the sides of the north*, the arctic regions. And perhaps this opinion of the seat of the gods may have been strengthened by observing the coruscations of the Aurora Borealis. Michaelis Bib. Orient. P. V. p. 191. and in Supp. ad Lex. Heb. p. 1112.

[a] v. 17. *Opened not the door*] *Inwards, toward the house*, the most usual way by which outer doors are opened, especially prison doors, which are barred on the inside. It is a mistake therefore to translate בתיהו as if it meant *to send* the prisoners *to their homes*.

[a] v. 18. *In his home*] It is curious, that the Welch language still preserves this meaning of the word *bath*, a *last home*; for it is the appropriate term in that language for *a grave*.

[a] v. 19. *The tree abominated*] The gallows, which in the Roman law is denominated *infelix arbor*, and which Maimonides tells us the Jews were wont to bury along with the criminal that suffered on it, as involved equally with him in the malediction of their law, *Cursed is every one that hangeth on a tree*, Deut. xxi. 23. Rosenmuller had no reason to believe that this was only a novel practice of the Jews, and thence to reject the opinion of Lowth, that our prophet here alludes to it.

[a] ib. *Clothed with the slain*] Begirt with carcasses on all sides.

[a] ib. *The stones of the pit*] The foundation, the lower parts of the grave.

That they rise not, and inherit the land,
And fill the face of the world with cities.
' 22 For I will rise up against them, saith Jehovah of hosts,
And will cut off from Babylon name and remnant,
And son and grandson, saith Jehovah.
' 23 And I will make it an inheritance for the porcupine and pools of water;
And I will sweep it with the besom of destruction,
Saith Jehovah of hosts.
' 24 Jehovah of hosts hath sworn, saying,
Surely as I have devised, so shall it be;
And as I have purposed, the thing shall take effect:
' 25 To crush the Assyrian in my land,
And upon my mountains will I trample him:
Then shall his yoke depart from off them,
And his burden from their shoulders shall depart.
' 26 This is the purpose which is purposed upon the whole earth;
And this the hand, which is stretched out over all the nations.
' 27 For Jehovah of hosts hath purposed, and who shall annul it?
And it is his hand that is stretched out, and who shall turn it back?' P. 39.

In the thirty-eighth chapter of Isaiah, the passage which relates to the dial of Ahaz is thus rendered:

' 7 And this shall be unto thee a sign from Jehovah,
That Jehovah will perform
This thing which he hath said.
' 8 Behold, I turn the shadow of the degrees,
By which the sun is gone down on the dial of Ahaz,
Backward ten degrees.
So the sun turned back ten degrees,
On the dial, by which it had gone down.' P. 107.

and the following notes are given upon it, in addition to the engraving referred to.

' v. 8. *The dial of Ahaz*] Heb. *the steps of Ahaz.* The researches of curious travellers in Hindostan have lately discovered in that country three Observatories of similar form, the most remarkable of which is to be seen within four miles of Delhi, the ancient capital of the Mogul empire. To the politeness of Thomas Daniel, esq. R. A. I am indebted for the annexed sketch of this observatory, copied from an excellent painting in oil, made by that ingenious gentleman on the spot, and now offered for sale at his house in London. The reader acquainted with astronomy will see immediately, how such a building must answer the double purpose of an observatory and a dial. A rectangled triangle, whose hypothenuse is a staircase, (apparently parallel to the axis of the earth) bisects a zone or coping of a wall,

' v. 21. *With cities*] Called after their own name, or that of their children; the usual manner in which Eastern monarchs endeavoured to transmit their fame to posterity.

' v. 23. *The porcupine*] Which grows to a great size in the islands at the mouth of the Euphrates, as Strabo remarks, I. 16. *Rosen.*

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which wall connects the two terminating towers at right and left. The coping itself is of a circular form, and accurately graduated, to mark, by the shadow of the gnomon above, the sun's progress before and after noon; for when the sun is in the zenith, he shines directly on the staircase, and the shadow falls beyond the coping. A flat surface on the top of the triangle, and a gnomon, fitted the building for the purposes of an observatory.

'According to the known law of refraction, a cloud or body of air, of different density from the common atmosphere, interposed between the gnomon and the coping or dial-plate below, in the manner supposed in the next note, would, if the cloud were denser than the atmosphere, cause the shadow to recede from the perpendicular height of the staircase, and of course to re-ascend the steps on the coping by which it had before noon gone down; and if the cloud were rarer, a contrary event would take place. This suggests the manner in which the shadow might be made to go either back or forward, agreeably to the option proposed by Isaiah to Hezekiah, 2 Kings, xx. 9.

'That the miracle did not consist in a reversing of the earth's diurnal rotation, but was restrained לו, to the land of Judea merely, is plain from 2 Chron. xxxii. 31. Neither is the importance of the sign itself, as an evidence of the Divine power and veracity, in any degree diminished by the suggestion, that the effect might in part be produced by natural means; for the wonder still remains, that a cloud of a particular nature should be brought forward at a place and time previously announced.

'ib. *Backward*] Effected, probably, by the refraction of a cloud miraculously interposed. A similar event is recorded to have happened at Metz in Alsace, in the beginning of the 18th century; where, by the refraction of a cloud, the shadow of the gnomon was turned back to the hour and half preceding. *Rosen.*' P. 108.

To whatever praise Dr. Velthusen, Hensler, and the other commentators of Germany, may be entitled, for the explanation of this phænomenon here adopted, we assent to it as a proof of ingenuity alone, for both common sense and the context militate against it. We will admit very readily what our author hath advanced in explanation of the Indian observatories; and also on the law of refraction; but what authority is there for *supposing* that the *steps of Ahaz* corresponded to those of the observatory in the vicinity of Delhi? Or, allowing the identity assumed as requisite, how could a cloud so occur, consistently with any law of refraction, as to make the shadow go back the *ten* steps predicted? We are not favoured with the particulars of the phænomenon noticed at Metz; but, admitting it to have been ascertained by the best graduated dial, how inconsiderable, in that case, must have been the space for the shadow to have receded, when compared with its elongation from ten steps of a palace, or degrees on the observatory, which Mr. Daniel hath deciphered? But, were it otherwise, what ground is there for an inference from the phænomenon at Metz, to that which was produced by divine ap-

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pointment at the option of Hezekiah? (See 2 Kings xx. 9.) Supposing the king to have made the contrary choice, could the effect have been produced by natural means? Or if, in the given instance, the retrocession of the shadow had been so effected, would the divine interposition have been equally clear? Granting that it had been, a miracle must in both cases be alike admitted; upon which ground it remains to be asked, whether it were more difficult for Omnipotence to produce the effect, by 'bringing forward a cloud of a particular nature, at a place and time previously announced,' or by retroverting the ordinary diurnal motion of the earth on its axis, whence the apparent motion of the sun on our hemisphere would have been effected as described?

The miracle, bishop Stock asserts, was restricted, לארץ, to Judea, on the authority of the 2 Chron. xxxii. 31; but to us, that text implies the reverse. The ambassadors, or *interpreters*, as in the margin, sent to inquire of Hezekiah concerning the wonder, ὁ εγενετο επι ΤΗΣ ΓΗΣ (according to the Seventy), appear to have been missionaries of the magi, who, ever attentive to astronomy, inferred, from the phænomena of the heavens, the events which were to happen on earth. These having no previous notice of the miracle, which was contingent on the choice of Hezekiah, could have been only conscious, when it was past, that the shadow had receded, without knowing how much. To obtain therefore a true state of the fact and its history, Hezekiah was properly consulted. On this ground, the miracle served for a proof to the heathens, that Jehovah was the god of heaven, as well as of Israel; just as the standing still of the sun in the time of Joshua evinced to the worshippers of that luminary, that the same Jehovah was far above the host of heaven, and rendered it subservient to his will. This doctrine a casual refraction of light from a cloud was but little likely to teach.

'v. 12. *To eat their own dung*] For no use, but to suffer, in company with you, the extremities of famine in a siege. See 2 Chron. xxxii. 11. The vulgarity and insolence of the speaker is strongly marked by this language, which however, it seems, offended the delicate ears of the Masoret punctuators so much, that they have endeavoured to make the reader substitute more cleanly expressions for those of the text, by placing under חראיהם the points that belong to צואתם, *their excrement*, and under שיניהם those of מימי רגליהם, *waters at their feet*.' p. 100.

Dr. Stock apparently admits that the Masoretic points have in this instance altered the precise sense of the original. Now, if this be so, would it not have been better to have given the text unshackled by this punctuation? At best, these points can only serve as a comment; and a proper statement of their want of any further authority would not have been misplaced.

On the whole, however, the work is entitled to much praise, and we congratulate those who delight in the scriptures, with this specimen of bishop Stock's attention to biblical criticism.

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ART. XIII.—*A Letter to the Earl of Wycombe, &c. &c. (concluded from p. 272.)*

WE closed our former article on this letter, with a statement of Mr. Miles's project for saving 'the money remitted to the continent for the education and maintenance of English and Irish catholics,' which we admit, with him, to have been 'an object well worthy the attention of the legislature;' but the question is, how far the means proposed were adapted to the end? We are far from condemning the general objects of reformers, abstractedly taken; but who, in his sober senses, would raise a whirlwind to waft a feather? When Mr. Miles proposed his expedients to accomplish his aim,

'It was asked' (he says) 'if I wished to throw down all the fences of the established church; and, from the clamor which some men are very ready to excite against any amelioration of the condition of the Catholics, the same question will probably be started again, as soon as this letter, addressed to your Lordship, becomes public.' P. 23.

What 'clamour *some men* may be ready to excite against ANY amelioration of the condition of the Catholics,' we have no concern with, till it be ascertained who these men are, and what is the melioration they propose. Such is the liberality of the times, that we are convinced it is a subject of the sincerest regret to all parties, that the restrictions which remain on the Catholics are made necessary by the very nature of the Catholic doctrines. In matters of religion, every man has a right to worship God according to the dictates of his own conscience; and where the laws of any state interfere to deprive him of that right, such interference is an impious usurpation. The question addressed to an individual applies equally to a state. 'Who art thou, that judgest ANOTHER *man's servant?* to *his* OWN *master* he standeth or falleth.' But how does this apply to the Catholic question? It, in fact, has no concern with it, further than as it tends to counteract such usurpation. For what is the Catholic doctrine? 'Out of our church there is no salvation. All heretics are in a state of damnation; and all men are heretics who are not Catholics. It is the duty of all Catholics to exterminate heresy. Faith is not to be kept with heretics. Sword, fire, torture may be religiously employed to bring them over to the true faith, or to extirpate them.' We well know that many of these doctrines are denied by a considerable part of the English Catholics; but whilst these are distinguished by the appellation of DISSENTING *Catholics*, the very epithet they assume, from the doctrines they disavow, is an admission that these disavowed doctrines are held by the great community they dissent from; so long therefore as they are retained by the Catholics of Ireland, is it not the duty of every legislature, and, *a fortiori*, of every Protestant legislature, to restrict their operation? No legislature has a right to controul religious opinion: but its authority is complete as to overt acts result-

ing from it; for no man has a right to exercise his own, so as to injure another. The fences raised against the Catholic system are upheld for mere preservation. Protestantism allows every man to worship God according to his own honest conviction; but the church of Rome not only arrogates to itself the exercise of this right, but demands that all others shall submit to her mode of performing it. This is the doctrine which has been sanctioned by its prescription for ages; and which, till this assumption be formally declared damnable by the supreme head of the church, must be ever considered as essential to it. The restrictions therefore which concern the Catholic profession are to be considered as entirely *civil*; NOT *religious*; for matters strictly religious are properly referable from a man to his God, and not from one man to another. The Protestant is anxious that the Catholic should enjoy the same religious rights with himself: but he protests, and justly, against all power of interference with his own rights, as grounded on religious pretensions; and so long as the admission, or even the claim, of any power or authority on earth, to supercede or annul the obligation of an oath, be admitted, so long, upon *civil grounds*, must proper out-guards be maintained. We repeat, that every justifiable accommodation should be granted to Catholics; that they should be entitled to every right that a Protestant enjoys; but under this proviso, that they hold no principle which must, in practice, clash with the equal exercise of a right common to both; and yield to the influence of no authority which would cancel those bonds essential to society, where difference of opinion prevails. Whilst, however, 'to do evil that good may come,' is a fundamental principle; that no faith is to be kept with heretics; and that any power upon earth can absolve from the obligation of an oath—are positions acquiesced in and unequivocally avowed by the united consent of the Catholic church, upon *civil grounds*, and *not religious*, ought the government of every country to secure its subjects. If a priest, bishop, or the POPE, can release men from the obligation of their oaths, what hold would the oath of allegiance to his majesty, taken by Catholics, have upon the minds of those whom the pope should absolve from it, and at the same time enjoin to side with his dear son Buonaparte, in gratitude for his benefactions to his holiness and the church? This, we cannot but think, is the true light in which this topic properly presents itself, and differs essentially from that in which Mr. Miles would place it.

'The question of Catholic Emancipation, as it is called, appears to have been considered under a very contracted point of view, and without any reference to the circumstances of the times, or to the great leading events which appear to have brought it into discussion. Instead of examining it as a question of state, connected not only with the internal tranquillity of the country, but with its very existence as a nation, it has been narrowed and filtered by bigotry, into a mere question of ecclesiastical polity, abstracted and totally disjointed

from all the important and far more extensive relations of political security, domestic happiness, and natural as well as civil right. It is not meant to arraign the motives of those who conscientiously contend, that any farther concessions to the Catholics would endanger the Protestant Church. The attachment of devout men to the religion of their forefathers, and their anxiety to transmit it pure and uncontaminated, with all its credit, influence, and authority, to the remotest posterity, is certainly laudable, and more than atones for the delusion under which they seem resolved to oppose every act of national justice to their Catholic brethren: but it is the nature of zeal to be sometimes mistaken; and history informs us, that it has frequently been intemperate. The milder manners of the present day ought to secure us against a calamity of this description; but as no age or nation can be exempt from error, while knowledge is progressive, an attempt to quiet the minds of those who have been deceived into a belief, that the king is called upon to violate his coronation oath, may possibly induce them to re-consider the subject, and to give it that attention, which its magnitude, whether as a matter of conscience, or as a measure of state, deserves. I do not presume to go farther. I have no other wish, than to recall those to a full investigation of the question, who seem, with the best intentions, to have misconceived, and even to have misrepresented, the ultimate effects which are likely to arise from the proposed concession to a very numerous and hitherto oppressed body of men, whose conduct, under a variety of vexatious restrictions, has been uniformly and exemplarily loyal for the last fifty years. The fidelity of the Catholics to the present family on the throne, during so long a period, and their peaceable demeanor during three successive wars, in which their claims to better treatment, if they had been disaffected, might have been powerfully urged by foreign force, refute most completely the arguments of those who contend, no matter whether ignorantly or maliciously, that the legal establishments in church and state will be endangered the very instant this description of people are restored to a participation of civil rights, in common with their Protestant brethren.' P. 40.

It is impossible, within the limits of a Review, to dilate upon the various misconceptions which this passage suggests, or the confusion of ideas it involves: but thus much we readily concede on the subject at large, that the Catholics of Ireland are entitled to every right of men in society, both religious and civil; at the same time it is to be remembered, that neither in theory nor practice can there ever exist a right to do wrong, or, in other words, for men of one profession to proscribe those of another. Catholicism is no changeling in its pretensions; and unless its unjustifiable claims be renounced, never can it be established in consistence with the essential requisites of civil order.

In other parts of Mr. Miles's discussions, we meet with imputations against government of the most unwarrantable kind, many of the evils inveighed against being utterly beyond the power of government to reform. His object at large appears to have been the accumulation of every topic which a querulous temper could suggest, blended with an extreme solicitude to be thought a man of importance.

Art. XIV.—*The Oxford Edition of Homer.* (*Continued from p.* 333).

WE again solicit the attention of our readers to further specimens of the collation of the Harleian MS., the excellencies of which are too numerous and too valuable not to furnish at once the strongest motive for our continuation.

Δ.

17. σφῖσι μέλπετο δῖος MSS. 5674. 5673. τερπόμενος Il. Σ. 604. MS. Mor. Athen. IV. 161. B.

18. κυβιστῆρες 5658. 5673. Il. Σ. 604. κυβιστῆρες 5693. κυβηστῆρε 1771. Cod. Vindob. CXVII. καθ' αὐτοὺς, Diodorus ὁ Ἀριστοφάνειος ap. Athen. l. c.

19. μέσσον rescribed μέσσους 5674. μέσους 5673. Il. Σ. 605. πολλοὺς 5601. ἐξάρχοντε CXVII. ἐξάρχοντος Athen. l. c. ἐδίνεον 5601.

32. ἀτὰρ μὲν νῦν πάϊς (γε male omissum nemo negabit. Sed frustra Ernestus νῦν μὲν præfert, dissentientibus MSS. et Homero ipso Il. Z. 125. Hesychius ἀτὰρ μὲν νῦν γε. καὶ δὴ καὶ ἄρτι.) γε is retained in MS. 5673. and omitted in MSS. 5658. 6325.

72. κατὰ δώματα Schol. Vict. ad Il. Ω. 323.

83. ἐπαληθεὶς] Scriptum a quibusdam ἐπ' ἀληθεῖς, quia erant μαντικοί· HEMSTERH. ap. RUHNK. ad Tim. v. ἐξηγηταί. ἀπατηλούς Lenz in Comm. Phil. V. II. p. 199.

84. Quidam ἐρέμνους, alii ἀραμβούς. Crates ἐρεμνούς, alii ἄραβας, sed Aristarchus ἐρεμβούς. [Σιδονίους Ἀραβὰς τε legebat Zeno, teste Strabone i. p. 70. B.] ἐρεμβοὺς 6325. ἐρεβοὺς 5658. ἄραβας 5673. Posidonium in versu Homeri

Καὶ Σιδονίους καὶ ΆΡΕΜΒΟΥΣ

scribere voluisse suspicor. TYRWHITT. Conj. in Strab. p. 45.

170. γρ. πολλέας [i. e. πολέας] πολέας Cod. Vesp. 5673. 6325. πολλέας 5658. Smyrn. Fœd. p. 1. l. 11. πολεῖς. βασιλεῖς. 14. ἱππεῖς in the accusative case.

171. ἔξοχα πάντων plane, sine alterius lectionis vestigio: 5668. 6325.

221. τ' erasum, sed νηπενθές τ' in schol. bis. Deinde κακῶν τ' ἐπίληθεν ἀπ. sed ον super εν. Contra in Schol. ἐπίληθον et εν suprascr. ὁ ἀσκαλωνίτης περισπᾶ μετοχην ἀκούων. [επιλῆθον] ἀρίσταρχος δὲ προπαροξύνει ὄνομα ἐκδεχόμενος. οὕτω δὲ καὶ ἡμῖν ἀρέσκει. Ceterum ἐπίληθον quoque habent Sotion Stobæi CXII. p. 584. 17. Hesychius v. Ἄχολον. Eustathius ad Il. X. 1258. 54.=1355. 38. ἐπίληθες Dion Chrysost. xii. p. 209. Νηπενθὲς· ἄχολον MS. 5673. ἐπίληθες MS. 6325.

304. κάθευδε m. pr. sed antiqua manus fecit καθεῦδε (sic) Schol. interlin. περισπωμένως τὸ καθεῦδε, which is in the text of MSS. 5673. 6325. Z. 1. Ζηνόδοτος καθεῦδε. H. 344. καθεῦδε Cod. Vesp., cf. MS. Harl.

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372. μεθίης] μεθίεις et sic Hesychius v. Ἧε, et Scholiastes in Platonem nuper editus Lugd. Bat. ad Alcib. I. p. 74. μεθίεις MSS. 5658. 5673. μεθύεις 6325. by a mere sliding of the pen. Il. A. 273. ξύνιεν Cod. Ven. E. 880. ἀνίεις MSS. 1771. 5600. ἀνείης in text. ἀνίεις in Schol. 5693. ἀνίης 5601. Z. 523. μεθίεις 5600. 5601. Cod. Vindob. XXXIX. CXVII. CLXXVI. μεθίεις (thus) in marg. μεθίεις 5693. μεθίεις altered into μεθίης 1771. μεθίης Cod. Vindob. V. K. 121. μεθίει 5693. 1771. 5600. 5601. Soph. T. 628. ξυνίεις quatuor codd. ap. Br. Ald. Schol. Lasc. 1522. 28. 34. 44. 47. 55. 67. 68. in Schol.; ξυνίης duo codd. ap. Br. Turneb. H. Steph. in text. Musgr.; Ph. 992. τιθείς MSS. Harl. et ap. Br. Ald. 1522.—1586. (ed. Flor. Christian.) τιθεῖς MS. ap. Br. et Musgr. Τίθης illic praestat vulgato τιθείς. VALCK. in posthum. ad Callim. notis, p. 225. El. 596. ἴεις tres codd. ap. Br. MS. Harl. Ald. 1522—1567. ἴης Turneb. in text. in marg. ἴεις· H. Steph. Musgr. 1347. ξυνίεις quatuor codd. ap. Br. Ald. 1522—1567. ξυνίης MS. Harl. Turneb. H. Steph. Musgr.; Eur. Heracl. 690. προστίθεις al. προστιθεῖς Joshua Barnes; H. Fur. 710. προστιθεῖς. Here Joshua very modestly refers us 'ad Αὐλικάστρον sive Estheram nostram v. 2., where we find this form defended with amazing acuteness of erudition! Read προστίθης. Alcest. 908. τιθεὶς— leg. τιθεῖσ' Reisk. as Aristoph. Lys. 895. διατιθεῖσ' Junt. 1515. Ion. 747. ἔπου νυν· ἴχνος δ' ἐκφύλασσ' ὅπου τιθείς—τιθεὶς cod. Reg. read τιθῇς, influenced by ἄν understood; as, 1525. ἔπειτα τῷ θεῷ προστιθῇς τὴν αἰτίαν Cyclop. 524. Ὅπου τιθεῖ τις, ἐνθάδ' ἐστὶν εὑπετής. legendum τιθῇ, quam constructionem, suppresso ἄν, amant Tragici. Electr. 978. Ὅπου δ' Ἀπόλλων σκαιὸς ἦ, τίνες σοφοί; Sophocles apud Plutarch. T. II. p. 34. A. 767. A. Ὅπου προσῇ τὸ κάλλος, ἀμφιδέξιος. Aristoph. Ran. 1337. (1384. ed. Br.) 1345. (1393.), lege utrobique Μέθεσθε, in media voce, quæ longe aptior, ut λαζομένω 1332. μεθῇσθον 1333, ἐρχόμεθα 1334. λάβεσθε 1343. PORS. ad Or. 141. Eq. 717. Codicum optimus habet ἐντίθης. Br.

Again, Od. Z. 200. φάσθ'] φᾶσθ' (MS. 5673.) In marg. δυσμενέων φᾶσθ': τυραννίων συστέλλει. Recte; aliter esset verbum φάομαι, φῶμαι. Cf. Θ. 549. Φάσθαι would doubtless have been replaced in the text of the Grenville Homer, Il. Λ. 787., if it had been preceded by the Medea from the Cambridge press.

413. μέσσῃσι Cod. Aug. Herodian. ap. Herm. p. 311.

438. διαγλάψασ' scripserat primo, sed λ mutavit in ν et μ superscripsit, ut hodie sit, διαγνάψασ' Interpr. διακοιλάνασα. διαγνάμψασα. Altera lectio in Cod. Vesp. adscripta, διαγλάψασ', which is the text of MSS. 5673. 5658. διαγλάψασ' (thus) 6325.—Ξ. 348. ἀνέγναμψαν] ἀνέγναψαν text. μ additum ex recens. In marg. schol. ἀνέγναψαν diserte. ἀνέγναψαν 5673.—Σ. 293. ἐϋγνάμπτοις] Cod. Harl. sed λ supra ν, et οις mutatum in ης. In marg. ἐϋγνάπτης. ἐυγνάπτοις 5673. οι has, by the same hand apparently, been changed into η, and afterwards οι placed above it. Soph. Aj. 1031. ἐγνάπτετ' ἄιεν] Ald. 1522. 28. 34. 44. 47. Turneb. in text. 55. 67. Jos. Scaliger; ἐγνάμπτετ' Codd. Reg. E. ap. Br. Barocc.

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66. Harl. gl. καθεξαίνετο· in Cod. olim D'Orvill. ἐγνάπτετ' exstat, sed manus eadem literam μ super imposuit. Misc. Obs. IX. 118. Δέμενος ἄγναμπτον νοόν cited from Æschylus's P. V. 163. by Pors. ad Or. 248. ἐκνάπτετ' Cod. Aug. Suid. v. ἄντυγες, ἐκνάπετ' MS. Harl. Eustath. 150. 32.=114. 1. (in Il. A. 569.) Cf. Br. in Aristoph. Pl. 166. et Schol. Rav. in Eccles. 438. Triclin. ad l. p. 25. l. 1. ἐκνάμπτετ' Suid. v. Πριστθείς.

522. κύνει] κύει Musgr. ad Soph. Ph. 666.

535. δειπνήσας text. et marg. Schol. Lasc. in Soph. El. 445. (f. 53. b.) P. 170. δείπνηστος Cod. Vesp.

ὁ

567. λιγὺ πνείοντας text. In marg. τὸ πνείοντος διὰ τοῦσ [l. διὰ τοῦ ō] πρὸς τὸ ζεφύροιο. Habet tamen vulgatum Scholiastes ad E. 295. Sed λιγὺ πνείοντος Porphyrius Stobæi Ecl. Phys. p. 130. ed. Canter. et sic MS. in Museo Britannico servatus, male mutatum in Heerenii editione, λιγυπνείοντος Scholiastes Euripidis ad Phœniss. 220. λιγὺ πνείοντας 5673. 5658. 6325.

ἀ

570. ἐδύσατο] ἐδύσσετο Cod. Harl. ἐδύσετο Cod. Vesp. E. 337. ἀκεδύσατο Id. 352. ἐδύσατο Id. 482. δύσατ' Id. Z. 127. ἐπεδύσατο, sed et ε prius et α ex emend. esse videntur, licet ejusdem manus. ἐπεδύσετο Cod. Vesp. P. 336. εδύσατο et suprascr. σσε.

634. ἐμὲ δὲ χρεὼ γίνεται αὐτῆς MS. a Tho. Bentleio collatus, hoc est, noster Harleianus. This is also the text of MSS. 5658. 6325. —χρειὼ γένετ' αὐτῆς 5673.

652. κοῦροι δ' οἱ 5673. ὑμᾶς 5673. 6325. See Addend. and Corrigenda.

798. ὄπυε, quæ vera et antiqua forma videtur, quanquam supra B. 207. ὀπυίεμεν etiam noster MS. Vide Piersonum ad Mœrin. p. 278. Hesychius: Βεινεῖν· παρὰ σόλωνι τὸ βίαι μίγνυσθαι· τὸ δὲ κατὰ νόμους ὀπύειν. Idem in serie: Ὀπυόλαι· γεγαμηκότες. Sic enim MS. teste Schowio; sed literam addidit Musurus. ὄπυε 5673. 6325. B. 207. ὀπυέμεν MSS. 5673. 6325. Vid. Schol. in Plat. p. 15.

This restoration, secure in its own native evidence, needs no additional argument. Eur. Ph. 1521. δυσξύνετον ξυνετὸς μέλος ἔγνω, ἔγνως Grot. et MSS. plurimi; male. Nondum enim patrem alloquitur. Nempe σ ex proximo adhæsit. Hesychius, Ὑπορράπτεις λόγους. συντίθης. Ubi ne quis variam lectionem Alcest. 548. sibi fingat, deleat σ male repetitam, et υ in similem literam ν mutet. PORSON.

807. Hence Scut. Herc. 91. ἀλιτήμενον Εὐρυσθῆα; which Heyne, in Il. T. 118., alters Εὐρυσθῆ' ἠλιτόμην. This manly emendation rouses and invigorates the languid spirits of his bewildered reader.

E.

28. φίλον ὗλον] ὗλον φίλον MSS. 5673. 6325. Cod. Vindob. ap. Herman. de metr. p. 71. Barnes.

62. Il. B. 113. Schol. MS. τὸ ἐντελὲς, ἐκπέρσαντί μοι. Ibid. 288. ἐκπερσαντ' for ἐκπέρσαντι. Γ. 349. ἀσπὶδ' ἐνὶ κρατερῇ. Δ. 134. M. 456. Od. E. 236. N. 35. O. 157. 353. K. 106. legendum δυ-

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γατέρ' ἰφθίμη Hermannus[1]. P. 443. Pors. Eur. Iph. A. 814. Suppl. ad Præf. in Enr. XXII. Apoll. Rhod. IV. 897.

111. κῦμα*τα* (sic). Hoc saltem exemplum volui dare literarum punctis damnatarum.

120. ἦν τίς] ἤ τις (thus) MS. 5658.

248. ἄρασσεν in textu et ter in marg. Scholiastes: ἁρμονιῆσι (sic textus hic et 361) προπερισπωμένως. ἔστι γὰρ ἰώνων ὁ ὑπερθέσμός: Ruhnkenius quoque Epist. Crit. II. p. 221. ed. nov. ait ἄρασσεν habere MSS. et hanc probat lectionem. ἄρασσεν MSS. 5673. 6325. ἄρασσας 5658.

334. ὁ δὲ ἀριστοτέλης αὐδήεσσαν γράφει. οἱονεὶ ἐπήγειος οὕτως καὶ χαμαιλέων: [Lege αὐδήεσσα] Sed αὐδήεσσα diserte Schol. ad Z. 125. Alia var. lect. memoratur in schol. αὐλήεσσα. A, Δ, Λ, are perpetually confounded: Eur. Hel. 1444. for τῆς τύχης MEAEI (Pors. ad Or. 659.), Musgrave has, with singular felicity, restored ME ΛΕΙ. With equal sagacity Ruhnkenius healed Theocr. Idyl. XXII. 39. αἱ δ' ὑπένερθεν ΛΑΛΛΑΙ for ἄλλαι: and in Idyl. XVII. 24. for Κρονίδαις μελέων— read μεΔέων—. Il. Γ. 276. Ζεῦ πάτερ Ἰδηθεν μεδέων—. We have been idle enough to collect numerous instances of similar commutations, which our readers will probably thank us for suppressing.

337. οὔκ ἐνεφέρετο ἐν τοῖς πλείοσιν. ἀρίσταρχος δὲ περὶ μὲν της ἀθετήσεως δισταζει. γράφει δὲ διὰ τοῦ ῦ ὑπεδύσατο. ἔοικε δὲ ὁ στίχος ἐκ τῶν ὕστερον εἰρημένων ὑπό τινος παρεμβεβλῆσθαι. ἀυτὴ δ' ἀὴρ ἐς πόντον εδύσετο κωδαίνοντα (sic) αἰθυίη εἰκυῖα (Feix[2]): Mox ποτῆ· γρ. καὶ ποτὴν πτῆσιν. ἄμεινον δὲ χωρὶς τοῦ ν ἐν δοτικῇ. Citat ποτῇ ἀνεδύσατο schol. ad Z. 127. Eustath. 1543. 53.=235. 36. Schol. Lasc. in Soph. Tr. 633. (f. 167. b.) MSS. 6325. 5673. ποτὴν MS. 5658. ποτὴν is preferable. Z. 16. ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη, Homeri exemplo Aratus Phœn. 278. Αὐτὰρ ὅγ' εὐδιόωντι ποτῇ ὄρνιθι ἐοικως.[3] ἀνεδύσατο Cod. Vesp.

402. ῥόχθει γὰρ text. et schol. Sed pro γὰρ habent δὲ Apollonius in Lexico et Etymologus p. 705, 29. et sic alibi citatum vidi, nisi fallor.

455. ὦζεε pro var. lect. ut videtur et in marg. εἰ μὲν ἄνευ τοῦ ῑ ὤζω. εἰ δὲ σὺν τῷ ῑ, ὠδήκει. [Lege, εἰ μὲν ἄνευ τοῦ ῑ, ὤζεν. εἰ δὲ σὺν τῷ ῑ, ὠδήκει.] Locus est in Athenæo XV. p. 690. E. ubi hoc verbum miram quandam apotheosin subiit. Βασιλείου δὲ μύρου μνημονεύει Κράτης ἐν Γειτοσι, λέγων οὕτως· —γλυκύτατον δ' ὦ ζεῦ βασιλείου μῦρου. Corrige ὤζε. Senarius, primo pede minor. Ὄδωδε δὲ 5673.

Z.

115. Ut vulgo, habet text. Inter lin. πρὸς supra μετ' Mire corruptus hic versus apud Suidam v. μετά. Σφαῖράν τ' ἐπειτ' ἔρριψε

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[1] De Metr. p. 69.

[2] BENTLEY on Milton's P. L. IV. 887. Od. X. 348. ἀνέφυσε— Ritterhusius.

[3] RUHNKEN. Ep. Cr. I. 50.

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μετ' ἀμύμονα βασιλέα. Sed prope vero Photius MS. unde Suidas hausit, Σφαῖραν ἔπειτα ἔρριψεν μεταμφιπόλων βασιλεια. (sic).

172. κάμβαλε, qui error, si tamen est error, frequens est in hujusmodi compositis. Il. E. 343. κάμβαλεν Codd. Vindob. XLIX. CLXXVI. M. 206. κάμβαλ' Cod. Lips. ED. PR. Ibid. 59. καββαίη Zenodot. et Aristoph. καμβαίη Schol. Vict. &c.

H.

108. Τόσσον] 'ὅσσον' and MS. 5658.

109. ἔνι πόντῳ] ἔνι πόντον MS. 5658. altered into πόντῳ 5673. ἐπὶ πόντον Cod. ap. Herman. et Etym. M. p. 824. 35.

115. Ὄγχναι] Ογχ^ναι 5673. Ὄχναι 6325. 120. ὄγχη ἐπ' ὄχνη 5673. ὄχνη ἐπ' ὄχνη 6325. Λ. 588. ὄχναι MSS. Vesp. Harl. 5673. 5658. 6325. Ω. 233. ὄχνην 5658. ὄχνην 5673. 6325. 246. ὄχνη 5673. 6325. 339. ὄχνας 5673. 6325. Il. Λ. 350. πλάχθη Cod. Lips. See Bishop Lowth's Letter to Dr. Edwards, p. 29.

123. θειλόπεδον] Scribendum autem puto θ' εἰλόπεδον. Est enim ab εἴλη. Toup. in Hesych. p. 401.

132. Τοῖ' ἄρα 6325. Τοῖ' ἄρ ἐν 5673. 5658. 'Editio Oxoniensis sic dividit Τοῖα ῥ' ἐν— omnino male: prior vox etiam diffindatur rescribendo Τοῖ' ἄρ' ἐν—: uti sane probe dedit Florentina.' Wakef. Noctes Carcer. p. 50. This is also the lection of the Roman, Aldine, and other editions, and occupies a place in the text of the Grenv. Homer.

184. Schol. A. ad Il. I. 177. γρ. σπεῖσαν τε πίον τε— instead of Αὐτὰρ—. BENTL. Οἱ δ' ἄρ—. Athen. IV. 179. C. 180. B.

322. Τήν περ] ex emend. ejusd. manus. τὴν γὰρ^{περ} 5658. τ. περ 5673. 6325.

Θ.

70. ἀνώγει Cod. Vesp. and MS. Aug. Herodian. apud Herman. p. 318.

188. ΔΑΙΝΥΜΕΝΟΙ Taylor in Civ. Law, p. 450. διασάμενοι 5658. 6325.

294. Habent vocem ἀκριτόφωνοι Apollonius et Hesychius, quam interpretantur βαρβαρόφωνοι. Refert Tollius ad Il. B. 867. Sed vide an varia lectio sit hujus loci. ἀγριοφώνους not the original reading of MS. 5658. ἀγριφ. 5673.

303. Habet abeadem manu in margine, quod in hoc codice raro spuriis accidit. It does not appear in MSS. 5673. 5658.

396. ἑ αὐτὸν] illum ipsum [hospitem] mitiget verbis. Perizonius. Cf. Heyn. Exc. ad Il. A. p. 184.

434. ἱτρίποδα ἱγρ. καὶ λέβητα [Ita punctis lector ad marginem amandatur. Has et similes varietates noto, ut pateat, quam variæ lectiones ex meris interpretationibus fluxerint.] Addit Scholiastes: εἶχε δὲ ὁ λέβης τρίποδα:—

435. τρίποδ' ἵστασαν ex emendatione ejusdem manus. [ἵστασαν certe vera lectio, sed ἔστασαν non operarum error, ut ait Ernestus] ἵστασαν 5658. ἔστασαν 5673. στῆσαν τρίποδα 6325.

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498. ὕπασε θέσπιν ἀοιδὴν Eur. Med. 425.

569. ῥαισέμεναι γρ. ῥαίσασθαι. Deinde ἡμῖν ex emend. ut videtur, ejusdem manus, et πόλει. Postremo ἀμφικαλύψαι ex emend. sed pro αι a m. pr. erat " i. e. ειν. Infra N. 177. textus habet πόλει ἀμφικαλῦψαι, sed supra ει est ιν, supra ˜ est ' et supra αι est ειν.

I.

30. Omitted in MSS. 5658. 6325.

99. Particulæ δὲ nullum vestigium.— δ' ὑπὸ 5673.

199. σὺν παισὶν habet Harleianus. Scholiastes ait, σὺν παιδὶ ἀρίσταρχος καὶ ἀριστοφάνης: Alius Scholiastes etiam σὺν τῷ παιδί. Nota marginalis addit: ἡ δὲ ἀπόστασις πρὸς ἡσίοδον λέγοντα. τὸν δὲ μάρωνα εἶναι οἶνου πίονος τοῦ διονύσου. Lege τὸν μάρωνα (vel τόν δὲ τὸν μάσωνα) εἶναι οἰνοπίωνος τοῦ Διονύσου. Præter auctores quos citant Clarkius et Ernestus ad lectionem παιδὶ confirmandam nunc demum memorandus est Hesychius, cujus locum fortasse se non intellectum omisit Musurus, e MS. unico protulit Schowius. Σχόμεθα, ἐπὶ τοῦ οὗ ἕνεκα μὴ σύμπεδι περισχόμεθα, πεσιέσχομεν. Glossa hoc modo scripta erat, cum primum eam ex Homerico Lexico in suum transferebat Hesychius. Σχόμεθα, ἐπὶ τοῦ περιέσχομεν. ΟΥΝΕΚΑ' ΜΙΝ ΣΤΜΠΑΙΔΙ' ΠΕΡΙΣΧΟΜΕΘΑ. Verum librarius unus scripserat ἕνεκα, alius supra vocalem ε posuit diphthongum ου. Librarius unus ita scripserat pronomen ΜΗ, ubi duo quidem puncta significant η pronunciandam esse, quasi iota esset, lineola vero est pro litera N. Sed librarius alter puncta, et lineolam pro accentu cepit. Reliquæ duæ varietates, N scilicet ante labialem Π in M mutata et AI diphthongus in E vocalem corrupta, adeo faciles et communes sunt, ut neminem morari possint. Ut facilius partem eorum quæ scripsi, intelligant lectores, meminerint velim, terminationem ης sic in MSS. scribi ϛ simpliciter, ις autem sic, ϛ; ην scribi ϰ simpliciter, ιν autem ϰ. Quod ad ἕνεκα et οὕνεκα attinet, ea sæpissime permutari omnes sciunt. Exemplum interrogationis, quod a Græcis πύσμα vocatur, hocce dat Sextus Empiricus Pyrrhon. Hypotypos. i. 189. τινὸς ἕνεκα χρὴ θαυμάζειν ἀνδρα ποιητήν. Quod sumptum est ex Aristoph. Ran. 1040. ubi editiones recte et metro convenienter οὕνεκα. In ejusdem Aristophanis Av. 517. clausula est versus anapæstici, τίνος οὖν ἕνεκα ταῦτ' ἄρ' ἔχουσιν; sic omnes, nisi fallor, editiones, quæ Kusterianam præcedunt. Kusterus e MS. edidit τίνος οὕνεκα, cui duo Brunckiani accedunt. Nempe in codice, unde corruptela in editiones manavit, scriptum ουν erat ενεκα.

223. Γᾶυλον. κάδον. καὶ γαυλοὶ παρ' Ὁμήρῳ τὰ ποιμενικὰ ἀγγεῖα τοῦ γάλακτος. Lex. Rhet. MS.

235. ὀρυγμαδὸν et sic alibi, nisi fallor. Error quidem manifestus; sed caute distinguendum est inter errores, qui metro, aut scriptoris sæculo, aut stylo disconveniunt, et inter errores, qui totam linguæ indolem violant. Non enim dubitandum videtur, quin bene Græcum sit ὀρυγμαδός. In Procli hymno ad Solem 13.

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apud Brunck. Analect. II. p. 441. ὀρυγμαδὸς MS. Harl. 1752. A. 133. in marg. ὀρυγμαδῶ κυρίως. In Ω. 70. ὀρυγμαδός. Il. Γ. 810. ὀρυγμαδὸς Cod. Vindob. V. Δ. 449. Cod. Vindob. XXXIX. See Heyn. in Il. I. 248. K. 185. 539.

299. Αὐτὰρ ἐγὼ— Plutarch. de adul. p. 72.

315. πολλῶ ex emend. sed recenti, ut vix fieri possit, quin πολλῇ, quod habet Scholiastes a prima manu venerit. Photius Lex. MS. Ῥοῖζος: παρ' ὁμήρῳ θηλυκῶς· πολλῇ δὲ ῥοίζωι πρὸς ὄρος τρέπε:—

354. εἵρετο [Εἰρ.] δεύτερον αὖτις Schol. Lasc. ad Soph. Col. 630. (f. 136. l.)

370. τὸ δέ τι ξυνήϊόν ἐστι Schol. S. German. ad Il. A. 41.

499. ὀκρυοέντι] ὀκριόεντι. Quæ verior est scriptura. MS. Hesychii, Μαρμάρῳ κοιόεντι, partim recte. ὀκριόεντι 5673. 5658.

520. εὐέλησ' ἰήσεται] MS. 5673. 5658. 6325.

K.

107. κατεδήσατο Cod. Harl. κατεδήσετο Vesp. N. 75. ἐδήσετο et α supra ε sec. Harl. O. 284. ἐδήσετο Harl. ἐδήσατο Vesp. Σ. 196. ἀπεδήσατο et ε super α ultimam eadem m. additum. Harl. Φ. 5. προσεδήσετο. 43. προσεδήσετο et σ super σ secundum. Ψ. 1. ἀνεδήσετο.

130. ὁὶδ' ἅμα: τοῦτο μὲν ἐμφαντικὸν· ἔνιοι δὲ γρ. ὅἰδ' ἄρα πάντες. καλλίστρατος δὲ καὶ ῥιανὸς διὰ τοῦ λ. ὅἰδ' αρα πάντες. [Manus librarii in ultimis aberravit; volebat οἵδ' ἅλα πάντες, quod etiam conjecit Toupius Cur. Nov. in Suid. v. ἀνέῤῥιψαν. Suidas quidem et Apollonius habent ἅμα, sed ἅλα fortiter defendunt loca a Toupio laudata, supru H. 328. infra N. 78.] See Pors. ad X. 57.

169. καταλλοφάδεια et ϊ super ει. καταλοφάδειαν Schol. A. ad Il. K. 573.

348. τέως μὲν] in textu et supra literis pene fugientibus, γρ. κεδναὶ τ. μιν 5658. τ. μὲν 5673. Ἀμφίπολοι δ' ἄρα κεδναὶ ἐπὶ μ. 6325.

299. Αὐτὰρ ἐγὼ Plutarch. de adul. p. 72.

410. πόριες text. et marg. ut citant Apollonius v. ἄγραυλοι, et diserte Schol. Veneta ad Il. P. 4. 40. πόριες 5685. πόριες 5673.

Λ.

14. ἀρίσταρχος κερδερέων. [Lege κερδερίων, quam lectionem memorant Scholiastes Aristophanis ad Ran. 187. et Etymologus p. 513, 45. Hic etiam alias lectiones notat, χειμερίους et κεμμερίους] κειμερίων Crates. See Wolf. Proleg. CXCIV. 72. Schol. Hes. ad Ἔργ. 530. Theog. 142.

37. ἐρέξευς manus antiqua, ου pro ευ recens. Perhaps ἐρέξου.

38—43. νύμφαι τ' ἠΐθεοί τε: οἱ καὶ παρὰ ζηνοδότῳ καὶ ἀριστοφάνει ἐθετοῦντο ὡς ἀσύμφωνοι πρὸς τα ἑξῆς. Pro οἱ καὶ videtur legendum οἱ ς'. For ἐγχείῃσιν, the final word of v. 40., MS. 5673. substitutes ἐποτρύνας ἐκέλευσας (44), and is silent about the intermediate context.

109. Pro ἀσινέας melius longe ἀσινὴς legendum arbitror. Chishul. MS. not. ad Mon. Teia, p. 130. l. 27.

157. πρῶτα. τὸν et supera. τὸν scriptum ος ὁν. Cf. Pors. ad Hec. 788. ed. nov.

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220. δαμνᾶ ὡγ κερᾶ· οἱ δὲ μνᾶται. ὡς κεν πρῶτα λίπῃ ὡς κρείττης. ὁ δὲ ἀσταλωνίτης συνεδαμνα ἡ τοῦ δαμνᾶται ἀποκοπὴ ἔζοδον δὲ ἀναγινώσκειν περισπωμένως. ἀπὸ τοῦ δαμνῶμαι ὡς πειρῶμαι. πειρᾶ ἐμεῖο γεραιὲ καὶ ἐκφωνουμένου τοῦ ἰ. ὡς τὸ δύναι παρ' ἀντιμοῖς. [Difficile et corruptum scholion, fortasse etiam mutilum; in quo cetera non expedio. Prope initium lege, οἱ δὲ δάμναται, ὡς κε πρῶτα λίπῃ, ὡς κρείττης. Triplex igitur fuisse videtur lectio; vulgata ita scripta; ΔΑΜΝΑΙΕΠΕΙ; secunda ΔΑΜΝΑΤΕΠΕΙ, pro δάμναται ἐπεί, quæ plenis literis exarata occasionem dedit Cratoti corrigendi ΔΑΜΝΑΤΑΙΩΣ. Illud receptæ lectioni obstat, quod δαμνάσθαι δαμνῶ nusquam apud Poëtam occurrit, sed aut δάμνημι aut δάμναμαι; hoc activo sensu usurpatum infra Ξ. 488. In Iliad. Ξ. 199. δαμνᾷ rite adhibetur, utpote contractum e δάμναται, quod ipsum numeros meliores redderet.

Schol. Vict. ap. Heyn. ad Il. Ξ. 199. δαμνᾷ. οἱ μὲν ὁμοίως τῷ· πειρᾷ ἐμεῖο, γεραιέ [Il. Ω. 390.] οἱ δὲ Δωρικὸν αὐτὸ, ἀπὸ τοῦ δάμναμαι· οὕτως Ἀρίσταρχός φησιν. ἐπίστα, δύνᾳ ὅλον ἐπίστασαι, δύνασαι. Eur. Hec. 200. ὅσον δύνῃ; Magis Atticum δύνᾳ Pors. ad l. This hint may lead to a nicety at present little known.

402. Hunc versum mirifice distortum et depravatum citat Suidas v. Ἡέ. Ἡέ. βαρυτόνως διαζευκτικὸς συνδεσμος. ἢ διαπηξαι κοῖλον δόρυ. (Od. Θ. 507.) περισπωμένως δὲ ἀπορηματικὸς, περιστᾶται ἢ μαχεούμενον ἢ καὶ οὐκί. Sic edd. Med. Ald. Ad περιστᾶται notat Portus; 'videtur superfluum. Ideo præterii'. Postea Kusterus hanc vocem, non monito lectore, ejecit, et insuper μαχεούμενον in μαχεόμενον mutavit. Scias autem velim hæc omnia Suidam bona fide descripsisse e Photii codice jam corrupto, cujus simile exemplum penes Collegium SS. Trinitatis servatum habet διαζευτικὸς—διατμῆξαι—ἀπορρηματικὸν περιπταίη μαχεούμενον ἢ καὶ οὐχί:—Hunc locum ita transcripsit bonus Suidas, ἀπορηματικὸς. περι π ται η, aut cum ita distractum fortasse invenisset, περισκᾶται ἢ pro ingenii sui modulo emendandum putavit. Sed nunc nihil planius quam primo scripsisse Photium, ἀπορηματικὸς· ἢ περὶ πτόλιος μαχεούμενον, ἢ καὶ οὐκί. Quæ et ipsa varietas est quanquam mendosa, tamen notabilis. ἢδὲ γυναικῶν Cod. Vesp.

422. In this note read 'Iliad. I. 568.;' in Od. T. 521. read 'ad Il. I. 500.' The editors should have accommodated the references to ed. Grenv.

513. οὐδέποτ' ex emend. et sine variatione ἐνὶ πληθύϊ. Cf. Tho. Bentl. ap. Clark. ad Il. X. 458. οὔτε ποτ' ἐν πληθύϊ in text. 5658. in marg. γρ. οὔποτ' ἐνὶ πλήθει. οὔτε ποτ' ἐς πληθύν 6325. οὔποτ' ἐνὶ πληθύϊ—οὔτ' ἐν ὁμίλῳ 5673.

520. γυναίων ἕνεκα δώρων] Pluralem numerum retinet etiam Apollonius. Sed singularem dat Hesychius, cujus locus ita legendus e MS. Γυναίου. γυναικείου. Γυναίου εἵνεκα δώρου. κτείροντος 5658.

566. Ab hoc versu (inclusive ut dicunt) ad 626.[4] omnes pro

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[4] Ad. Or. 5. 'Et profecto videntur omnia ista Od. A. 567–626,—.' Does not the interpolation commence at v. 564. Ἔνθα—? to which is prefixed a mark of suspicion in MS. Harl.

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spuriis delevit Aristarchus, ut liquet ex Scholiasta Pindari ad Olymp. i. 91. verbis cum nostro collatis. Sic enim Harl. *νοθεύουσι μέχρι τοῦ ὡς εἰπὼν οἱ μὲν* [lege, *ὡς εἰπὼν, ὁ μὲν*] *αὖθις ἕδν δόμον ἀΐδος εἴσω. καίτοι οὐκ ὄντες ἀγενεῖς περὶ τὴν φράσιν.* Idem ad 602. *τοῦτον ὑπὸ Ὀνομακρίτου πεποιῆσθαι φασίν· ἠθέτηται δὲ*[3]. Quod si is Onomacritus idem est quem Herodotus vii. 6. narrat in exilium ab Hipparcho actum, quod Musæi oracula interpolarit, profecto jam tum hic locus in quibusdam Homeri exemplaribus exstiterit necesse est. Non inficior equidem Pausaniam, cujus verba mox proferam, versus hos ut genuinos agnovisse. Sed ejus auctoritas eo minoris est in hujusmodi quæstione, quod etiam hymnos, qui sub Homeri nomine feruntur, pro genuinis agnoverit. Poëtis tamen ab Homeri ætate proximis ignota esse videtur hæc historia. Pindar. Olymp. I. 91. *πατὴρ ὑπερκρέμασε κάρτερον αὐτῷ λίθον, τὸν αἰεὶ μενοινῶν κεφαλᾶς βαλεῖν, εὐφροσύνας ἀλᾶται.* Isthm. VIII. 21. *ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς γε Ταντάλου λίθον παρὰ τις ἔτρεψεν ἄμμι θεός.* Ad priorem locum, versibus ex Odyssea citatis, ita pergit Scholiastes: *πλὴν εἰ μὴ κατὰ Ἀρίσταρχον νόθα εἰσὶ τὰ ἑξῆς τούτοις. Ἀλκαῖος δὲ καὶ Ἀλκμὰν, λίθον φασὶν ἐπαιωρεῖσθαι τῷ Ταντάλῳ. ὁ δὲ Ἀλκμὰν, ὅπως* (forte *Ἀλκμὰν οὕτως·*) *αἰνὴρ δ' ἐν ἀσμένοισιν ἀλιτηρὸς, ᾗσθ' ἐπὶ θάκας κατὰ πέτρας, ὀρέων μὰν οὐδὲν, δοκεῖν δέ. ἱστόρησε δὲ καὶ ὁ Ἀσχίλοχος, μήθ' ὁ Ταντάλου λίθος τῆσδ' ὑπὸ νήσου κρεμάσθη. ἔνιοι δὲ ἀκούουσι τὸν πέτρον ἐπὶ τοῦ ἡλίου. τὸν γὰρ Ταντάλον, φυσιολόγον γενόμενον, καὶ μύδρον ἀποφήναντα τὸν ἥλιον, ἐπὶ τούτῳ δῖκας ὑποσχεῖν. ὥστε καὶ ἐπηωρῆσθαι αὐτῷ τὸν ἥλιον, ὑφ' οὗ δειματοῦσθαι καὶ κατακτήσειν. περὶ δὲ τοῦ ἡλίου οἱ φυσικοί φασιν, ὡς λίθος καλεῖται ὁ ἥλιος. καὶ Ἀναξαγόρου δὲ γενόμενον τὸν Εὐριπίδην μαθητὴν, πέτρον εἰρηκέναι τὸν ἥλιον.* Deinde citat Orest. 4–8. 971–977. Quod supra 6. vocaverat (Eur.) *πέτρον*, cum hic vocat, *οὐρανοῦ καὶ μέσον χθονὸς τεταμένην αἰωρήμασι πέτρων*, satis sibi constat. Sed cum addit, *ἀλύσεσι χρυσείαις φερομέναν δίναισι βῶλον ἐξ Ὀλύμπου*, puros mythologiæ fontes philosophia corrumpere videtur. Scholiastæ enim, cum Nostri ad hunc locum, tum Apollonii Rhodii I. 498. tradunt Anaxagoram *μύδρον*, sive *λίθον διάπυρον* dixisse Solem, quam sententiam memorat Xenoph. Mem. IV. 7, 7. Quod ad *βῶλον* attinet, cum *χρυσέαν βῶλον* Solem vocasse testetur Euripidem Scholiastes Apollonii, idque ex Phaëthonte diserte citet Laërtius II. 10. maxima cum verisimilitudine legunt Viri docti apud Strabonem I. p. 58. C. (39.) *Ἥλιος ἀνίσχων χρυσέᾳ βώλῳ φλέγει.* Vide Valckenaer. Diatrib. pp. 30. 31. Alcmanis locum sanent ii, qui velint aut possint. In Archilocho leviter corrigendum *ὑπὲρ* et *κρεμάσθω*, ex Plutarcho Polit. Præcept. T. II. p. 803. A. Finis est trochaici cum initio alterius, quod cum non animadvertisset Brunckius, senariorum fragmenta ita constituit; *μήθ' ὁ Τ. λ. Ὑπερκρεμάσθω τῆσδε νήσου*, immodulate. Vide Analect. T. I. p. 47. Sed plures Archilochi et optimos trochaicos in alia metrorum genera coëgit Brunckius, ut p. 45. XXV. *Εἰ γάρ ὡς ἐμοὶ γένοιτο χεῖρα Νεοβούλης θίγειν.* p. 46. XXXVI. *Ὡς Διωνύσοι ἄνακτος καλὸν ἐξάρξαι μέλος Οἶδα διθύραμβον, οἴνῳ συγκεραυ-*

[3] Pors. ad Or. 5. 971.

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νωθὲς φρένας. Nihil mutavi neque in verbis, neque in ordine verborum; tantum meminerit lector καλὸν et διθύραμβον primam producere, καλὸν apud veteres iambographos, Archilochum dico, Solonem, Simonidem, hoc apud omnes Græcos[6]. Versus jam recte disposuerat Bentleius in Phalar. p. 295. Has tamen metri corruptelas adoptat Larcherus ad Gallicam Herodoti versionem I. 23. vol. i. p. 190. Nihilo melius tractavit et hoc fragmentum Brunckius p. 47. Ἕλπομαι πολλοὺς μὲν αὐτῶν Σείριος καταυανεῖ Ὀξὺς ἐλλάμπων. Sed redeo ad Tantalum. Quidam ei pro simplice saxo Sipylum montem impendere aiunt, quod memorant Scholiastes supra citatus, Plutarchus alicubi, Antoninus Liberalis. Utramque pœnam, et saxum impendentem et dapes frustra appositas conjungunt, aut ad alteram utram, prout res postulat, alludunt Philostratus V. A. III. 25. pp. 115. 116. Vit. Sophist. I. 21, 1. p. 315. Auctor Atridarum reditus apud Athenæum VII. p. 281. B. Dion Chrysostom. Or. VI. p. 97. LXIV. p. 594. Greg. Nazienzen. in Muratorii Anecdotis, vol. V. p. 4. Nonnus ad Gregorii Stelit. II. 31. Suidas in v. Τάνταλος. Tzetzes Chiliad. V. 479. et seq.— In Polygnoti pictura apud Pausaniam Phoc. X. 31. p. 876. erat Τάνταλος καὶ ἄλλα ἔχων ἀλγεινὰ ὁπόσα Ὅμηρος ἐπ' αὐτῷ πεποίηκεν, ἐπὶ δὲ αὐτοῖς πρόσεστιν οἱ καὶ τὸ ἐκ τοῦ ἐπηρτημένου λίθου δεῖμα. Πολύγνωτος μὲν δῆλός ἐστιν ἐπακολουθήσας τῷ Ἀρχιλόχου λόγῳ. Ἀρχίλοχος δ' οὐκ οἶδα, εἴτε ἐδιδάχθη παρ' ἄλλων τὰ ἐς τὸν λίθον, εἴτε καὶ αὐτὸς ἐς τὴν ποίησιν εἰσηνέγκατο.

Archilochum, Alcæum, Alcmana, Pindarum et Euripidem sequuntur Plato Cratylo, I. p. 69. 28. ed. Ald.=52. 12. ed. Bas. sec. 262. D. Læmar. 1590. 395. D. E. H. St. καὶ τελευτήσαντι ἐν ᾅδου ἡ ὑπὲρ τῆς κεφαλῆς τοῦ λιθοῦ τανταλεία, θαυμαστὴ ὡς[7] συμφώνως τῷ ὀνόματι καὶ ἀτεχνῶς ἔοικεν. Hyperides apud Alexandrum inter Aldi Rhetoras, T. I. p. 581. περὶ διασυρμοῦ. καὶ ὁ αὐτὸς ἐπὶ τῆς Φρύνης· τίς γάρ ἐστιν αἰτία αὕτη, εἰ Ταντάλῳ ὑπὲρ τῆς κεφαλῆς λίθος κρέμαται; lege τί γάρ ἀ. ἀ. Nempe Euthias, homo sanctus et religiosus, Phrynen meretricem impietatis ream peregerat. Is, ut hinc apparet, in oratione sua communem locum de impiorum apud inferos pœnis copiose tractaverat. Cui respondens Hyperides ait, Quid tum postea? Idcircone mortem merita est Phryne, si Tantalo saxum impendet? Sed Phryne sua forma magis profuit, quam patroni eloquentia. Plutarchus de Superstit. T. II. p. 170. F. οὐκ οἴεται θεοὺς εἶναι ὁ ἄθεος, ὁ δὲ δεισιδαίμων οὐ βούλεται, πιστεύει δὲ ἄκων· ἀποθανεῖν γὰρ φοβεῖται· καίτοι γε, ὥσπερ ὁ Τάνταλος, ὑπεκδῦναι τὸν λίθον ἐπαιωρούμενον, οὕτω καὶ οὗτος τὸν φόβον, ὡς οὐχ ἧττον ὑπ' αὐτοῦ πιεζόμενος, ἀγαπήσειεν ἄν.

Antipater Anthолog. IV. 9, 3. p. 316. ed. H. St. apud Brunck. T. II. p. 18. Τάνταλε, καὶ σὲ γλῶσσα διώλεσε, καὶ σέο κούραν· Χὰ μὲν ἐπετρώθη, σοὶ δ' ἐπὶ δεῖμα λίθος. Hierocles in Aurea carmina, p. 90. ed. Needham. ὁ ἀδικῶν οὐ βούλεται εἶναι θεὸν, ἵνα μὴ τὸ διδόναι δίκην, ὥσπερεὶ τινα Ταντάλου λίθον, ἐπικρεμάμενον ἔχῃ· ὁ δὲ

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[6] Cf. Pors. in Append. ad Toup. Em. in Suid. p. 490.

[7] Θαυμαστῶς ὡς— edd., Θαυμαστὴ ὡς— H. St. in Thes. Gr. III. 1231. H.

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ἀδικούμενος βούλεται εἶναι θεὸν, ἵν' ἀσικουρίας ὧν πάσχοντε τύχῃ. Sopater apud Stobæum XLIV. p. 311, 47. ἔνια δ' οὐκ ἔστιν ἀναγκασθῆναι, φησὶν Ἀριστοτέλης, οὐδ' εἰ, τὸ λεγόμενον, ταντάλου λίθον, ἐπηρτημένον τις ἔχοι· ἀλλ ὑπομενετέον πάντα ἑτοίμως τῷ δρᾶν κακῶς πρὸ τοῦ παθεῖν κακῶς εὐλαζουμένῳ. Incertus auctor apud Suid. v. ἐπειδὴ, qui Pindarum imitatus esse videtur, ἐπειδὴ τὸν Ταντάλου λίθον τῆς κεφαλῆς ἀπετιναξάμεθα. Lucretius III. 993. 'Nec miser impendens magnum timet aëre saxum Tantalus, ut fama est, cassa formidine torpens.' Cicero de Fin. I. 18. 'Accedit etiam mors, quæ, quasi saxum Tantalo, semper impendet.' Tusc. Disp. IV. 16. 'Quam vim mali significantes, poëtæ impendere apud inferos saxum Tantalo faciunt.' Idem tamen ex poëta in ejusdem operis I. 5. citaverat, 'Mento summam aquam attingens enectus Tantalus siti[8].' Nescio, benevole lector, an tuam patientiam hac nota legenda fatigaris, meam certe scribenda fatigavi. Sin criticis hisce deliciis nondum satiatus es, perlege quæ Guellius et Cerdanus ad Virgil. Æn. VI. 602., Lambinus ad Horat. Sat. I. 1. 68., et Davisius ad posteriorem Ciceronis locum collegerunt. Tandem igitur desino, ne putes me idem sponte facere, quod facit invitus Sisyphus, qui versat SAXUM sudans nitendo, neque proficit hilum.

Does not Sophocles seem to have drawn from the same sources as Euripides, in framing and using the word ταντα̃λωθεὶς, An. 135.? Lascaris, indeed, cujus quidem extat adhuc in Sophoclem scholiorum monimentum, and Eustathius, 1701. 18.=458. 24., explain ταντα̃λωθεὶς, τὸ διασεισθεὶς· This sense, however, is more applicable to ἀντίτυπα (ἀντίτυπος ed. Turneb.), which conveys the idea of repercussive force, than to ταντα̃λωθεὶς, the real import of which is expressed by the *tragic* poet, Or. 7. ἀέρι τοταται[9], and which, we humbly conceive, is susceptible of no other meaning. Dr. Musgrave ad l. repudiates ταντα̃λ. on account of its being one of the ἅπαξ λεγόμενα· but does it deserve to be so? We entertain no predilection for ταντα̃λ. on account of its being UNCOMMON; if this practice prevailed, the *common* modes of expression would in time become SCARCE: nor are we for annihilating with ruthless violence every form of rare occurrence: ταν. is, we believe, in all the *known* MSS. The same critic is of opinion that πέσεν αἰθαλωθεὶς, which might be supported by ἤμπυρος πίπτει Phœn. 1202., would be an improvement: but we cannot applaud the attempt of setting himself on a level with his author. Dr. Musgrave afterwards advises us to read ταρταρωθεὶς· but on what principle does this admirable scholar repudiate a word which occurs once, and in a writer *fond of novelties*, for a term which is not sanctioned by reputable usage? ἐταρτάρωσε Schol. Aug. ap. VALCK. ad Eur. Ph. 1192. (1201.); σειραῖς ζόφου ταρταρώσας 2 Pet. ii. 4.: but, exempla e libris sacris, quibus sanctiores non doctiores fimus, non attingo.

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[8] Propert. El. II. 1. Tantaleæ poterit tradere poma manu.

[9] ——————— vacuoque sub aëre pendens,
Plana velut terra certus vestigia figat,
Tendit, et ingenti subit occurrente ruina. Statii Theb. X.

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In the Crit. Rev. for June 1803 (Second Series, vol. xxxviii. p. 122), among other passages which Plato has heightened with the *bloom* and colouring of poetic fancy, we glanced at Protag. I. 387. 4. ed. Ald.=p. 283. 23. ed. Bas.=315. B. H. St. τὸν δὲ μετ' εἰσενόησα, ἔφη Ὅμηρος (vss. 571. 600.); Id. ibid. —. 9.= —. 28.=C. καὶ μὲν δὴ καὶ Τάνταλόν γε ἐσεῖδον (vss. 581. 592.) καὶ μὴν δὴ— MS. Harl. Protag., which is the genuine text. If a credulous and injudicious advocate for Aristarchus should allege that the line insinuated by Plato occurred in a different part of the poem, which has *possibly* disappeared, we would rejoin that φήμη δ' ἐς στρατὸν ἦλθε ap. Æschin. p. 141. ed. Reisk. Ὡς δ' ὁπότ' ἀσπάσιον ἔαρ [Fé.] ἦλυθε εἰλιπόδεσσι [Feιλ.] ap. Hippocrat. T. 1. 785. Foës., have vanished and left 'not a wreck behind,' which cannot be predicated of this verse. It may be averred that it has been so disfigured by transcribers as scarcely to be recognised: if, however, it had been as roughly handled as Il. E. 788., referred to by Aristoph. Av. 575., Ἶριν δέ γ' Ὅμηρος ἔφασκ' ἰκέλην εἶναι τρήρωνι πελείῃ; or Ω. 528., cited by Plato, Polit. II. 379. D. Plutarch. I. 63. ed. Wyttenb., Κηρῶν ἔμπλειοι, ὁ μὲν ἐσθλῶν, αὐτὰρ ὁ δειλῶν—the present inquiry would have been fruitless.

After all, we cannot appeal to this passage from Plato for decisive authority against both the scholiasts. If that Onomacritus, who, as we learn from Herodotus, was more ambitious of personating great bards than of being one, had fabricated these lines, Plato's copy might have been debased by them; and he might, with fair intentions, have seasoned his writings with a little of the poetic diction of the pseudo-bard; for he also wooed the aid of those muses whom, out of a tender concern for the welfare of society, he banished from his polity.

Arist. Rhet. II. 2. 7., cites Il. B. 196. Θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλήων· (the text of MS. 1771. and probably, before correction, of 5693.): yet from Xenoph. Mem. I. 2. 58. we have reason to distrust the originality of vv. 192. to 197. inclusive. In his Cratylus, however, he has alluded to the fable invented or adopted by Archilochus, as probably less obscured or polluted with the incongruities of fiction. These lines have been transmitted in all the known MSS. as well as editions; yet the historian of the Decline and Fall of the Roman Empire has followed the fable *preferred* by Plato, without, we presume, critically examining the claims of this passage to authenticity:—'the power of the Goths was the STONE of Tantalus perpetually SUSPENDED over the peace and safety of the devoted state.' III. 142. 4° ed.—Yes, we are persuaded that even Gibbon's Greek would not have protected him against these seductive tints of antiquity, nor have rescued him from the petty harassing system of a few tasteless commentators.——In this way, we apprehend, the objection to the Scholiasts may be disposed of.

Since those critics, on whom the mantle of Zoïlus has fallen, are peculiarly delighted with faults and mutilations, this passage is a signal to us to unchain our ill-nature, and to ransack our lumber-house for those variations of the remainder of this book which we have met with in collating three MSS.—

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578.] δέλτρον (thus) 5658. δέντρον 5673.
579.] εἴλκυσε 5658. ἕλκυσσε 5673. (In note, for Il. X. 82. read 62.)
581.] καὶ μὲν 5673. ead. m. τ' ἐσίδον.
582.] προσεπέλαζε 5658. 5673.
583.] στεῦτο διψάων 5673.
585.] ἀναβροχθὲν et ποσι 5673. (ἀναβροχθὲν Ursin. in Æn. VI.)
604. ἀναβραχὲν 6325.
586.] φάνασκε 5673.
587.] καταβρῆθεν 5658. χέει 6325.
589.] συκέαι 6325.
591.] κατὰ 6325.
596. —ex eo quod Aristarchus in hunc locum commentatus est, non tuto colligas eum pro genuino habuisse.
597.] ἔπειτα δάπεδον 5658.
600.] ἡρακλείην 5673.
605.] εὤκει 6325.
607.] ἀορτὴν 5673.
608.] σμερδαλέω δ' ἀμφὶ 5658. στήθεσιν Id.
609.] ἵνα 5673.
613.] ἐγκατέθεντο in marg. 6325.
614.] αἶψ ἔμε κεῖνος 6325. κακεῖνος 5673.
617.] τινά που καὶ 5658.
619.] κρονίωνος 5658. 6325.
620.] ἀπειρεσίης 5658.
621.] δεμίμην 6325. ἐπετέλετ' 5658.
622.] ἔπεμπε 6325.
623.] κρατερώτερον 6325.
624.] ἐγὼ 5673. 6325.
625.] ἔπεμπεν 6325. ἔπεμψε 5673. ἠδὲ MSS. Harl.
626.] αὖθις 5673.
627.] μενων altered into μένον 5658.
630.] πυρίθοον 5673.
631.] ἐγείρετο 5658. 5673. (Il. B. 440. ἐγείρομεν edd. ἀγ— Cod. Vindob. XLIX.) θεῶν in text. 5658. νεκρῶν in marg.
634. περσεφόνεια. et φ supra π Schol. ἀρίσταρχος ἐξ ἔδεω. Quod leviter correctum genuinam fortasse lectionem præbebit, ἐξ ἀΐδεω. *Hæc enim vox semper trisyllaba est apud Homerum.* Neque obstat quod vulgatæ editiones omnes retinent infra Ψ. 322. ἠδ' ὡς ἀΐδεω δόμον ἤλυθεν εὐρώεντα. Ibi enim legendum cum Harleiano, ἠδ' ὡς εἰς ἀΐδεω δόμον ἤλυθεν εὐρώεντα ut supra K. 512.
After v. 637. is inserted ἐξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς MSS. 5673. 6325.

M.

49. 50. Distinguish thus: ἀκούεμεν αἰκ' ἐθέλησθα, Δησάντων. At si ipse velis audire, Legent te, &c. Dr. Jortin.
175. Schol. Vict. ad Il. O. 103. Ἰάνθη. διεχύθη· Σοφοκλῆς· ὣς ὢν Διὸς μέτωπον ἐκταθῇ χαρᾷ [ap. Br. Fr. inc. LXXXVIII.]

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ἰαίνειν δὲ κυρίως τὸ θερμαίνειν. αἶψα δ' ἰαίνετο κηρός. Hor. Carm. III. xxviii. 16. Solicitam explicuere frontem. Serm. II. iii. 125. Explicuit vino contractæ seria frontis. Cf. Epod. XIII. 7.

181. ἀλλ' ὅτε δὴ τόσσον ἀπῆν ὅσσον τ' ἐγέγωνε. Et ἀπῆν sine δὴ diserte citat schol. Aliud schol. habet ἀπῆν et pro participio absoluto capit, citans Eurip. Phœniss. 292. 294. Male. Si enim ἀπῆν est verum, constructio est ναῦς διώκοντες, ut στράτευμα εὐθύνοντας Eurip. Hec. 38. τριήρεις οὐκ εἰδότες Thucydid. i. 110. ἀπῆν ὅσσον τε Codd. Vesp. 5673. 6325. E. 400. τ' ἐγέγωνε (thus) 5658. τε γέγ 5673.

281. Ὅς ἑτάρους 5658. 6325. Ibid. ἀδηκότας. Simplici δ habet etiam Codex Townleianus in tribus Iliadis locis; ubi bis ita citat Scholiastes locum Odyss. A. 134. Consentit MS. Ven. ἀδηκότας MSS. 5673. 5658. 6325. Il. K. 98. 312. 399. 471. ἀδηκότες MSS. 5693. 1771. 5600. 5601.: the last MS., which is wont to *iotacise*, has ἀδικότες 471. Od. I. 396. —δὲ δδείσαντες Cod. Vesp. ἐνὶ δεινοῖσιν Il. K. 254. ὑπὸ δείους K. 376. O. 4. ἐπὶ δηναιὸν Apoll. Rhod. II. 189. Od. A, 134. ἀδήσειεν MSS. Harl. ἀδησήσειεν Cod. Vesp. See Heyn. Exc. ad Il. K. Schol. Harl. ad Od. E. 290. δασέως τὸ ἄδδην. ἄδην Codd. Vesp. Harl. Schol. Vict. ad Il. N. 315. leg. φήμ' ἀδδην, vel φημί— γ' ἄδην— Heyn. Exc. in Il. E. 175.

313. ζαὴν text. et schol. sed in his ζαῆν memoratur. Citatur etiam αἰνοπαθῆ πατρὶδ' ἐπόψομαι παρ' ἀνακρέοντι, quod ad aliam lectionem ζαη referendum est. Porson. Rescribo, ut mihi quidem videtur certissime: Ὥρσεν ἐπὶ ΖΑΕΑ ΑΝΕΜΟΝ. Error ortus ex pronunciatione. Efferebatur enim ΖΑΗ ΑΝΕΜΟΝ. Toup. ζαὴν MSS. Harl.

443. μέσω, δ' ἐδούπησα et ν additum supra inter ε et δ. Voluit fortasse librarius ἐγδούπησα. Sed quid hic codex legat infra O. 478. nunc non memini. It reads ἐνδούπησε. Il. T. 50. ἐριδούπων Cod. Vindob. XXXIX. Cf. Il. Ω. 323. Schol. A. ad Λ. 45. Od. O. 146. 191. ἐριδούπου text. Harl.

N.

194. φαίνετο. Quod per digammon ita defendi possit, ut legas. τούνεκ' ἄρ' ἀλλοFείδε' ἐφαίνετο. Vulgatum citat Apollonius v. Ἀλλοειδέα. τοὔνεκα ἀράλοειδέα φαίνετο MS. 6325. φαίνετο Cod. Vesp.

296. Αλλ' ἄγε, μηκέτι ταῦτα λεγώμεθα, εἰδότες ἄμφω.

εἰδότε Schol. cum glossa, ἐγώ τε καὶ σύ. Hæc explicatio semper dualem indicat. Scholiastes ad Sophocl. Electr. 738. κἀξισώσαντες ζυγα. ὁ Ὀρέστης καὶ ὁ Αθηναῖος. Sic primum legitur in Francofurtana. Sed recte Brunckius ex Aldina et Florentinis Scholiorum editionibus ἐξισώσαντε retraxit. εἰδότε in text. MSS. 5673. 6325. Cf. X. 175. 199. Ψ. 354. Cod. Harl. The Greeks at first subjected themselves to an observance of the dual number, which was tolerably strict: afterwards they adopted it on those occasions only when they wished to express themselves with more than ordinary precision; for the dual is in reality plural. The sophists, however, revived the ancient usage, and affected great accuracy in applying the dual number. Il. Ψ. 362. ἵπποιϊν Cod. Townl., which is not seldom of unappealable authority. DAWES (Misc. Crit. p. 150.)

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has happily replaced it, Il. O. 453.–4.[10]; as Heyne has successfully removed it from Hesiod, Ἔργ. 186. Excurs. ad Il. P. p. 421.— Dual forms have also vanished from the Attic poets: Soph. Ph. 320. συντυχὼν κακοῖν Ἀνδροῖν Ατρειδαῖν. Toup. 1333. Ἀσκληπιάδαιν δὲ τοῖν παρ' ἡμιν ἐντυχόν. 533. προσκύσαντε. Id. Col. 1676. παθόντε. Eur. Or. 51. ἢ φάσγανον δῆξαντ' ἐπ'—. Ph. 1419.–20. ἁρπάσαντε—ξυμβαλόντε. 1438. ἀλλήλοιν. Ion. 22. φύλακε. 1059.— Δράσαντε. 1501. δραμόντε. Hel. 299. εἰς ξύμβολ' ἐλθόνθ'—. Aristoph. Pac. 406. ἐπιζουλεύοντε. PORSON. Av. 387. τώ τε τρυζλίω. Eccles. 516. ξυμμίξασ' Dawes. Antiphanes ap. Stob. p. 778. πονηρὼ ζωγράφω. Toup. Ruhnkenius has *improved*, but not *restored*, an epigram of Asclepiades by introducing this form:

Τὼ 'φθαλμὼ Διδυμης με συνήρπασαν—Cynthia prima suis miserum me cepit ocellis.

356. Κρήτη] Τρόιη VALCK. ad Ammon. p. 238.; T in 5673. afterwards changed into K by the same hand.

Ξ.

101. 'συβώσια.' συβόσεια Barnes. Musgr. ad Soph. C. 363. Il. A. 678. συβόσεια Cod. Townl. συβόσεια. ἑκτατέον τὸ ῐ Schol. Vict. ad l. c.

163. νοστήσας et ὅστις. Ceterum errat Ernestus, cum ait, hac lectione admissa, scribendum fore ἀποτίσεται. Levior tantum distincto ponenda erit post ὀδυσσεύς. νοστήσας 5658. 5673. ὅστις Codd. Vesp. Harl.

206. In margine manus recens, sed typographiæ certe initiis antiquior, scripsit γρ. ἠνδαλίμοισι. Quod quanquam absurdum, utpote ne Græcum quidem, non enotasse tamen pœnitebit. Qui enim meminerit, quam similes sint formæ nexuum, qui ην et κυ exprimunt, errores aliquando librariorum corrigere poterit. Aristides T. II. p. 459. ed. Jebb. e Demosthene citat, καὶ ὅσα ἐνῆν πρωην ἐποίησε. Si Demosthenis locus non amplius exstaret, quis legendum suspicaretur, καὶ ὅσα ἐν κύτρω ἐποίησε? Locum S. Basilii citat Hemsterhusius Misc. Obs. T. V. p. 28. ubi juvenes ἐντὸς ἦσαν Ἀρήνων. Frustra hujus urbis aut regionis situm quæras; optime Hemsterhusius, ἀρκύων. Cf. Λ. 140. 446.

255. ἀσκηθέες ex emend. sed manus antiquæ. Editur quidem ἄσκηθέες in Eustathii textu, sed contra Eustathii ipsius mentem. Vera tamen est lectio, trisyllaba nempe vox, ἀσκηθέες etiam in schol. editis. ἀσκηθέες 5658. ἀσκηθέες 5673.

328. In marg. ἐπακούση ἀρίσταρχος ἀριστοφάνης ἐπακοῦσαι: ἐσακούσοι Schol. Harl. 5727. T. 297. ἐσακούση 5658.; in marg. γρ. ἐπακοῦσαι.

352. Θύρηφ' ἔα] Θύρηθ' ἔα MSS. Harl. 5674. 5673. 5658. 6825. Apollonius. Θύρηθ' ἔα in Hesychio corrigendum pro Θύρηθεν ne dubitassent quidem viri docti, si meminissent, quomodo α et ν permutari possint. Generalis est regula, ut linea supra literam, si ea litera sit consonans, significet α, si vocalis, ν. ἐστῖ e. g. pro ἐστιν, et π̄ραιροῦνται pro παραιροῦνται. Sed, cum duæ vocales concurrunt, hujus regulæ nonnunquam obliviscuntur librarii, ut

[10] Il. II. 500. ἐπὶ λίπον ἅρμα Fάνακτες. Dr. Jortin.

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facillime alter potuerit δύρηθε pro δύρηθα dare, alter pro δύρηθεν accipere.] [11]Duo loca ex Athenæi Epitome H. p. 58. D. citat Eustathius ad Od. Λ. p. 1406. 58.=41. 40. Τρώγοντας μολόχης ῥίζαν καὶ πάμα, πρᾴστερος ἔγωγε μολόχης. (Sic bene ed. Rom. nam Bas. mendose πρότερος.) Vox ista πάμα adeo sollicitos habuit editores, ut asterisçum apposuerint. Koënius ad Greg. p. 215. ex Athenæo violenter corrigit, καὶ Ἐπίχαρμος. Sed et Antiphanis nomen modo omiserat Eustathius, et millies alias scriptorum nomina supprimit. Notum est τοῦ μ et τῶν λι ductus esse simillimos. Cum igitur prior librarius scripsisset πάλῑ (i. e. πάλιν) alter legebat πᾱ̃μ et scribebat πάμα. Scholiastes ad Hec. 576. μάρτυς δὲ τούτου ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέους [El. 957.] οὐδὲ γάρ σε δεῖ κρύπτειν μ' ἔτι. καὶ ἄλλος· P. V. 626. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν. Pro ἄλλος Marklandus ad Suppl. 296. Αἰσχύλος emendans, actum egit: Kingius enim jam ediderat καὶ ΑΙΣΧΥΛΟΣ ΠΑΛ. Quid autem est illud ΠΑΛ.? Nihil sane, nisi πάλιν, cujus ultimæ literæ per compendium significatæ oculos Kingii effugere. Cant. enim idem scholion habet, et clare legit πάλιν. In Sophoclis fragmento idem MS. recte οὐδέν. Cf. Pors. ad l. 199.

In Il. Z. 168. Cod. Townleian. gives πόρε δ' ὄγε— and Schol. Cod. Townleian. ad Il. Z. 351. cites Eur. Hec. 606. οἵδε τέ γ' αἰσχρὸν—. In Soph. Fr. ex Tyro (ap. Ælian. H. An. XI. 18.) the Vienna MSS. furnish φεῦ, κἂν ἀνοικτίρμων τις οἰκτείρειέ νιν πτήσωσαν αἰσχύνῃσι οἷα—[12]. Λιτ' in MS. Hesychii pro λιτί. Il. H. 4. MS. Vratisl. b. ἐελδομενοῖς for ἐελδομενοῖσιν.

It would be very blameable in us to omit an uncommon instance of the utility of this canon in unravelling the cause of a corruption in Schol. Harl. ad Od. Λ. 58. πᾶσα ἰὼν γρ. Ut variam lectionem intelligas, sciendum est α, cum superscribitur in fine vocis, valdè similem esse contractioni ei, qua significatur ην vel ιν. πασα igitur corruptum est ex πασιν, idque ex ποσσιν.—Again: I. 266. αὖ pro αὖτε. Deinde γοῦνα primo scripserat, sed eadem manus fecit γούναθ'. Nempe per circumflexum, qui in hoc ut in omnibus paullò antiquioribus MSS. semicirculus plerumque est, egit lineam rectam, quæ acutum notat; postea τῶι ᾱ junxit τὸ θ. Voluit igitur γούνατα ab initio sequentis versus elisionem pati.

521. μαλακὴν.] MS. 5658. H. in Ven. 158–9.

ἐς λέχος εὔστρωτον, ὅτι περ πάρος ἔσκεν ἄνακτι
χλαίνῃσιν μαλακῇς ἐστρωμένον·

Ex hoc loco confirmatur librorum quorundam lectio, χλαῖναν μαλακὴν ubi nunc editur μεγάλην. RUHNKEN. παρέχεσκεν 5673.

O.

242. Supra μάντιον scriptum ὡς φήμιον i. e. hæ voces eundem accentum habent. Hinc nata est varia lectio, a Clarkio memorata, φήμιον. The marginal and interlineary explanations in this MS. have been too often dignified with the appellation of various read-

[11] Porn. ad Hec. 1169. [12] Vol. III. 456. Brunck. 3.

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ings by the nephew of the illustrious BENTLEY. See Θ. 383. I. 211. M. 319. Π. 69. 91. 138.

459. *γρ.* ἠλέκτορσιν. Deinde ἔερτο, sed κ insertum ex recens. Schol. deducit ἀπὸ τοῦ εἴρω. Cf. TYRWHITT. ap. Burg. ad DAW. M. Cr. p. 431. εἔρτο Schol. Ven. ad Il. A. 486. εἔρπτο Cod. Vesp.

474. Ἀνδόγακας MSS. Harl. Ἀνδάκανας. δοκοὺς δὲ MS. Hesych.

523. Εἴ κέ σφιν] ‘εἶκε (sic)’ εἴκέν σφιν πρὸ γάμοιο τελευτήσοι 6325.

530. *γρ.* ἐν Wolf. Proleg. CCXV.

Π.

91. Θήν et suprascr. δή. Cum hic locus, tum v. 69. ostendere poterunt, quam facile explicationes in varias lectiones transeant. Hesychius; Θήν διὰ τοῦ η τὸ αὐτό. Sic audacissime interpolavit Musurus. MS. habet, teste Schowio, Θήν, διὰ ἡ που. Ita scilicet olim scriptum erat Θήν. διὰ πσυ. Lege igitur, Θήν. δή. ποῦ. Οὐ μὲν Θήν, Il. Θ. 448. reddit Scholiastes οὐ μὲν δή. Apollonius Lexico, Θήν. ποῦ. citans Iliad. P. 29. In Il. Θ. 448. Οὐ μέν Θην— MSS. Harl.

143. πινέμεν οὕτως Schol. Amstel. ap. Heyn. in Π. B. 342.

176. ἐθειράδες] γενειάδες sine ulla varietate. Cod. Vesp. Eustath. 1798. 62.=600. 35. Casaub. Lect. Theocr. c. 2. γενειάδες—γένεια 5658. γενιάδες 6325. as ἐθειάδες 5673.

317. Αἴ τέ σ' ἀ.] Αἴ σέ τ' ἀ. text. *γρ.* αἴ τέ σ' α. marg. αἴ σέ τ' ἀ. MS. 5673.

481. κοίτου τε μνήσαντο text. *γρ.* δὴ τότε κοιμήσαντο. Textus lectionem κοίτου τ' ἐμνήσαντο citat Apollonius v. Κοῖτος. Per errorem igitur refert Villoisonus ad H. 138. κοίτου τ' ἐμνήσαντο Cod. Vesp. κοίτου τε μν. MSS. Harl. in marg. 5658. *γρ.* Δὴ τότε κοιμ.

P.

86. χλαίνας μὲν] MSS. Harl.

217. ἠγηλάζει text. sed in marg. ad 218. per errorem pro 217. hoc scholion adscriptum est; οὕτως ἀρίσταρχος καὶ ἀριστοφάνης χωρὶς τοῦ σ· Alii igitur quidam legebant ἠγηλάζεις. Quæ sane lectio, principum criticorum pace dixerim, mihi longe melior videtur. Alloquitur enim subulcum Melantheus, et singularem propositionem generali sententia comprobat. ἠγηλάζει Apoll. in v.

221. πολλῆσ primo scripsisse videtur, deinde ι addidisse. Et sane, cum ceteri omnes poëtæ φλιὰ spondeum faciant, malim πολλης. πολλῆς 5658. afterwards Θλίψεται MSS. Harl.

237. ἀμφ' οὐδὶς, text. Schol. τὸ δὲ ἀμφ' οὐδὶς ὀξύνεται ὡς λιμφὶς: Vide supra ad Λ. 596. Hesychius: Ἀμφοῦδις. περὶ τὸ ἔδαφος. ὁ δὲ Ἡλιοδωρὸς, ἀμφοτέραις ταῖς χερσὶν εἰς τὸ οὖδας ῥίπτων. *γρ.* κ

267. εὐερκέες] ex emend. ejusdem manus. ἐυερκέες 5673. εὐεργεὲς 5658. and, preceding it, θριγγοῖσι 6325.

288. ὁπλίζονται] MSS. Harl.

299. κοπρίσσαντο Schol. B. ad Il. Ω. 164.

322. Ἥμισυ γάρ τ' ἀρετῆς ἀποαίνυται] ἀποαίνυτο 5658. ἀπαίνυτο and ἀποαίνυτο occur in the Iliad and Odyssey: Il. O. 595.

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Od. M. 419. Ξ. 309. hence the digammon was not inseparable from this word at that period.—' There seems to have been another reading, according to Plato and Athenæus[13]:

Ἥμισυ γάρ τε ΝΟΟΥ ΑΠΑΜΕΙΡΕΤΑΙ εὐρυόπα Ζεὺς
Ἀνδρῶν, οὓς ἂν δὴ——' See Taylor's Civ. Law, p. 412.

μοι for μιν 5673. 'The race of man cannot long be happy without virtue, nor actively virtuous without freedom, nor securely free without rational knowledge.' Sir W. Jones.

347. παρεῖναι sine varietate.] παρεῖναι MSS. 5673. 5658. 6325. If in v. 352. we substitute παρεῖναι for προίκτη we shall make the herdsman an unfaithful relater of his master's message: he will assert that modesty is an unfit companion, not only for an *indigent*, but for *any* character: if we allow προίκτη to occupy v. 347. we shall represent the poet gullty of a redundancy which is not to be endured. A similar mistake of αἰδὼς for αἰδῶ 352. was found in Cod. Vesp. The editors, therefore, of the Grenville Homer have, and we think laudably, disregarded the canon, which directs us to prefer the *less common* word, and have restored παρεῖναι to its proper situation, on the authority of MS. Harl. corroborated by Plato in Charmid, T. II. 161, A. H. St,=p. 77. ed. Heindorf., and given προίκτη its full force, by restricting it to v. 352. In Lach. II. 201. B. εἰ δέ τις ἡμῶν καταγελάσεται, ὅτι τηλικοίδε ὄντες εἰς διδασκάλων ἀξιοῦμεν φοιτᾶν, τὸν Ὅμηρον δεκεῖ μοι χρῆναι προβάλλεσθαι· ὃς ἔφη, οὐκ ἀγαθὴν εἶναι αἰδῶ κεχρημένῳ ἀνδρὶ παρεῖναι·— In the margin of the CLARKIAN MANUSCRIPT, p. 306. b, 29. is written in a very cramp hand, not later perhaps than the thirteenth century, Ἡσιόδου τὸ ῥητόν· πῶς δὴ ὁ σοφὸς Ὁμήρου εἶρηκεν, ἀγνοῶ. In Ἔργ. καὶ Ἡμ. 498. (470. ed. Br.) Ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει· We allow that there exists sufficient resemblance to maintain that the one is copied from the other: but then, is it demonstrable that the Ascræan minstrel preceded the age of Homer? vv. 215. 216. are not in the best MSS., and it would be wonderful if they should:

Αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει.
Αἰδὼς ἥτ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησι.

Proclus ad l. τοῦτον καὶ τὸν ἑξῆς στίχον παρεμπεβλῆσθαι ληφθέντας ἀπὸ τοῦ Ὁμήρου καὶ Πλούταρχος εἶπε. [p. 529. D.]; but Il. Ω. 45. was branded as spurious by the ancient grammarians. See, by all means, Schol. A, ad l. Theog. 436.

Ἔνθα θεὰ καὶ τοῖς παραγίνεται ἠδ' ὀνίνησι

versum frigide ex superioribus repetitum esse, istud καὶ τοῖς satis arguit. RUHNK. Ep. Cr. I. 97.

455. σῷ ἐπιστάτῃ] Suspicio mea est, vel τῷ ἐπιστάτῃ vel οἴκῳ σοῦ legendam, ut vel mendicus simpliciter quivis intelligatur, vel alieno suum ipsius quod detur, opponatur. Et hoc malim; quia eo sequentia collineant. Gatak. Adv. Posth. 878. —οὐδάλα Wolf. Proleg. CCXVII.

496. τέκος] MSS. Harl. 5674. 5673. 5658.

[13] De Legg. VI. II 777, A. H. St, Deipn. VI. 264. F.

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Σ.

17. χείσεται] 'Lege χ' ἕσεται— limen utrosque sedere faciet, collocabit.' Dr. Askew. Though we do not pretend to feel any strong sympathy with the hidden essences of words, we are much pleased with the manner in which VALCKENAER has unfolded the meaning of χείσεται· Capio in veteri lingua Græca Γάω et Γέω dicebatur literis aspiratis in usum receptis; Χάω (Χάζω hinc ortum, in libris fuit custoditum) et Χείω unde Homeri χείσεται· conferri poterunt Etymolog. M. pp. 221. 244. 523. 809. 50. Eustath. in Od. Σ. p. 1835. 12.=653. 1. et in Il. X. p. 1259. 33.= 1356. 41. VALCK. in Adon. Theocr. 255. et ap. Lennep Etymolog. Græc. v. Χάω. Herman. de Metr. Pind. 337.

The same conclusion is deduced by Mr. Knight, p. 94., from nearly the same premises:—'Χεῦμεν or XEFOMEN being the Ionic mode of writing XAFOMFN, from XAFΩ, the primitive form of χαζω, whence comes Χεια or XEFA, the *retreat* or *hole* of a serpent. Χεω or XEFΩ is usually employed metaphorically to signify *pouring out*, whilst XAFΩ and XAΔΣΩ retain their primitive signification of *yielding place* or *vacuity*, whence came XAFOΣ, XAΣMA, &c. In Od. Σ. v. 17. we have, however, *οὐδος δ' ἀμφοτέρους ὧδε χείσεται*—'*this threshold will afford room for us both.*' *σχήσεται* MS. 5658., the gloss exalted into the text.

Hence we see the utility of those inquiries to ascertain the primitive sense of words, as a necessary step to real knowledge: and we may collect, from this single instance, that minds equally anxious for the discovery of truth, and perfectly unconnected with one another, often proceed with equal success; and that emendatory criticism rests on something more than mere conjecture.—We, however, daily witness the supreme contempt with which such acquirements are treated; and the unremitting vigilance and fearless determination of those who devote to the advancement of sound learning their ease, their health, and their lives, repaid with calumny, and embittered with the pressure of every inconvenience.—'The natural but injudicious desire of parents that their sons should excel in every thing, is too frequently the cause why they excel in nothing. Ambitious that they should possess, in the first dawn of manhood, that compass of knowledge which even by the most vigorous application cannot be attained before the meridian of life, they are apt to consider the necessary time which is spent in the acquisition of the dead languages, as the grand obstacle to the completion of their wishes. They hold out the character of a pedant as an object of ridicule; and recommend an attention to things, rather than to words. I have never yet seen a despiser of verbal criticism who was remarkable for strength of reasoning, for correctness of style, or for accuracy of erudition. When these scoffers favour the public with their own matchless productions, they excite in their readers the most lively sensations of disgust—either by the poverty of their conceptions and diction, or by an awkward affectation of sublimity and pathos, or by an unskilful selection and confused arrangement of their materials. I am so far from lamenting the years which are usually passed in

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a grammar-school, that I consider them, *if well employed*, as the most important period of life. The peculiar exercise of the understanding which is requisite to investigate and ascertain the precise meaning of an ancient author, is the best, if not the only, method of training up the juvenile mind to form just conclusions on more momentous subjects. If, on the other hand, boys are permitted or encouraged to wander from one pursuit to another, and to remain satisfied with a superficial knowledge of each, we shall in vain look forward to those mature fruits without which it will be absolutely impossible to establish a character[14].'

140. —*τίς τοτε*] Cod. Vesp. MSS. Harl.

191. *προσώπατα καλὰ*. Hesych. v. *κάλλος* ommit *τε*. Apollonii vero MS. habet *πρόσωπα τὰ*, teste Villoisono. legendum *προσώπατα τὰ*— H. St. Annot. P. xxiii. Bergler, however, defends *πρόσωπά τε. πρόσωπα καλὰ* MS. 5658. *προσώπατα κ.* MSS. 5673. 6325.

228. *χέρεια*] MS. Harl. sed schol. *ἤθετει καὶ ἀριστοφάνης. χέρεια* MSS. Harl.

T.

67. *ὀπιπεύσεις:*] *ὀπιπεύεις* Apollonius in v. and MS. Hesychii. Π. Δ. 371. Cod. Ven. See also Toup. in Theocr. Schol. p. 213. *ὁπιππεύσεις* MS. 5673. Σ. 67. Harl. T. 65. 90. *ἐνένιπε* Harl. Vesp. Cf. Σ. 320. Harl. 325. Vesp. Φ. 84. 167. 287. X. 212. Ψ. 96. Harl. Vesp.

114. *Ἐξ ἐυγγεστίης*] Revocanda omnino vox elegantissima, et Græciæ adeo jam demum redonanda Ἐξ ΕΥΑΓΡΕΣΙΗΣ— Toup. Em. in Suid. I. 241.

163. *παλαιφάγου* pro var. lect. agnoscit scholion, vulgato simile. Tres lectiones memorat Hesychius, *παλαιφάγου, παλαιφάτου, παλαιφύτου. παλαιφάτου* after a rasure 5658.

206. *κατέτηξεν*] Read *κατέπηξεν*.

209. *σὸν* Schol. Lasc. ad Soph. El. 1137. (f. 65. b.)

314. *τεύξῃ· ἐπεὶ οὔτι α. εἶσ' ἐνὶ οἴκῳ*. In marg. *γρ. τεύξεαι* et pro *οὔτι* est *οὐ τοῖσι* [quæ sane vera est lectio, librariis crasin hanc, *ἐπεὶ οὐ*, ignorantibus.] *τεύξεαι* 5658. 6325. *ἐπεὶ οὐ τοῖσι* 5658. *ἔισ' ἐνὶ οἴκῳ* MSS. Harl.

436. *Ἴχνι' ἐρ.* Eustath. 1869. 10.=701. 18. *Ἴχνη ἐρ.* Schol. Lasc. ad Soph. Aj. (f. 1. b.)

440. This v. has undergone a severe trial: *Τὴν μὲν οὔτ'* Schol. Lasc. ad Soph. C. 668. (f. 137.). *Τὴν μέν γ' οὔτ'* H. Steph. *Τὴν μὲν οὔτ' ἀνέμων διασιμένως* 1547. 1555.

441. *Οὔτε μὲν* Schol. Lasc.

520. *δενδρέου* Æliani editiones, sed *δένδρων* Codex Mediceus, and Cod. Vesp. *δένδρει* Greg. Cor. p. 25.

521. *τροπῶσα* male; cetera omnino, ut vulgantur. Sed aliam lectionem ministrat Scholiastes Leidensis apud Valckenaerium ad Ammon. p. 243. ubi schol. referendum erat ad Il. I. 496. (500.) non 308. *κέχρηται τῷ τρόπῳ* [l. *τρωπῶ*] *καὶ ἐπὶ φωνῆς καὶ ἐπὶ μελῶν ἐξαλλαγῆς· καὶ ὡς ἐπὶ τῆς ἀηδόνος·* [dele *καὶ. ὡς* omittit Harl.] *ἥτε θαμὰ τραπῶσα χέει μελιηδέα γῆρυν, ἀοίδην.* Videntur

[14] Dr. Edwards.

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duæ lectiones in unum confusæ; μελιηδέα γῆρυν et μελιγῆρυν ἀοιδήν. At vero idem scholion exstat in Harl. ad primum Odysseæ versum, et nullam varietatem præbet, nisi τροπῶσα.

565. οἵ ῥ' γ' ἐλεφαίρονται. In marg. οἵ τ' ἐλεφέρονται. Ex quatuor lectionibus, οἵ γ', οἱ δ', οἵ ῥ', et οἵ τ, omnino probanda est tertia, quæ usurpatur eodem modo 567. et tum οἱ μὲν et οἱ δὲ clarius opponuntur.

Υ.

28. interpr. ἐν πειθοῖ. Initio versus vulgatam servant Harl. et Hesychius v. πείσῃ. Sed Scholiastes ad Il. K. 290. in Codice Wetsteniano apud Valckenaer ad Schol. in Euripidis Phœniss. 271. n. 71. p. 643. habet τῷ δ' ἄρα τ' ἐπείσα, unde is τῷ δ' ἄρα τ' aut τῷ δὲ μάλ'. In Codice Veneto, τῷ δ' αρ' ἐν. Sed in Townleiano, τωῖ δ' ἄρ' ἔτ' ἐν π. quæ certe probabilis lectio.

160. Ἐς ἦλθον δρηστῆρες ἀγήνορες] ἐκ δ' ἦ. δρ. In marg. γρ. ἐς. ἐκ δ' ἦ. δρ. 5673. 6325. Ἐς δ' ἦ. δρ. ἀχαιῶν 5658.

383. τοι [Ergo alius T. Bentleii MS.] πέμπωμεν 6325. καί—κέ—κέν τοι are the variations of MSS. Harl.

Φ.

6. χειρὶ παχείῃ] MS. 5658. in marg. χερσὶ φίλοισι. See Mr. Twining's Notes on Aristotle, p. 265.

109. omittit. Quare abesse non posse dicat Ernestus, non video. 109. 110. having been transposed in MS. 5658. are marked β. α. and 109. is dispossessed in MS. 5673.

160. Read —ἔπειτ' ἈΡ Ἀχαιϊάδων—

406. νέῳ ἐπὶ κόλλοπι χορδὴν,] It should rather be νέην ἐπὶ κόλλοπι χορδὴν novam chordam. Dr. Jortin.

Χ.

37. παρευνάζεσθαι ἀνάγκη Schol. Venet. ad Il. I. 336. sed βιαίως Codex Towleianus. and Schol. Vict. B. L.

40. ἔσεσθαι] MSS. 5674. 73. 6325.

109. omittit. Quare abesse non posse dicat Ernestus, non video.

131. ἀγέλεως μετέειπεν Cod. Vesp. MSS. 5674. 73. ἀγέλεως μετέειπεν 5658.

210. Ὣς ἔφατ' οἰόμενος] Ὣς φάτο ἰέμενος 5673. Ὣς φατ' ὀϊόμενος 5658. 6325. tres Codd. Vindob. Herman. de em. rat. Gr. Gramm. p. 44.

271. Τοὶ δ'] Cod. Vesp. MSS. Harl.

Ψ.

3. ὑπερικταίνοντο·] At Hesychius aliam prodit lectionem: Ὑποακταίνοντο. ἔτρεμον. Quam ipsam, non vulgatam, ob oculos habuit vetus Criticus, Lysanias ap. Etymol. M. p. 739. 10. Λυσανίας ἐπὶ τοῦ τρέμειν φησὶ τετάχθαι. Ruhnken. ad Tim. v. Ἀκταίνειν.

127. 128. omittit manus prima, sed additi sunt ex recensione. Si igitur, Th. Bentleio auctore, codices quosdam hoc distichon omittere ait Clarkius, id non usquequaque verum est. MSS. 5658. 6325. have omitted this distich.

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296. Scripsit antiqua manus, sed quæ paucas admodum notas margini addidit, τοῦτο τὸ τέλος τῆς ὀδυσσείας φησὶν ἀρίσταρχος καὶ ἀριστοφάνης. Alt. Schol. Harl. ad Λ. 298. cites Od. Ω. 196. Cf. Eustath. ad l. 1948. 47.=817. 5. Schol. Lasc. ad Soph. Aj. f. 20.

This barren assertion may hereafter rise to dignity by discussion. It has been already hinted that 'the recapitulation in Od. Ψ. 310. &c. seems to be spurious.' Knight's An. Ess. p. 95. (2) Wolf. Prol. CXXXVIII. We are not, however, inclined to abandon the sequel of this book on such light grounds: we in a great measure satisfied ourselves, long before the appearance of Heyne's observations on the Iliad[15], that the last book has been compiled by a modern hand. But we are not prepared to enter upon this question at present, owing to a sad loss which we have not had opportunity or leisure to repair. In the mean time, it is highly gratifying to remark that the late translator of Homer entertained *similar* suspicions. In a letter to a friend, Mr. Cowper writes, —'Should Heyne's Homer appear before mine, which I hope is not probable, and should he adopt in it the opinion of Bentley, that the whole last Odyssey is spurious, I will dare to contradict both him and the doctor. I am only in part of Bentley's mind (if, indeed, his mind were such) in this matter; and, giant as he was in learning, and eagle-eyed in criticism, am persuaded, convinced, and sure (can I be more positive?) that, except from the moment when the Ithacans begin to meditate an attack on the cottage of Laërtes, and thence to the end, that book is the work of Homer. From the moment aforesaid I yield the point—or, rather, have never, since I had any skill in Homer, felt myself at all inclined to dispute it: but I believe perfectly, at the same time, that, Homer himself alone excepted, the Greek poet never existed who could have written the speeches made by the shade of Agamemnon; in which there is more insight into the human heart discovered, than I ever saw in any other work, unless in Shakspeare's. I am equally disposed to fight for the whole passage that describes Laërtes, and the interview between him and Ulysses. Let Bentley grant these to Homer, and I will shake hands with him as to all the rest. The battle with which the book concludes, is, I think, a paltry battle; and there is a huddle in the management of it altogether unworthy of my favourite and the favourite of all ages.'—Cowper's Life, vol. i. 343–4.

311. ἦλθες (sic) manifesta, sed levissima corruptela. Legendum enim ἦλθ' ἐς Λ. In vulgata lectione inconcinne positum ὡς, multo commodius ἀπὸ κοινοῦ suppletum.

322. Ἠδ' ὡς εἰς Ἀΐδεω recte MS. and 5658. 6325.

Ω.

4. ἐθέλῃ, et versum addit; τὴν μετὰ χερσὶν ἔχων, πέτετο κρατὺς ἀργειφόντης. ἐθέλει (thus) MS. 5673. and subjoins the same verse, encumbered with κρατὴς for κρατὺς.

[15] See Obs. in A. 603.

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107. ἄλλως] MSS. Harl.

121. Habet, sed pro 122. duo sequentes; μέμνημαι τάδε πάντα, διοτρεφὲς, ὡς ἀγορεύεις· σοὶ δ' ἐγὼ εὖ μάλα πάντα καὶ ἀτρεκέως καταλέξω. Ad ultimam vocem in marg. γρ. ἀγορεύσω. Corroborated or copied by MS. 5673.

121. Is not in MS. 5658. and instead of 122. has μέμνημαι —— σοὶ δ' ἐγὼ μάλα πάντα καὶ ἀτρεκέως ἀγορεύσω· Vid. Collat. Cod. Harl. ad Od. A. 214. Δ. 383. 399. 486. O. 266. &c.

123. κακὸν μόρον οἷον [οἷος]. μόρον οἷον 6325.

200. χαλεπὴν δ' ἐνὶ φρεσὶν ὀτάσσει· MS. Harl. et Cod. Vesp. Pors. ad Med. 629., with which MSS. 6325. 5673. concur.

216. 217. Transponit: so does MS. 5673.

275. 276. Pro his duobus versibus unum dat MS. δώδεκα δ' ἀπλοΐδας χλαίνας τόσσους δὲ χιτῶνας. with which MS. 5673. accords.

275. τόσσους δὲ χιτῶνας 6325.

(The Addenda and Corrigenda in our next number).

MONTHLY CATALOGUE.

RELIGION.

Art. 15.—*The Sword of the Lord and of Gideon. A Discourse, preached in the Parish Church of Epsom, in Surrey. By the Rev. Robert Gutch, A. B. &c.* 8vo. 1*s*. No Publisher's Name. 1803.

In a very animated discourse, confidence in God, and an ardent zeal in the defence of our rights and privileges, are here inculcated. The conduct of France is properly introduced, as a warning to the inhabitants of this country. What can they, who at the beginning of the revolution rejoiced at the appearance of liberty rearing its head in a despotic empire, now think of a people who have 'pretended to establish a liberty of the press; and not a paragraph in a newspaper can be inserted without the inspection of the government. They pretended to sanction liberty of speech; and every one is constituted a spy over his neighbour's conduct. They pretended, and even swore, a hatred to tyranny; and the murder of a lawful sovereign, the unhappy victim of the oath, has given rise to the most tyrannical of all governments, a military despotism. They swore to protect the liberties of men, and improve the code of jurisprudence; and numberless unpunished murders have witnessed the observance of the oath. They pretended to feel superior philanthropy, and to commiserate the miseries of what they called an enslaved world; and the violation of all order, the infraction of all divine and human institu-

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tions, a dissolution of the bond of marriage, and all the tender amities of kindred, a rejection of the Deity himself, have testified their love of their fellow-creatures. They swore to honour and encourage the defenders of the state; and generals assassinated, or bleeding on the scaffold, armies capriciously sacrificed, or partially devoted to slaughter, the empoisonment of their own wounded soldiers, have ratified the oath in characters of blood. "The fabric of their republick's fame has been cemented with tears and blood; and if its name has been wafted to the ends of the earth, it is in the shrill cry of suffering humanity, in the curses and imprecations of those whom its sword has reduced to despair." P. 19.

ART. 16.—*A Discourse occasioned by the Death of the late Walter Taylor, Esq. of Portswood; preached at South Stoneham Church, on the 8th of May*, 1803, *by Daniel Lancaster, A. B. &c.* 8vo. 1s. 6d. Cadell *and* Davies. 1803.

A funeral sermon preached in a parish church for a dissenter! When will miracles cease? Let the preacher, however, answer for himself.—

'Should any one ask why a funeral sermon is preached in this place for a dissenter? I, in my turn, might ask why a statue of the late Mr. Howard, who was a dissenter, was placed in the first church in this kingdom, belonging to the establishment? and should probably receive for answer, because he was remarkably good. That is precisely the answer I would give to such a question.'—'His life would have done honour to any sect in any age or nation: add to this, he was one of the greatest benefactors to this parish, by employing, and supporting with comfort, so many of its inhabitants.' P. 25.

Mr. Taylor was a very ingenious mechanic, distinguished as the inventor of the curious machinery at Woodmill in Hampshire, by which the navy is supplied with block-pullies; and from his works he may be considered as a benefactor to his country. He was a religious character, though he differed in opinion from the preacher before us, on the much-contested doctrine of free will; which affords the latter an opportunity of introducing an excellent quotation from Jortin on this subject, and also a judicious exhortation on the nature of religious differences.

'Let me submit to zealous Christians, differing in opinion on doctrinal points and forms of religion, whether it would not be better for them, and the cause of religion, and our common Christianity, to be united in love, when they cannot be united in opinion; instead of treating each other as enemies, and tearing one another in pieces: for certainly the enemies of Christianity cannot form any very high opinion of that religion which appears to have so little effect on the temper and disposition of its professors. If controverted doctrines are to be publicly discussed let it be done with that gentleness, candour, and moderation, which becomes the disciples of the blessed Jesus; and let all personal invectives be laid aside, as foreign to the subject.' P. 34.

On the whole, the admirable character of the deceased, and the manner in which it is here delineated, are sufficient justifications, if any were wanting, for the introduction of the merits and example of a dissenter to the notice of a congregation of the established church.

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ART. 17.—*What has the poor Man to lose in the Event of a successful Invasion? A Sermon, preached in the Parish Church of Warrington, on Wednesday, 19th October, 1803, being the Day appointed for a General Fast. By Johnson Grant, A. B. &c.* 8vo. 4d. Vernor Hood. 1803.

The object of this discourse cannot be too often brought before the public. All have an equal interest in the defence of their country—all live by and are dependent on each other. The British constitution knows no such distinction as that which prevails in most other countries, of rich and poor, but allows all to be equally defended and protected by the law. If war then be declared against the mansions of the rich in this country, what will become of the abodes of the poor? If we could suppose, for a moment, that the vindictive foe had power to enforce his threats, the comforts for which the lower classes in this island have been celebrated, would be at once lost for ever.

ART. 18.—*The Benefits of Wisdom and the Evils of Sin. A Sermon, preached before the Honourable Society of Lincoln's Inn, on Sunday, Nov. 6, 1803. And published at the Request of the Bench. By the Rev. Robert Nares, Archdeacon of Stafford, &c.* 8vo. 1s. Rivingtons. 1803.

This discourse is taken from a sketch in Mr. Simeon's Skeletons of Sermons, and is not a bad specimen of the profit to be derived from a work, termed, by the preacher, 'of singular labour and merit.'

ART. 19.—*An Appendix to Seasonable Hints to the younger Part of the Clergy of the Church of England: relative to what are misconceived to be Religious Controversies. By John Duncan, D. D. &c.* 8vo. 1s. Cadell *and* Davies.

The mode here recommended, in contesting a point of faith, is so novel, that we can scarcely expect it to be generally adopted. It is, indeed, the very same which was prescribed by Christ and his apostles: and the worthy writer of this Appendix has the experience of many years to justify his conviction, that it will do 'infinite credit to the clergy who use it, and to true religion.' We sincerely recommend the pamphlet, not only to the consideration of the younger clergy, but to all who are engaged in religious controversy, that their zeal may never outstep the bounds of Christian charity.

ART. 20.—*Some cursory remarks on reading the Book of Common-Prayer, the Articles of Religion, and the Ordering of Bishops, Priests, and Deacons. Written in the Year* 1704. *By Isaac Watts, D. D.* 8vo. 1s. 6d. Johnson. 1801.

These remarks are no farther interesting than as having proceeded from the pen of Dr. Watts. He evidently did not intend them for publication: and there is no novelty in the objections made to the Liturgy and Articles. By printing so much of the Common Prayer book, for more than three-quarters of the pamphlet is taken up with quotations, a publication is produced, which, with the assistance of Dr. Watts's name, may pass through one or two editions; but seems to possess no other merit.

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ART. 21.—*The Concordatum explained. Small* 8vo. Dulau *and* Co. 1803.

The explanation is prefaced by a *tirade* against modern philosophers, and a eulogy on the Jesuits. It laments, what every true Protestant must rejoice in, the falling state of the church of Rome, and gives hopes, which we trust will never be realised, of her recovery. The *Concordat*, without doubt, is a deadly blow to popery—it acknowledges the possibility of the sovereign of France being a Protestant; it extends toleration to other sects; it sanctions the alienation of the property of the church, and a variety of other acts which bigotted Papists must hold in abhorrence.

ART. 22.—*British Liberty considered with respect to its Origin, its Progress, and its Defense: in a Sermon preached at the Chapel in Hanover-Street, on Wednesday, October* 19, 1803, *being the Day appointed for a Public Fast. By Nathaniel Philipps, D. D.* 8vo. 1*s.* Johnson. 1803.

A short abridgement of the history of England. The liberty, of which, we now boast, was little known in a great part of the period falling under the notice of the preacher. Till the revolution, it can scarcely be said to have had a real existence. Many excellent points were unquestionably established by Alfred: but the prerogative of the crown, or the power of the barons, was paramount to every thing for a long time; and Spain, during one part of this period, enjoyed many more privileges than England. But without entering into the historical detail before us, which by no means seems appropriated to the service of the day, it is sufficient to observe, that we now possess privileges, which we deserve to lose if we suffer them to be wrested from us by an invader of any description.

ART. 23.—*Piety and Courage: A Sermon, preached in Portland Chapel, on Sunday Morning,* 17*th July*, 1803. *By the Rev. John Crofts, A. M. &c.* 12mo. 3*d.* Hatchard. 1803.

The government of God is shown in the alternate success and distress of the Jewish nation, according to their obedience or disobedience of God's commands. His interference in their affairs, and punishment of their enemies, were evident in the destruction of the army of Sennacherib; which event is made the subject of the discourse; throughout which, the piety of Hezekiah is recommended to be united to the well-known courage of this country. Our numerous blessings, the purity of our religion, the excellence of our laws, the form of our government, the independence of our national character, and the virtues of our sovereign, are sufficient motives for exertion to defend our country from desolation, our property from lawless rapine, and our lives from the sword of a foreign tyrant.

ART. 24.—*The Christian Panoply: A Sermon, preached to a Country Congregation, on Wednesday, Oct.* 19, 1803, *being the Day appointed for a General Fast. By William Mavor, LL. D. &c.* 8vo. 6*d.* Phillips. 1803.

From examples of faith recorded in Holy Scripture, we are exhorted to place confidence in the Almighty, and to exert ourselves with vigour in defence of our country.

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ART. 25.—*A serious Call to a constant and devout Attendance on the stated Services of the Church of England; in an Address from a Clergyman to his Parishioners. By the Rev. T. Robinson, M. A. &c.* 12mo. 6d. Rivingtons. 1803.

ART. 26.—*A Vindication of Protestant Dissent, from the Charges of the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester, in a Pamphlet entitled 'A serious Call to a constant and devout Attendance on the stated Services of the Church of England.' By a Dissenter.* 12mo. 6d. Button *and* Son. 1803.

In Mr. Robinson's parish are many persons, as is the case in almost every other parish in England, who do not attend the church service. These may be divided into two classes; such as dissent from the established church, and follow a system more agreeable to their own opinions; and such as profess to belong to the church, yet are very negligent in their attendance on public worship. The arguments to be used to these different classes must evidently be of a different nature; for the dissenter conceives that he is as much justified in separating from the church of England, as Mr. Robinson in separating from the church of Rome. He professes, in the beginning of his pamphlet, to be concerned chiefly for those over whom he is appointed; and he would have done well in keeping strictly to this determination: but, in the progress of his work, he moves out of his sphere, and, by attacking the dissenters, has laid himself open to a reply which involves the whole question of church authority, and the right of dissent. Mr. Robinson is not probably aware that the catholics do not allow him to have any authority at all; and that even if they did, it must be upon the same ground that they allowed equal rights to the dissenters. The dissenter defends himself upon the usual basis, and with great firmness. Novelty cannot be expected in his replies. The controversy has been too long before the public, to receive additional light from either pamphlet.

ART. 27.—*The Duty of defending our Country. A Sermon, preached at the Cathedral Church of St. Peter, Exeter, on the nineteenth of August,* 1803. *By the Rev. Edward Drewe, LL. B. &c.* 8vo. 1s. Cadell *and* Davies. 1803.

The duty of defending our country is here inculcated with a true spirit of patriotism, and enforced by the sound principles of the Gospel. We do not wonder that the publication of this sermon should have been requested by the civil and military commanders of the district in which it was preached, as they must have felt the animation with which the preacher glowed on so interesting a topic.

ART. 28.—*Sacred Literature, or Remarks upon the Book of Genesis, collected and arranged to promote the Knowledge, and evince the Excellence, of the Holy Scriptures. By James Franks, A. M. &c.* 8vo. 8s. *Boards.* Rivingtons. 1802.

These remarks are taken from a great variety of authors, who have professedly commented on, or incidentally alluded to, the doctrines or customs recorded in the book of Genesis. The plan is good, and, in general, well executed. The opening is rather inauspicious, as it be-

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gins with the fanciful comments on the word *Elohim*, which suppose that the plurality of the godhead is conveyed in that term, and that, in order to inculcate this doctrine, the writer used the term *Elohim* instead of Jehovah, which denotes the unity of God. Thus *bara Elohim* is, according to this opinion, supposed capable of being translated into English by the words, *the Gods' created;* but this cannot be; for *Elohim* does not mean *the Gods', but God's;* and to express our term, *the Gods'*, the Hebrew writer would have said *Helohim*. The author also seems not to have been aware of the reason why the term *Jehovah* does not occur in the first, as it does in the second, chapter of Genesis; for Genesis is rather a collection of writings made by Moses, than a continued history composed by him. The first chapter of Genesis contains the history of the creation down to the descendents of Abraham, before the birth of Moses, and consequently before the term *Jehovah* was made public. The second chapter contains another record which was digested by Moses himself; who introduced the term *Jehovah* to show that the *Elohim*, who was employed in the creation of the world, was also the *Jehovah* who gave his commands in thunder from the Mount of Sinai. The opinion of Philo, on this subject, is also misconceived; for he meant to express the same idea which is now current with the Jews, and which forms part of their creed sung every sabbath-day. The unity of God, they say, differs from that which is formed in our minds from the contemplation of the objects of nature, since, in considering any of these objects, we can conceive a second similar to it to exist. But the nature of God's unity is such, that it excludes the possibility of conceiving a second; and, if the mind should try to form a second, it will be found that it cannot be done without destroying some part of the qualities of the first. With this clue, Philo's works are intelligible; without it, we cannot distinguish the Platonist from the Jew.

Temperance and early rising are, we doubt not, very good things; they contribute greatly to the lengthening of human life; but the superior temperance of the ancients is not very visible. Abraham fed his guests with veal cakes, butter, and milk; Achilles with chines of pork, mutton, and goat's flesh. But 'who is dressing the fish and fowls?'—A dinner, we apprehend, may be very intemperate without either fish or fowls; and 'the coarse fare of beef, mutton, pork, goat's flesh, and so on,' satisfies the tables of half the gentlemen in England, whose sirloin still holds the pre-eminence over all the delicacies of the few among us who indulge in French cookery; and it is not certain that the fricassees of the moderns excell the savoury meat prepared by Rebecca for her husband.

We would not, however, by any means disparage a work composed with such good intentions as this before us. The criticisms or explanations may not be everywhere exact; but the fund of information, communicated in this volume, will afford both instruction and amusement to the reader; and the remaining books of the Old Testament, commented upon in the same manner, may beneficially occupy the time of the writer, and be very useful to the rising generation.

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EDUCATION.

ART. 29.—*An easy Introduction to Mons. Wailly's French Grammar. In Two separate Books. By Blanch Mercy. 12mo. 2s. each. Bound.* C. *and* R. Baldwin. 1803.

To us, who were bred, when young, under the severe discipline of a public grammar-school, it appears wonderful how books like these before us can be called books of instruction. A boy of ten years old, at Winchester or Eton, would laugh in the face of the master who should put such an assistant into his hands: and yet nine in ten of the numerous French grammars that are every day publishing, are of the same classification. However, we must not judge these volumes by too severe a standard, as Mrs. Mercy designs them only for *young ladies* and their *governesses*. The latter may be enabled to profit from them, perhaps, by pretending to teach what they do not understand; but to the former they will afford a very scanty portion of French learning.

POETRY.

ART. 30.—*Glasgow. A Poem. By John Mayne. Small 8vo. 2s. 6d. Boards.* Cadell *and* Davies. 1803.

'An outline of the following verses was first published in the Glasgow Magazine, for December, 1788. It was the hasty effusion of the moment, and might have been forgotten with other poetical trifles of the day; but happening to attract the notice of the late Dr. Geddes—himself a poet—it was spoken of by that gentleman, and alluded to in his Epistle to the Society of Antiquaries of Scotland, in terms so extremely flattering, as to induce the author to revise, to extend, and to bring it into the form in which it now appears.

'To those who can appreciate the simple efforts of the Scottish Muse, the author, with all deference, submits his little work; which, as it abounds with allusions to local scenery, he has been careful to illustrate by notes.' P. iii.

We are happy to add our testimony to that of Dr. Geddes, in favour of this little production.

ART. 31.—*Peter Nicked; or, the Devil's Darling. A Mock-heroic Poem, in three Cantos. By Castigator. 4to. 2s. 6d.* Hurst. 1804.

This is the first canto of a poem, of which, it seems, there are to be three; for the author quotes from canto the third, in the title-page. 'Freely ye have received, freely give,' is a precept of the Christian religion: we will practise it, in inserting this quotation, with the hope that our readers may be more successful in guessing at its meaning, than we have been.

'Oh senseless idiots! doating elves!
Thus devils, that men may hang themselves,
With joy malignant hold the rope.
I now begin to pull in hope,
And doubt the fiend's equivocation,
In lies that raised truth's expectation.

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So very short is then my span?
It cows my better part of man.
Never trusted be such jugglers, hence;
That, paltering in a double sense,
The mind with promises cajole,
To break them and enslave the soul.'

Canto iii.

Whether Peter Pindar deserve lashing or not, is a question that, unless we had a work of more consequence before us, we do not find it, just now, necessary to meddle with. But what has Devonshire done to offend our author? We have heard travellers call its inhabitants a plain, hospitable race; nay, Prince wrote a book of its *Worthies*, to show that there might be such a thing as understanding amongst them:—but hear what our poet says.

'In Devonshire, where people creep
To deal out scandal and live cheap;
Where country curates, like French abbé's,
Suck well the tea and brains of tabbies,
And of the neighbourhood hear the news,
Newly engendered in church pews;
Who 's hanged, or married, broke, or dead,
Who 's run away or brought to bed;
Whose wife had fits, whose horse the glanders,
And a whole cataract of slanders,
On friends and foes and strangers vent,
But chief to wound the innocent;
In such a place, the best that could be,
To nurture wit, or wit that would-be;
Which chandlers, nurses, tabs, and barbers,
And prating self-dubbed doctors, harbours—
One Peter, a pragmatic fop,
Kept an apothecary's shop.

'Well qualified, with smirk and gabble,
To join the heterogeneous rabble;
With laughter he 'd old maids convulse,
And sip their tea, and feel their pulse;
Thus would he prattle still, and prattle,
Retailing all their tittle-tattle,
And by sly hint and intimation,
Would murder many a reputation.
But yet not wilfully be 't said—
Killing you know was Peter's trade;
And killing's killing, just the same,
Whether we murder lives or fame.
On then he went with leathered lungs,
And would be heard 'mongst twenty tongues;
And made the scandal fly about,
Till, the tea over, he turned out.' P. 5.

Devonshire congregations go into church PEWS to *engender* NEWS! because they happen to be rhymes to each other; and

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Devonshire parsons *suck* tea, in imitation of French abbés, who use no tea at all!—Such is the castigator of him who has dared to castigate kings, lords, and presidents.

'How are the mighty fallen!'

DRAMA.

Art. 32.—*The Soldier's Daughter: A Comedy, in five Acts. Now performing with unbounded Applause, at the Theatre-Royal, Drury-Lane. By A. Cherry.* 8vo. 2s. 6d. Phillips. 1804.

The general outcry of the populace, in favour of this drama, led us to hope that at least one play-wright was risen up who might ameliorate the taste of the times: flushed with expectation, we flew to those daily papers which had sounded the alarum-bell to the multitude; and we were flattered into a belief that a comedy of sterling merit was to unfold its pages before us. But we have read the Soldier's Daughter, and are disappointed. No enemies are, in truth, half so detrimental to a man, as those who praise him for properties that he does not possess. This play (as a publication) has a fair right to complain of the injury. It would have stood pretty forward among the ephemera of modern theatricals, had not its flatterers attempted to lift it above them. We say as a *publication*, because, as a *performance*, its success has been, we understand, considerable. With this portion of good luck, Mr. Cherry must strive to be content, and, as the cause of it, adopt the language of the Spanish proverb—*por falta de hombres buenos, hazen à mi padre Alcalde.*

Art. 33.—*The Sea-side Hero. A Drama, in three Acts. By John Carr, Esq.* 8vo. 2s. 6d. Johnson. 1804.

Mr. Carr is a very loyal subject; and England's sons, as loyal subjects, all stretch out their arms to him: but he must write differently before they can compliment him as a skilful dramatist.

MISCELLANIES.

Art. 34.—*Lettres critiques et charitables, d'un Habitant de Cambridge. A M. * * * *, concernant l'Instruction prétendue pastorale de M. de Boisgelin, Archevêque de Tours, et le Discours adressé à Napoléon Buonaparté, par les quatre Cardinaux Consulaires.* 8vo. 2s. 6d. Dulau *and* Co. 1803.

These letters are written with much spirit. The object of the first is to ascertain, whether M. de Boisgelin, who in London was a great supporter of the cause of the French monarchy, is the M. de Boisgelin, the present archbishop of Tours, who in a Pastoral Letter inculcates obedience to the republic. Passages in the Pastoral Letter are ably contrasted with various expressions in the charge delivered in London: and the writer having been credibly informed, that this same M. de Boisgelin was the author of both discourses, and had, by a little tergiversation, gained a cardinal's habit; he here changes his battery, and advances very solid and substantial arguments, to prove that the good cardinal must assuredly be out of his senses. The great consul himself is treated in a similar manner; his piety, his vir-

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tue, and the heroic qualities attributed to him by a time-serving clergy, are disputed, and the latter are accused of 'vindicating and supporting the robberies, of which he is the head, the centre, and the prop; of betraying with him the cause of religion and humanity; of becoming, like him, the tramplers on a sacred throne, the oppressors of France, the despair of nations, and the scandal of the universe. Confortâstis manus impii, ut non recederet a viâ suâ.'

Art. 35.—*Proofs of Holy Writ, or England's Triumph over Bonaparte and his Armada, foretold, in express Terms, seventeen-hundred Years ago.* 8vo. 6d. Badcock. 1804.

Every method is a fair one to be used, in times of emergency like the present, by which the minds of the people at large may be stimulated to perform their duties to their native country and to themselves, and to believe that success must crown their efforts. In this point of view, the author of these Proofs has our warmest acknowledgements: but to prove that Bonaparte was the beast of the Revelations, he did not seriously intend; or, if he did, he certainly has not succeeded.

Art. 36.—*The Anti-Gallican; or Standard of British Loyalty, Religion and Liberty; including a Collection of the principal Papers, Tracts, Speeches, Poems, and Songs, that have been published on the threatened Invasion: together with many original Pieces on the same Subject.* 8vo. 7s. 6d. *Boards.* Vernor *and* Hood. 1804.

On a publication of this sort, praise or blame cannot be bestowed *en masse.* Some in the collection are well written, some are badly written, and some are indifferently written; but all are written with a good intent. The worst part is the plates. They are not fit *ad captandum vulgus.* We wonder that the publishers could have suffered them to be bound up with the work.

Art. 37.—*A short View of the Administrations in the Government of America, under the former Presidents, the late General Washington, and John Adams; and of the present Administration, under Thomas Jefferson: with cursory Observations on the present State of the Revenue, Agriculture, Commerce, Manufactures, and Population of the United States. By George Henderson, Esq.* 8vo. 2s. 6d. Hatchard. 1802.

The several subjects in the title-page are treated of in a concise manner. The writer has his fears respecting the stability of the American government, from the want of energy in the executive. The federal system he conceives to date its origin from the year 1790, at which time the shipping of the United States did not exceed four hundred and fifty thousand tons, although, in the beginning of 1800, it amounted to nine hundred and thirty-nine thousand. The increase of exports and of revenue, in this period, is in a still greater proportion. The administration of Mr. Adams is considered to have been more beneficial to America than is generally allowed in that part of the world; but the parsimony in rewarding the officers of government is justly reprehended. Mr. Jefferson, on whose talents due praise is be-

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owed; is supposed to be too much attached to the French interest, and to economy. The population of the country, on which he boasts so much, is not likely to answer his expectations; for counteracting causes are pointed out, which are likely to produce great effects. The writer has evidently had an opportunity of forming a good judgement of America; and many of his remarks are worthy of regard from the politicians of that country.

ART. 38.—*Objections to a Bill now pending in Parliament, proposing to admit the Importation of Foreign Thread Laces, on paying a Duty of 20 per cent. ad Valorem. By E. T. P. of Woburn, Bedfordshire.* 8*vo.* 6*d.* Smith, Bedford. 1803.

By laying a duty of two and nine pence a yard on all foreign laces, the English manufacturer of this article, under the price of eight or nine shillings a yard, provided there were no smuggling, would be completely secured. The change of this duty for one of twenty *per cent. ad valorem*, would, it is here contended, be an encouragement to the foreign market; and, during a period of peace, the effect will 'be felt, not only by the manufacturer at large, but also by the landed interest.' The condition of the poor engaged in this manufacture renders individuals less attentive to its supposed interests; and, unless that condition be meliorated, it may be justly doubted how far the manufacture itself is beneficial to the kingdom.'

ART. 39.—*A Tour to the North of Devon, including Barnstaple, Towstock, Lynton, Lynmouth, and the Valley of Stones. By T. H. Williams, of Plymouth.* 8*vo.* Murray *and* Highley. 1804.

This is the second number of 'Picturesque Excursions in Devonshire and Cornwall.' In our review of the first, we were not pleased with the engravings; and we find that four of these are to be replaced by others, added to the third number. We have waited some time for its publication; to which we might add, as a further excuse for our delay, that picturesque excursions do not suit the gloom of a winter's fire; while, in the spring, they may excite the traveller personally to realize the scenes. Independently of the *vignette* title of some mountain scenery, and a tail-piece, representing, apparently, the arch-druid in the act of adoration, with his brethren in silent veneration around, which possesses great merit as a drawing, the number of plates are seven, *viz.* Oakhampton-castle mouldering in its last state of ruin; a tolerably faithful view in the Valley of Stones, where, though the scenery is wild and romantic, it is not easy to catch a picturesque point; the valley of Culbone, highly grand in the surrounding scenery; Lynton-church from Lynmouth, illustrating a beautiful description of this vale in the Exeter Essays; Lynmouth from Lynton church-yard; two small views, in one plate, from the scenery in this neighbourhood; and a view of the conoidal hill in the Valley of Stones, almost moved from its centre of gravity, and threatening the ocean below to overwhelm it in its fall.

These plates are slight etchings bitten in by aqua fortis, and will not probably, without repair, throw off a great number of distinct engravings. The third number will contain the remainder of the tour to the north of Devon; and the fourth, the scenery on the coast of Cornwall.

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The descriptions are void of the cant of the picturesque tourist, and without a profusion of ornament, but sufficiently full and explicit. We wish the author the success he so well merits.

ART. 40.—*A new System of Short-hand, in which Legibility and Brevity are secured upon the most natural Principles, with respect to both the Signification and Formation of the Characters: especially by the singular Property of their sloping all one Way according to the habitual Motion of the Hand in common Writing. By Richard Roe.* 8vo. 4s. *sewed.* Darton *and* Harvey.

The very ingenious inventor of this new method has studied well the nature of our language, and the various characters employed for short-hand writing. The appearance of his writing is greatly in its favour; and the reasons for introducing some regulations, which may at first sight be conceived superfluous, are to us perfectly satisfactory. His characters possess 'that inclined direction which is most natural to the hand.' Their forms are remarkably simple and distinct. To the objection that time is lost in their connexion by hair-strokes, this answer is given.

'The two following positions will, on trial, be found generally true: First, that it will require less time to make a given number of any kind of strokes, inclined as in common writing, than to make an equal number of like strokes in all manner of zig-zag directions; and secondly, that it will require less time to join the former by means of hair-strokes, than the latter without them, or immediately one to another. This, however, is taking the most unfavourable view of the present system, as it supposes a hair-stroke to be necessary between *every* character, which is far from being really the case, the greater number of them flowing, as it were, into each other, without any hair-stroke at all.' P. 7.

We recommend this work strongly to all who study the art of stenography; for whether they adopt or not the author's scheme, they will find many useful hints by which their own may be improved.

CORRESPONDENCE.

AS parties interested, we have submitted the second *pamphlet* of Mr. GIFFORD to a competent jury, who, after a moment's consultation, have brought in a verdict of—LUNACY!

ERRATA.

Page 137, line 8, and 7 from bottom, *for* his silence, *read* the editor's silence.
139, 17 —— this truth, —— the truth.
143, 14 —— Sylbavelle, —— Sylvabelle.
303, 9 —— epoch, —— period.

In the Title to Tiraboschi's History of Italian Poetry, p. 383, instead of 3 *Vols.* 12mo. 1*l.* 1*s.* *Boards*, it should be 4 *Vols. Small* 8vo. 1*l.* 11*s.* 6*d.* in *Boards.*

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APPENDIX

TO THE

FIRST VOLUME

OF

THE THIRD SERIES

OF THE

CRITICAL REVIEW.

Vol. I. *No. V.*

ART. I.—*Klopstock's Werke. Vol. I. to VI.* Leipsic. *Klopstock's Works.* 8vo. 2*l.* 10*s.* *Boards.* Imported by Bohn.

FRIEDERICH Gottlieb Klopstock was born in 1728 at Quedlinburg, and undertook early the Messiah, of which five books were published in 1751. The Death of Adam, and other religious tragedies, which appeared in 1767, preceded by about two years his chorus-dramas concerning Herman. His odes and hymns were collected in 1771, and his prose in 1774. From the Danish court he obtained the salary and title of counsellor of legation, less for diplomatic services, or for odes to Frederic V, than because that great minister Bernstorff considered it as the duty of Denmark to confer independence on resident genius exerted in behalf of liberty, of religion, and of morality. Klopstock died at Hamburg on the 14th of March, 1803: his funeral procession was accompanied by the most distinguished inhabitants: the non-attendance of the English resident was noticed as a singularity. Klopstock had begun, in 1798, to superintend a new and complete edition of his works. The first six volumes, which are now before us, have alone received his last corrections: they contain the odes and the Messiah. The remaining volumes will be printed from the latest editions of the other works, and are to include a biography of the author; who ranks so highly among the poets of his country, and indeed so highly among the poets of Europe, that we ought not to omit examining his productions with some formality of detail.

The serious ode, says Sulzer, the first of modern critics, is, of all forms of metrical composition, the most poetic; it is that which will bear the most uncommon turns of phrase, the bold-

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est tropes, and the most dazzling imagery. It presupposes in the poet a higher degree of intellectual excitement, a more exalted, impressed, or impassioned state of mind, during the composition, than any other effort. It is contrary, however, to the nature of human feeling that intense agitation should be lasting: it follows, that no effusion, in which it is implied, should be long. The most rapturous and pathetic odes of the great masters are therefore generally short: nor is it so much from the importance of the topic, as from the genius of the artist, that they derive their interest: the latter aims, as Pindar expresses it, high as a mortal arm may hope to hurl the glittering shaft of praise. His end and purpose should however be single and definite; of his scope and intention he ought never to lose sight; brilliancy is no apology for incoherency: whatever is unconnected with the end in view, however striking, is but a splendid sin. The theory of Sulzer is, in a great degree, abstracted from the practice of Klopstock: he does not lose himself in those mazes of description, nor cluster together that bewildering variety of imagery, which usually constitutes the essence of an English ode: but his feelings are strong, his images lofty, his diction bold; and his thoughts stride as it were on stilts, so as to elude for a time the detection of their starting-place; without deviating, however, from their proper path. His manner will be best understood by a few translations: the ode to the Lake of Zurich is of the year 1750.

'Fair is the majesty of all thy works
On the green earth, O mother Nature, fair!
But fairer the glad face
Enraptur'd with their view.
Come from the vine-banks of the glittering lake—
Or—hast thou climb'd the smiling skies anew—
Come on the roseate tip
Of evening's breezy wing,
And teach my song with glee of youth to glow,
Sweet Joy, like thee—with glee of shouting youths,
Or feeling Fanny's laugh.

'Behind us far, already Uto lay,
At whose foot Zuric in the quiet vale
Feeds her free sons: behind—
Receding vine-clad hills.
Unclouded beam'd the top of silver Alps;
And warmer beat the heart of gazing youths,
And warmer to their fair
Companions spoke its glow.
And Haller's Doris sang, the pride of song;
And Hirzel's Daphne, dear to Kleist and Gleim,
And we youths sang, and felt,
As each were—Hagedorn.

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'Soon the green meadow took us to the cool
And shadowy forest, which becrowns the isle.
Then cam'st thou, Joy, thou cam'st
Down in full tide to us;
Yes, goddess Joy, thyself: we felt, we clasp'd,
Best sister of Humanity, thyself;
With thy dear Innocence
Accompanied, thyself.

'Sweet thy inspiring breath, O cheerful Spring,
When the meads cradle thee, and thy soft airs
Into the hearts of youths
And hearts of virgins glide.
Thou makest Feeling conqueror. Ah! through thee
Fuller, more tremulous heaves each blooming breast;
With lips spell-freed by thee
Young Love unfaltering pleads.

'Fair gleams the wine, when to the social change
Of thought, or heart-felt pleasure, it invites;
And the Socratic cup,
With dewy roses bound,
Sheds through the bosom bliss, and wakes resolves,
Such as the drunkard knows not, proud resolves
Emboldening to despise
Whate'er the sage disowns.

'Delightful thrills against the panting heart
Fame's silver voice—and Immortality
Is a great thought, well worth
The toil of noble men.
By dint of song to live through after-times—
Often to be with Rapture's thanking tone
By name invok'd aloud,
From the mute grave invok'd—
To form the pliant heart of sons unborn—
To plant thee, Love, thee, holy Virtue, there—
Gold-heaper, is well worth
The toil of noble men.—

'But sweeter, fairer, more delightful 'tis
On a friend's arm to know one's self a friend!
Nor is the hour so spent
Unworthy heaven above.

'Full of affection, in the airy shades
Of the dim forest, and with down-cast look
Fix'd on the silver wave,
I breath'd this pious wish:
"O were ye here, who love me though afar,
Whom singly scatter'd in our country's lap,
In lucky hallow'd hour
My seeking bosom found,

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Here would we build us huts of friendship, here
Together dwell for ever."—The dim wood
A shadowy Tempe seem'd;
Elysium all the vale.'

This ode will scarcely be understood entirely on a first perusal; but an attentive examination will continually unfold new and higher beauties. Nothing so difficult as to describe a landscape with effect: the province of the painter is the simultaneous appearance, that of the poet is the successive. Yet this ode is adapted to excite nearly as strong an emotion as the very scenery to which it alludes. The poet invokes as his inspiress, that Joy which results from the contemplation of nature: a lively picture of the appropriate feeling is called up by the lines—

'But fairer the glad face
Enraptur'd with their view.'

She is beckoned from the vine-banks of the glittering lake, or from the roseate tip of the evening-clouds; beautiful circumstances of the surrounding scene, to excite that thrill of exultation which is felt by the youth who shouts, or the maid who laughs in delight. The figure of mount Uto, of Zuric lurking at its foot in the green vale, are just indicated: it is only by implication that we discover that the poet and his friends are in a boat—the receding of the hills, the arrival at the isle, betray it. His companions are select; the poets Haller and Hirzel, with the Doris and Daphne they had celebrated: he describes the nameless guests, as distinguished for sensibility to picturesque beauty, by the trait—they felt, as were each a Hagedorn. Hagedorn is the Gilpin of Germany, and has published rhapsodically on painting and landscape. The feeling of delight, which at the beginning was strong, is now warmed by the sympathy of such a band to an emotion of the most powerful kind. It reminds the poet of the moments most dear to his recollection; of the spring with its thoughts of love; of wine quaffed in the society of genius; of the glow of composition which promises immortality. To these throbbings he prefers

'On a friend's arm to know one's self a friend;'

and then he lays this acme of his feeling at the foot of the scene he has undertaken to praise: the utmost wish of his very friendship is, that he and his friends might live together on the isle in Lake Zuric. There is not a useless step in the edifice, and the relievos, sculptured on each, are by a master-hand.

The Two Muses is an interesting poem, dated in 1752: we know not where to seek a metrical translation.

'I saw—tell me, was I beholding what now happens, or was I beholding futurity?—I saw with the Muse of Britain the Muse of Germany engaged in race—flying warm to the goal of coronation.

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'Two goals, where the prospect terminates, bordered the career: oaks of the forest shaded the one; near to the other waved palms in the evening-shadow.

'Accustomed to contest stepped she from Albion proudly into the arena—as she stepped, when, with the Grecian muse and with her from the Capitol, she entered the lists.

'She beheld the young trembling rival; who trembled, yet with dignity; glowing roses worthy of victory streamed flaming over her cheek, and her hair flew abroad.

'Already she retained with pain in her tumultuous bosom the contracted breath; already she hung bending forward toward the goal; already the herald was lifting the trumpet, and her eyes swam in drunken joy.

'Proud of her courageous rival, prouder of herself, the lofty Britoness measured, but with noble glance, thee, Tuiskone: "Yes, by the bards, I grew up with thee in the grove of oaks:

"But a tale had reached me that thou wast no more. Pardon, O Muse, if thou beest immortal, pardon that I but now learn it. Yonder at the goal alone will I learn it.

"There it stands. But dost thou see the still further one, and its crown also? This repress courage, this proud silence, this look, which sinks fiery upon the ground, I know:

"Yet weigh once again, ere the herald sound a note dangerous to thee. Am I not she, who have measured myself with her from Thermopylæ, and with the stately one of the seven hills?"

'She spake: the earnest decisive moment drew nearer, with the herald. "I love thee," answered quick, with looks of flame, Teutona, "Britoness; I love thee to enthusiasm;

"But not warmer than immortality, and those palms: touch, if so wills thy genius, touch them before me; yet will I, when thou seizest it, seize also the crown.

"And, O how I tremble! O ye immortals, perhaps I may reach first the high goal; then, O then, may thy breath attain my loose-streaming hair!"

'The herald shrilled. They flew with eagle-speed. The wide career smoked up clouds of dust. I looked. Beyond the oak billowed yet thicker the dust, and I lost them.'

This beautiful allegory requires no illustration; but it constitutes one of the reasons for suspecting that the younger may eventually be the victorious muse. The ode entitled Recovery is dated in 1754; and is the only composition of that year: for the poet has arranged his odes in annals; and they form a sort of biographic chronicle of the persons, and incidents, that most impressed his imagination.

'Recovery, daughter of Creation too,
Though not for immortality design'd,
The Lord of life and death
Sent thee from heaven to me.
Had I not heard thy gentle tread approach,
Not heard the whisper of thy welcome voice,

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Death had, with iron foot,
My chilly forehead prest.
'Tis true, I then had wander'd where the earths
Roll around suns; had stray'd along the path
Where the man'd comet soars
Beyond the armed eye;
And with the rapturous eager greet had hail'd
The inmates of those earths, and of those suns;
Had hail'd the countless host,
That throng the comet's disk;
Had ask'd with novice questions, and obtain'd
Such answers as a sage vouchsafes to youth;
Had learn'd in hours far more
Than ages here unfold!
But I had then not ended here below,
What, in the enterprising bloom of life,
Fate with no light behest
Requir'd me to begin.
Recovery, daughter of Creation too,
Though not for immortality design'd,
The Lord of life and death
Sent thee from heaven to me.'

Nothing can be more simple than the structure of this ode; it is a mere amplification or expansion of the plain propositions: *I am recovered: if I had not recovered, I should have died.* But with what precision of allegory, with what sublimity of illustration, are these propositions translated into the language of the gods! The thirteenth ode of the second book of Horace, beginning with the words

'Ille et nefasto te posuit die—'

has an analogous origin, pursues a similar train of thought, and recurs to corresponding decorations. Yet how inferior is the Roman to the German poet; not merely because the Pagan ideas of the realm of Proserpine are less sublime than those of the Christian bard; but because, among the ideas selected, so many are superfluous and derogatory. Why should Horace, when in fear of death, think of the Furies, or Prometheus, or Tantalus, or Orion? That he should hope to meet Sappho and Alcæus in Elysium was alone to the point.

Among the odes of Klopstock, one is dated in 1759, and entitled *Die Frühlings-feyer* (how may this be translated *the Holiday of Spring?*) This passes in Germany for the finest of the whole collection: it is quoted by Charlotte to Werter during the thunder-storm; and is as dear to pious sensibility as to critics of the sublime. We shall strip it of its metrical ornaments, and reduce it to verbal prose; a form of translation, which, if less gratifying to those who read for amusement, is more instructive to those who pursue information.

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'Not into the ocean of all the worlds would I plunge—not hover where the first created, the glad choirs of the sons of light, adore, deeply adore, and sink in ecstasy—

'Only around the drop on the bucket—only around the earth would I hover and adore. Hallelujah! hallelujah! the drop on the bucket flowed also out of the hand of the Almighty.

'When out of the hand of the Almighty the greater earths flowed, when the streams of light rushed, and the seven stars began to be—then flowedst thou, drop, out of the hand of the Almighty.

'When a stream of light rushed, and our sun began to be—a cataract of waves of light poured, as adown the rock a storm-cloud, and girded Orion—then flowedst thou, drop, out of the hand of the Almighty.

'Who are the thousand-fold thousands, who all the myriads that inhabit and have inhabited the drop—and who am I? Hallelujah to the Creator! more than the earths which flowed, more than the seven stars which conglomerated out of beams.

'But thou, worm of spring, which, greenly-golden, art fluttering beside me, thou livest, and art perhaps, ah! not immortal?

'I went out to adore, and I weep. Forgive, forgive this tear also to the finite one, O thou who shalt be!

'Thou wilt unveil to me all doubts, thou who shalt guide me through the dark valley of death—I shall then learn whether the golden worm had a soul.

'Art thou but fashioned dust, son of May, become again fugitive dust, or whatever else the Eternal wills?

'Shed anew, mine eyes, tears of joy: thou, my harp, praise the Lord. Wreathed again with palms, wreathed is my harp. I sing the Lord. Here I stand: around me all is omnipotence, all is miracle.

'With deep awe I behold the creation; for thou, nameless one, thou madest it. Airs, which around me blow, and breathe soft coolness on my glowing forehead, you, wondrous airs, the Lord, the Infinite, sent.

'But now they become still; they scarcely breathe; the morning-sun grows sultry; clouds stream aloof; visible is he who comes—the Eternal.

'Now swoop, rush, whirl the winds: bows the wood: billows the stream. Visible as thou canst be to mortals, yes, thou art visible, thou Infinite One!

'The wood bows, the stream flees, and I fall not on my face? Lord, Lord, God merciful and gracious, thou approaching Power! have mercy on me!

'Art thou angry, O Lord, that night is thy garment? That night is blessing to the earth. Lord, thou art not angry. It comes to scatter refreshment on the strengthened corn, on the heart-gladdening grape. Father, thou art not angry.

'All is still before thee, approaching Power! round about all is still. Even the worm covered with gold looks up. It is perhaps not soulless, it is immortal.

'Ah that I could praise thee, Lord, as I would! More and more

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thou revealest thyself—darker grows the night about thee—fuller of blessing.

'See ye the sign of his presence, the darting beam? Hear ye Jehovah's thunder—hear ye it—hear ye it—the shattering thunder of the Lord?

'Lord, Lord, God merciful and gracious! adored, praised, be thy holy name!

'And the storm-winds, that carry the thunder, how they roar, how with loud waves they stream athwart the forest! Now they hush. Slow wanders the black cloud.

'See ye the new sign of his presence, the darting beam? Hear ye, high in the cloud, the thunder of the Lord? It calls: Jehovah .... Jehovah .... and the struck forest smokes.

'But not our hut.——Our father bade his destroyer to pass over our hut.

'Ah! already rushes heaven and earth with the gracious rain: now is the earth (how it thirsted!) refreshed: and the heaven (how it was laden!) disburdened.

'Behold, Jehovah comes no longer in storm; in gentle pleasant murmurs comes Jehovah, and under him bends the bow of peace!'

This ode has found so many praisers, it is time it should find a critic: to the general sublimity, to the fine description of the thunder-storm, and to the truly pathetic burst—'but not our hut'—we have every wish to do justice. Yet surely the ode might have been split into two with advantage. The introductory contemplations on the origin of the planetary system, and the immortality of the soul, however lofty, moral, and fine, have very little to do with the thunder-storm, of which the description forms the business of the poem. The emerald beetle, which is employed as a connecting medium, may be capable of resurrection, and yet appear comparatively insignificant, between the creation of Orion and the burning of a forest: it borders on an instance of sinking, of the bathos. The hour of the tempest is late in the forenoon; for we are told, the morning sun grows sultry *(die morgensonne wird schwül)*, yet it closes with a rainbow, which no noon-day sun in May ever produces; the altitude at that season being too great. The harp wreathed with palms, in the psalmist's hand, shifts the scene of the poem to Palestine: but the astronomical science displayed is not there in costume. On the whole, however, this poem approaches in manner and merit the best religious odes of the Hebrews. We greatly prefer the following wish for the introduction of music among the rites of public worship: it is dated in 1767, and is entitled 'The Bands, or the Choirs.'

'Dear dream, which I must ne'er behold fulfill'd,
Thou beamy form, more fair than orient day,

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Float back, and hover yet
Before my swimming sight.

'Do they wear crowns in vain, that they forbear
To realize the heavenly portraiture?
Shall marble hearse them all,
Ere the bright change be wrought?

'Hail, chosen ruler of a freer world!
For thee shall bloom the never-fading song,
Who bid'st it be. To thee
Religion's honours rise.

'Yes—could the grave allow—of thee I'd sing:
For once would Inspiration string the lyre—
The streaming tide of joy,
My pledge for loftier verse.

'Great is thy deed, my wish. He has not known
What 'tis to melt in bliss, who never felt
Devotion's raptures rise
On sacred music's wing:

'Ne'er sweetly trembled, when adoring choirs
Mingle their hallow'd songs of solemn praise;
And, at each awful pause,
Echo the heavenly bands.

'Long float around my forehead, blissful dream!
I hear a Christian people hymn their God,
And thousands kneel at once,
Jehovah, Lord, to thee.

'The people sing their Saviour, sing the Son;
Their simple song according with the heart,
Yet lofty, such as lifts
Th' aspiring soul from earth.

'On the rais'd eye-lash, on the burning cheek,
The young tear quivers; for they view the goal
Where shines the golden crown,
Where angels wave the palm.

'Hush! the clear song swells forth. Now flows along
Music, as if pour'd artless from the breast;
For so the master will'd
To lead its channel'd course.

'Deep, strong it seizes on the swelling heart,
Scorning what knows not to call down the tear,
Or shroud the soul in gloom,
Or steep in holy awe.

'Borne on the deep slow sounds a holy awe
Descends. Alternate voices sweep the dome,
Then blend their choral force,
The theme *Impending Doom*,

'Or the triumphal *Hail to him, who rose*,
While all the host of heaven o'er Sion's hill

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Hover'd, and praising saw
Ascend the Lord of Life.

'One voice alone, one harp alone, begins;
But soon joins in the ever-fuller choir.
The people quake. They feel
A glow of heavenly fire.

'Joy! joy! they scarce support it. Rolls aloud
The organ's thunder—now more loud and more—
And to the shout of all
The temple trembles too.

'Enough; I sink. The wave of people bows
Before the altar—bows the front to earth;
They taste the hallow'd cup,
Devoutly, deeply, still.

'One day, when rest my bones beside a fane
Where thus assembled worshippers adore,
The conscious grave shall heave,
Its flowrets sweeter bloom,

'And on the morn that from the rock he sprang,
When panting Praise pursues his radiant way,
I'll hear—*He rose again*
Shall vibrate through the tomb.'

The words in Italics are passages from an Easter-hymn of Luther's, very popular in Germany: they might have been replaced by analogous sentences from Doddridge's *Angels, roll the rock away;* but even then, the allusion would have escaped very many readers. The ode itself is deservedly classed among the most correct and complete of Klopstock's. As a mere description of public worship accompanied with fine music, it is worthy to have been composed in the papal chapel: but it tends to realise all that it describes, and to impress strongly the belief in resurrection.

The Complaint on missing a concert, at which Windeme, a female singer of eminence in Germany, had distinguished herself, is dated in 1771. It runs thus:

'Lament with me, all ye votaries of the goddess Polyhymnia.

'Windeme sang. Bach's and Lolli's strings resounded with her song; and I was afar, and heard it not: heard not the silver tones of the strings stream, heard not, above the silver tones, Windeme's soft voice, and softer soul hover.

'An image of the sweet song arose in my fancy, which endeavoured to complete it; but it sank away: and alas in vain I call'd after the fading image "Eurydice" with regret "Eurydice."

'Lament with me, all ye votaries of the goddess Polyhymnia.'

This again displays the hand of a master. By the exquisite taste evinced in introducing in its present place a single interjection of regret, more effect is produced than by Pope's whole ode on St. Cecilia's day.

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The second volume of Klopstock's odes is far inferior to the earlier: it comprises several religious poems; but more which relate to the French revolution. The topic of these is great, and well adapted for the highest flights of praise and of blame. Those which respect its commencement of course glitter with panegyric; those which respect its conclusion necessarily glare with abhorrence. The poet seems, however, to have outlived his feeling. His enthusiasm has a character of straining; his aversion, of rhetorical anxiety; he is no longer on the legs of a colossus, but in the seven-league boots of a dwarf. He caricatures his own manner, and betrays to his critic the indefensible side of his plan of composition. We will translate into verbal prose (but this is a tedious effort, for which our readers ought to be grateful) one ode, against Marat, entitled 'The New.'

'Nothing new happens under the sun? And the pursuers of that Freedom, such as history knows not, are celebrating a festival of victory, at which this daughter of heaven lies silent, in a chain, which their madness earned her, and are singing in tones, that abuse the people, a hottentotade for the feast of the sansculottes.

'"Vamp Marat, we adore thee, who exhibitest to the docile pupils of our instructors all the divinities of the seven-arm'd stream, To thee, before whom Mirabeau faded, who wilt dazzle them all out of our temple, Nuap Marat! Marat Hirop!

'Pandæmonium was the temple before thou, Marat, enteredst; but thou appearedst, and it became Pantheon. Marat Ghaip! Live the club-municipal-oligocratic-guillotine-republic! and Ghaip preserve us from hunger and plague!"

'Curses also they utter: their curses rebellow afar. "La Fayette, and you Roland, Rochefoucauld, Bailly, and you of Etampes."

'"Blessed be thou Jourdan, and Ronsin, and"——But my voice fails, and refuses to name more, or what, or how many crimes, history shall one day engrave in her brass, for the sentence of posterity.

'The living world is posterity: it sits in judgement, and judges alike, when the deed stands naked and visible. It is naked that they want scoundrels in power, because they want power; and, having used them, send them to the scaffold.

'They know their people: it wants despots and spectacles; it runs to that theatre where one murders another.

'Marat escaped the scaffold. But he is to overawe them, though dead; and therefore they make him a god.

'The vengeance taken on the citizens of Toulon is notorious. Already crowned as victims for death, they submit to foreign protection. It was no civic duty to yield to butchery: nor was suicide allowed: but life was allowed under a saving arm.

'What happened is notorious. When deputies were to go to prison; when the Rhone stream'd blood, when she (horribly stands she naked with hissing-snake-locks, blue face, and burning eyes) who was called Deliverance and was Conquest, after the

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breach of the most solemn promise, lifted up her head to the terror of all, lifted it out of hell, and compelled the people to pronounce with grief the beloved name of Liberty.

'But who can recount the deeds of brazen impudence? Who would? Turn rather aside from the terrible one. Single trees conceal not the infinite forest, neither do some good actions conceal the host of black deeds.

'Whole long centuries have passed away, before the passing one brought forth this, alas! this New: before, after such fraternity, such confidential festivals, where Joy mingled in the dance of lovers and of maids, this horrible, blind, bloody abortion rolled forth under the sun, turning horror to stone, and stone to pity.

'O weep not tears too bitterly; for Liberty only wears chains, she is not fled. Do ye know on what salvation she is pondering? And do ye know whether it will not be with this as with others? "Alas, they know me not!" she thinks; "but how should distant men know who the immortals are? therefore I will send them instead of me, that they may know me, a mortal: Go; Arria, Corday."—She went.'

The liberties of language in this ode are so extraordinary, that they recall certain choruses of Aristophanes; nor are the liberties of sentiment much less harsh or extravagant: yet the genius of Klopstock is strongly shown in the main conception. The idea of composing a chorus for the apotheosis of Marat; and the determination of the goddess of liberty to send Charlotte Corday against his life, with the impressive epithet Arria, which at once indicates her self-devotion, are grand outlines; but, as is too usual, they are filled up very imperfectly. His ode-writing is a sort of short-hand poetry, the particles and terminations of idea are skipped, and the reader is left to make sense of the stimulant words. On the whole, the odes of Klopstock (for of the chorus-dramas the merit consists in the odes) constitute his strongest claims on fame. Their form has no parallel in modern literature. Klopstock was formed by the study of the Bible; and writes about modern occurrences somewhat as a Hebrew bard would have done. In force of thought and of feeling his finer rhapsodies are unequalled; far-darting thought, heart-cleaving feeling, they indeed display; but they are executed with an affected nakedness of manner, with a stripping flaying hate of unnecessary ornament, and even of necessary connexion. They resemble the dry bones of Ezekiel, risen in the attitudes of vigorous life, and on the point of springing through the gates of Paradise; but still awaiting the graceful contour and colouring of the uncreated flesh. It is the more remarkable, that Klopstock should chiefly attend to strength of outline in his odes; as his epic poetry is faulty by excess of detail, by overlabouring the minute and local ornaments.

(To be continued.)

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ART. II.—*Nouveau Dictionnaire d'Histoire Naturelle appliquée aux Arts.* 8vo. Paris.

A New Dictionary of Natural History, particularly to Agriculture, to domestic and rural Œconomy. By a Society of Naturalists and Agriculturists; with Figures taken from the three Kingdoms of Nature. Vols. I.—XV. Imported by De Boffe.

WE some time since announced the publication of this very excellent Dictionary, and promised a further account of it. We had intended to wait for its completion; but the present state of public affairs prevents, in a great measure, the importation of foreign works, and renders the notice of those in our hands necessary, if we would continue to fill our Appendix with foreign literature. Perhaps also, by an early review of these volumes, we may contribute, by our commendation, to promote an English translation, which would be highly acceptable, or rather a similar work, with the improvements, which we shall soon suggest. We have hitherto received fifteen volumes, which conclude the letter N. Three others are, we know, published, and, we believe, no more. The whole will probably be comprised in about twenty-five or twenty-six volumes.

In our late historical account of Dictionaries, we omitted those on natural history, as, from the time when that article was written (for the publication was accidentally delayed), we expected that we should have already introduced the work before us. Among the Dictionaries of Natural History published in France, that of Valmont de Bomare alone merits particular notice *. This author, who, for more than thirty years, gave lectures on natural history to crowded audiences, published the first edition of his Dictionary in 1764, the second in 1768, the third in 1775, and the fourth, which now lies before us, in 1791. The last is comprised in fifteen volumes, each containing between six and seven hundred pages, and includes not only some agricultural remarks, but extensive articles on various parts of natural philosophy.

At this period, however, the interval of ten years adds greatly to the stock, and almost changes the face of science. Philosophy has within these limits been applied to the arts with more diligent attention; chemistry has assumed a new form, with numerous additions to the stock of facts; and mineralogy has obtained the appearance, and indeed the reality, of a science. If the letter and the size of the page be considered, each volume may contain one fourth more than one of Valmont de Bomare's; and should the work be comprised in twenty-five

* A Dictionary of this kind was published in French by Pomet, and another by Lemery. We have seen also a 'Dictionnaire portatif d'Histoire Naturelle,' and a 'Manuel du Naturaliste.'

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volumes, the former Dictionary will be only three fifths of this before us. The substance, however, is more compact; the language less diffuse, and the style less ornamented; so that the editor probably is correct in saying—that, while not a single article contained in the former Dictionaries is omitted, one third at least is new. We shall translate that part of M. Virey's very eloquent and animated introduction, which relates to the plan of the whole work.

'Natural history is not then a science consisting only of minute details and useless inquiries, as those who are unacquainted with it have supposed. Classification, and the investigation of synonyms, are preparatory studies, not its essential parts, and are only necessary to introduce to our acquaintance the objects of the science. To give this Dictionary the advantage of a methodic treatise, we have combined the alphabetic arrangement, with an order of subordinate characters, adapted to the discovery of the object. Suppose that a person, unacquainted with natural history, should wish to know the name, the use, and the advantages of three different bodies: the articles 'Nature,' 'Natural History,' and 'organised Bodies,' will show whether one is a mineral, the other a vegetable, and the third an animal. In recurring to these secondary articles, you will find, for instance, that the first is a metal, the second a liliaceous plant, and the third a quadruped. These articles again will conduct you to the genera, and the last to the species; you will then discover that these three articles are Platina, an Amarillis, and a Zebra. This methodic analysis, at the same time, instructs the pupil in the science of nature. But to abridge these inquiries, and save the time of the more experienced naturalist, at the end of the work will be added a systematic table, pointing out the classes, orders, and genera; so that the Dictionary will also become a methodic treatise of natural history. Alphabetic arrangement has been stigmatised with the reproach of frittering science; but this disadvantage will disappear by the scientific coincidence of the different articles, and, at the same time, an analytic table of natural history will be obtained.

'Not contented with this two-fold advantage, the editor has been at the expense of procuring a very large number of good drawings and figures, which will render the most remarkable objects, described in the work, more distinct. The most exact description does not speak to the mind with the same precision as the sight; so that the assistance of the pencil or the graver is always necessary in works of natural history.

'The daily progress of the science of nature requires a complete recapitulation, in the midst of modern discoveries; as well as its application to rural and domestic economy, to the arts, to medicine, agriculture, and commerce; in short, to whatever is good, useful, and agreeable in human life. A work was wanted to examine an object in the moment, which would unite, in no very extensive space, what must otherwise be sought in numerous volumes: it was necessary to put within every one's reach the knowledge of nature, to generalise its views and point out its advantages. Such

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is the design of this Dictionary. The authors have not only selected, and arranged, the ancient and modern science, but each author has preserved, in his department, the result of his own observations. The public will easily, therefore, distinguish this work from the thousand tedious compilations,—heaped together without order, without examination, without judgement,—where the scraps of the first authors are strung together with little decency or reserve. This robbery is the bane of science. When such men as Chaptal, Parmentier, Huzard, Thouin, Cels; such travellers as Sonnini, Olivier, Patrin; such observers as Latreille, Bosc, Du Tour, as well as those just mentioned; when men, so distinguished in science, members of the National Institute, or of other learned societies, associate to offer such a work to the public, it is unnecessary to discuss its merits. Each is famous for useful discoveries or important works; and each possesses a rich fund of his own. By the work the hand of a master is discovered.'

Sonnini has undertaken the history of quadrupeds and birds. In the former he has followed the arrangement, placed at the end of the natural history of quadrupeds, in his edition of Buffon; and in the latter department the method and nomenclature of Latham. Sonnini treats also of many important points of domestic economy; of whatever advantages or pleasures man derives from these classes. A long illness has prevented him from engaging in the history of fishes and reptiles; but he has undertaken the general arrangement, and the part of an editor. 'His extensive knowledge, his refined taste, the brilliant elegance of his style, and the high colouring of his language, give new charms to nature, which he paints with all her bloom and all her graces.' Virey, the author of the Introduction, modestly observes that he has been engaged in the general articles of 'Nature,' of 'Man,' of 'Animals,' of their 'Structure and their Faculties.' We ought to add, that, for an extensive comprehensive knowledge of these subjects, for a vigour of style, for precision and an expressive brevity, France has not yet, within our knowledge, produced his equal.

Parmentier has written several articles on domestic and rural economy; on the uses of different vegetables, with the method of separating from them an immense number of useful productions. Parmentier's great merit consists in adding what the ancient agriculturists and economists had taught us, which, in the range of refinement and modern improvement, has been overlooked.

The veterinary art, with the diseases of domestic animals, has been intrusted to Huzard; and the natural history of reptiles, fishes, naked moluscæ, and shells, to Bosc. He has given an accurate description of these animals, with their habits, manners, uses, &c. What relates to fishing is not for-

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gotten; and with respect to shells, we find their specific names, their description, their habits; with the best figures which have been published. The same naturalist has undertaken what relates to the greater number of plants. Of these all the genera are mentioned, with the most useful, the most agreeable, and the most uncommon species. To each the trivial name of Linnæus is affixed; and the synonyms are added with accuracy. Nothing is more confused than this part of the botanic science; for the same genera are often described under different names; but in this work they are referred to the genus most generally known. To the place of each plant in the system of Linnæus, that in the system of Jussieu, in its most improved state, as published by Ventenat, is added; and the most singular and useful plants are illustrated by plates. To Bosc, also, we are to be indebted for the synoptic tables to be placed at the end of the Dictionary.

The natural history of insects is, at present, too extensive for a single artist. Olivier, who is the author of what relates to insects in the New Encyclopædia, has decribed the large class of coleoptera. The rest of the entomology is the work of Latreille. These naturalists have been particularly attentive to the distinguishing characters of the genera, and the most singular species; and they have described, with peculiar care, the varied and astonishing manners of these little animals. They have pointed out with equal anxiety the means of increasing the breed of the more useful kinds, and of destroying the noxious ones. These are not the least important objects relative to these little animals, in which nature has displayed her wisdom and magnificence, with as much power as in the larger species of living animals.

The application of chemistry to different natural productions, particularly to plants and minerals, has been the labour of Chaptal. Cels and Thouin have communicated the articles relative to the science of vegetation. To the latter we particularly owe what relates to pruning and grafting; and to Tollard, the physiology and pathology of plants with their diseases, the method of cure, and several useful articles of gardening. The larger and more important articles respecting the vegetable kingdom are the work of Du Tour. He has described 300 genera and more than 1300 species, though he has only mentioned the most useful and the most pleasing. His style is concise, elegant, and studied. The article of 'oak' comprises an abstract of a very complete history of the genus. The component parts of vegetables have been composed by the same author. The term 'botany' contains an abstract of the science in general; and under 'plant' we find the nomenclature and the description of the parts of vegetables. M. Du Tour,

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having cultivated the most useful plants at St. Domingo, has given very valuable accounts of the sugar-cane, the indigo, coffee, and cotton trees.

Mineralogy has been intrusted to Patrin, a naturalist, who has not studied in cabinets only, but has observed nature in her most secret recesses, and explored with particular attention the highest mountains of central Asia. The theory of the earth, some parts of astronomy, meteorology, the history of volcanoes, the formation of mountains, the uses of different earths and stones, the working of mines, the strata and metallic veins, &c. are explained with singular ability and precision.

To supply any deficiency that might remain in the accounts of quadrupeds and birds, MM. Desmarest and Vieillot have taken some share in these departments; and the natural philosophy has been the subject of M. Libes' attention. These different authors furnish a constellation of talents and information, that we have seldom met in the execution of a similar work. The articles are the unaltered productions of the different contributors; each of whom subscribes the initials of his name to his own papers, and holds himself responsible for his opinions. Yet even these advantages, brilliant as they appear, have their drawbacks. Science is unfortunately divided by party; and the work in this way is not a whole. While the authors describe the labours of others, and are engaged in the detail of facts, all is well. But in their opinions we perceive some little disagreement. Yet this discordance is not striking, nor always important, except in a few instances where similar subjects are treated by different authors. It would have been better, however, had each yielded a little to the judgement and sagacity of the editor, so as to have given a more perfect coincidence, and a more complete connexion, to the scattered limbs of the work. This was the improvement which we hinted at, if ever a translation should be attempted.

The detail just given is, in a great degree, furnished by the introduction to these volumes. The commendations of each author and his labours are, indeed, a little too far strained; yet, on the whole, the work is truly valuable. The articles in general, though short, are satisfactory: they are short, because they admit no extraneous matter. The subject is explained concisely, and the paper concluded when the requisite information is given. We can scarcely discover a superfluous word even to round a sentence. The plates are not numerous. About ten decorate and illustrate every volume, and each contains several figures. The objects are of course small; but they are peculiarly distinct, and represent very clearly the most essential parts. . . .

In the first and second volumes we noticed several important and valuable articles. Those on 'trees' ('arbre'), 'animal,' and

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'atmosphere,' appeared very clear and satisfactory. The latter is by Patrin; and what relates to the diffusion of minute ova in the atmosphere is new and interesting.

'If I have stopped a few moments, to prove that each stratum of the atmosphere possesses a specific determined weight, which will not allow it to support any bodies not perfectly resembling it in this respect, it is because this circumstance contributes to resolve a question long debated, and, as it is thought, decided, but in a manner which appears to me not adopted by nature. I speak of the supposed eggs of animalcules, called infusory, and the pretended seeds of mould, and other organised microscopic bodies supposed to be so copiously disseminated in the atmosphere, that the smallest particle of air is richly provided with them.

'To admit this supposition, we must suppose that all these little bodies produce seeds and eggs, whose specific gravity is infinitely various, not only in different but in the same species; which is contrary to every kind of analogy. I have made numerous experiments, which prove that the same animal and vegetable substances produce the same kind of animals, and the same species of mucor, though placed at different elevations, and even at the height of some hundreds of toises.

'All the substances tried, had been boiled more than an hour, to destroy the germs and seeds which they might previously contain. I chose the time when the atmosphere was most calm, and I took every precaution to avoid the invasion of these supposed aërial germs. I can also add, that, in my voyage from Petersburg to France, I repeated the same experiments on the open sea. I observed that the substances, which I left freely exposed to the external air, were covered with moisture, and filled with animals, much more rapidly at sea than on land. The experiments were made on the poop, that nothing might be suspected to come from the internal parts of the ship.

'We must suppose then, that the marine atmosphere was full of seeds and eggs, of every species of animalcule, and mould; for the substances employed offered in profusion the riches of the vegetable and the animal kingdoms. This appears, I own, a little miraculous.

'The supposed pre-existence however of all germs must include properties still more wonderful than their existence: first, the capacity of dilating or compressing themselves, so as to be always in equilibrium with every stratum of atmosphere; next, to be so universally diffused that no portion of air can be found free from them, either on land or sea; thirdly, to be incorruptible, incapable of submersion, unaffected by all the vicissitudes of season or climate, since in every spot, and at every part of the year, they are ready to germinate; fourthly, to have so much understanding, as to penetrate only the matter capable of developing and nourishing them, instead of plunging blindly into the bitter sea, a single drop of which is sufficient to prevent their animation, as I have frequently experienced; fifthly, to be invisible, though so numerously disseminated in the atmosphere, since, notwithstanding their inconceivable

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multitude, not one is ever discovered on the stand of the microscope: yet they are soon seen, when engendered in the substances employed; sixthly, to resist the action of fire, and to be, as a celebrated naturalist has said, of the nature of porcelain; seventhly,.... But ten pages would not be sufficient to point out all the inconsistencies which attend the supposed pre-existence of these pretended embryos. What then must we conclude on a subject so difficult to explain? We may, I think, admit, without inconvenience, the opinion of those good people, who suppose that what we call matter, and are so little acquainted with, enjoys the property of assuming the forms which we style organic. But, say others, there are respectable personages, who give an odious name to those who admit this opinion. This is to me astonishing: for it appears, on the contrary, that we pay homage to ETERNAL WISDOM, by thinking that it gives existence to substances, whose ultimate molecules are active, animated, and capable of reuniting, under determined forms, according to the circumstances in which they are placed, rather than that its gloomy labours have formed them inert. The principle of life can make nothing of death: a weak and limited agent could only be reduced to that state. A feeble mortal, like Prometheus, can only form an inanimate statue; but the Divinity appeared, and the statue received the spark of life.'

On this subject we shall make but few remarks. The arguments are strong and almost unanswerable; but those which oppose the existence of the ova in the substances in which the future animals appear, are not equally so. If, however, cheese can breed mites, the marsh might breed a hippopotamus, and the woods elephants: the utmost confusion would follow, since nature proceeds from the most minute to the largest animal, by slow and imperceptible degrees; and all the inconveniences of equivocal generation would ensue. We must admit, that the more diminutive the molecules of matter are, the more activity they appear to exert: but this is far from allowing the extensive conclusion which M. Patrin (the author) requires. The folly of mankind has, indeed, branded speculatists of this kind with the name of deists. If however they be deists, such were Newton, Boyle and Evelyn, the wisest and best of mankind. Let us again select from an article of Patrin, a continuation of the subject. This author is an observer of singular acuteness and originality.

'MINERAL ASSIMILATION, a property which minerals possess, in the bosom of the earth, to appropriate and assimilate to themselves substances with which they are united, in circumstances favourable to such an union.

'Though the knowledge of this property seems to be the true basis of the natural history of the earth, and its mineral productions, yet Buffon and, with him, the greater number of naturalists have confined this faculty to animals and vegetables. They have

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said, that these are the only beings formed of living matter, and that mineral substances are composed only of dead matter.

'But, if we reflect that, after the analyses of modern chemistry, organised beings are resolved into elements perfectly similar to those of the mineral kingdom, and that, in each, we find always hydrogen, azote, carbon and oxygen combined with simple earths and metallic molecules, we shall doubtless acknowledge that nothing is dead, *for what is dead can never live again.* Many facts also prove, that organised beings grow only by assimilating the same elementary substances, which are styled dead, but which appear to live after their assimilation, that is, when they are combined with such as already composed the organised whole.'

In this argument M. Patrin escapes from the question. It is not pretended, that every portion of an organised body is living: the nourishment only gives bulk and stability to the animated parts. The germ, the embryo, contain these, probably without admixture, while nourishment expands and supports them. His idea also, that these minuter particles possess 'instinct', is probably visionary; yet, if the name be changed, the principle may remain, and *elective* attraction will convey a meaning not very different; for choice implies volition.

'From these different considerations,' he adds, 'it seems that there is no real difference between the elementary molecules of organised bodies, and those which compose mineral substances, which are organised in their own way, from the stone, which we call brute, because we no longer see the relations, which connected it with the rock, from which it is separated, to the beautiful mineral vegetation, called *flos ferri*, which so much resembles marine productions, and which appears to be one of the intermediate productions, which nature has placed on the confines of her different kingdoms, to connect them with each other, and to preserve the unity of her domain.

'All those who have frequented the interior of the earth, have remarked that the hardest and most compact mineral bodies are penetrated by a fugacious fluid, which seems to circulate in them without cessation; and analogy leads us to believe that the molecules of this fluid, or those with which it is charged, combine and identify with the bodies in which it circulates; and consequently that mineral assimilation does not greatly differ from what we find in the other kingdoms.'

From this assimilation our author explains different strata, metallic veins, &c. The idea is ingenious, and the more we reflect on it, the less improbable it appears. To establish it, however, more varied and minute inquiries are requisite.

We mentioned, in the former part of the present article, that some contradictions occur from collateral subjects being intrusted to different authors. We indeed suspected that such might

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be found, when we perceived that each author considered himself accountable for his own articles only. Patrin's objections to the general dispersion of seeds in the atmosphere have had no influence on Tollard; who, in the article 'flower,' vol. viii. has adopted the old opinion. We shall select, as a further specimen, the description of the pistil from the labours of this naturalist.

'The pistils are the female parts of plants. They are as numerous as the seeds with which they correspond; for, though some plants have but one style and several seeds, if we examine the former with care, we shall find it composed of a number of pieces equal to the seeds which terminate in the ovary. The number of stigmata, on the contrary, is always equal to the cells contained in the ovarium. The pistil is parenchymatous in its whole length. We find pores in it that exhale a viscous fluid, which moistens it at every period, and it is the only part of the plant not provided with the epidermis; as if nature avoided covering this glandular body with teguments, that impregnation from the fecundating dust might not be impeded. The ovary is the lower portion of the pistil, and in the greater number of plants is divided into different cells, which contain the rudiments of the seeds. The style connects the stigma with the ovary, and is composed of as many vessels as the latter contains seeds, with which each is connected. Physiologists have not yet shown that the style is tubulated. Bonnet has seen in the orange lily, and the linden-tree, an opening between the parts of the stigma which passed into the pistil, and even extended to the seeds, sufficient to give a passage to the fecundating pollen. At the moment of fecundation, this opening, which performs the office of a *vas deferens*, dilates like a funnel, and the orgasm of the organs ceases: it disappears by the closing of the parts of the stigma. Thus the ovary, the style and the stigma, which when continued forms the pistil, are formed of moveable pieces, which in the moment of fecundation enjoy a sufficient spring to open and shut a seminiferous canal, continued from the stigma to the ovary. Linnæus suspected such a canal, without having demonstrated its mechanism. Spallanzani has seen it; but he remarks that he has seldom been able to follow it beyond the middle of the style; and that in some plants he has not been able to see it with even the assistance of the best instruments. Hill declares, that he has seen it through its whole course with the microscope; and Adanson, having discovered the tube only in some styles, supposes that, where it is wanting, impregnation is carried on by the tracheæ, which pass from the stigma to the ovary. But it is, in other views, a nice question to determine whether these tracheæ are themselves tubes.

'Linnæus *(Sponsalia Plantarum)* thinks that, however minute the tubes of the style may be, they exist in every plant. This opinion is very probable. It is supposed that, if there be fecundating particles, so minute, that we cannot perceive or determine their forms with the best glasses; there must exist *vasa deferentia*, invisible to our eyes, (even with the aid of optics,) which conduct the pollen

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from the stigmata to the ovaries, by as many canals as there are seeds to fertilise. It is not the only part of physiology which eludes glasses. Senebier supposes, that, in the impervious styles, the communication of the pollen takes place through the porous substance which composes them, by the same mechanism by which, in Bulliard's experiments, coloured water ascended through every part of the style of the hemerocalus: but gradual and successive infiltration of the vegetable semen appears to us improbable. In the imperious function of reproduction, every step is rapid, and this law is common to all living bodies. The motions so strongly marked in the sexual parts of many plants at the moment of fecundation, the opinion of Linnæus, the inquiries of Bonnet, and the microscopic discoveries of Hill, lead us to think, that the fecundating pollen is carried from the stigma to the ovary by a continuous canal, often invisible, but susceptible of dilation at the moment of the sexual orgasm. The style is not a part essentially necessary to vegetable life: many plants do not possess it, and the fecundation takes place directly from the stigma to the ovary.'

This translation is almost literal; and we have rendered it in this manner, *verbum verbo*, to give a specimen of the compressed language of the original. We may add, that the description of this part of the flower fills a page and a half of the original.

We have already spoken in commendation of the article on the 'atmosphere,' but forgot to observe, that the author strongly supports the opinion, frequently introduced in this journal, that evaporation is owing to the decomposition of water, and rain to its reformation from its elements.

When we have received the whole of the work, we shall return to it; and conclude the present article with an extract of a different kind. We shall select it from the account of the whale (*baleine*).

In this article, the author gives an excellent description of those gigantic animals, speaks of their food, their amours, &c. He next points out the places where they are found, and their migrations; describes their manners, their habits, and their contests with their enemies. He then calls the attention to the boldness and industry of those men who first attempted to combat with, and conquer, these animals, viz. the Biscayans. He engages in some degree in the political history of this fishery, so interesting to commerce, and speaks in the following terms of the Dutch, who disputed these advantages with the Biscayans, and of us, who have taken them from both.

'The Dutch, a nation patient, œconomical, obstinate, capable of the strongest application and perseverance, soon emulated and then rivalled the Biscayans. Opening their way to the Frozen Sea, they quickly obtained a superiority in the whale-fishery. In 1612 the Dutch first equipped vessels for this pursuit. There soon however

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appeared, on the ocean, that haughty nation which, surrounded by seas, is born to dispute their dominion with all those who are rivals of its power. England could not permit the Dutch to enrich themselves by the whale-fishery, without partaking its advantages. She therefore employed all her powers to possess, exclusively, this branch of commerce, and to render the whole of Europe tributary to her industry.'

ART. III.—*Histoire du Bas-Empire, depuis Constantin jusqu'à la Prise de Constantinople en* 1453; *par J. C. Royou.* 4 *Vols.* 8*vo.* Paris.

History of the Lower Empire, from the Reign of Constantine to the Taking of Constantinople in 1453. *By J. C. Royou, &c.*

A FRENCHMAN, named Le Beau, began a voluminous and turgid history of the Lower Empire, as it has been strangely called; that is, of the Roman empire subsequent to the transfer of the main seat of government to Constantinople. That history was continued by another hand, and completed in twenty-five volumes, which embraced the whole period from the accession of the first Constantine, about the year 300, to the death of the last Constantine, in 1453. These twenty-five volumes have now been reduced, by a judicious epitomiser, to four; and form a convenient and sufficiently ample narrative of a period, which Gibbon has illustrated by his reflexions and his research.

The Byzantine annals describe the foundation of Constantinople; the establishment, the controversies, and the schisms of Christianity; the division of the monarchy; the disorders of military despotism; the seditions of a factious metropolis; the invasions and settlements of the barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the crusades of the Latins in the East; the conquests of the Saracens and Turks; and the final subversion of the Greek empire. These events are narrated without the interruption of references, or the ornaments of rhetorical diction: the critic and the literary lounger may lament; but he who reads in order to recollect, and not in order to investigate, will find himself a gainer by this expeditious perspicuity of relation.

History ought not to attempt to tell every thing that has happened in the world; but only every thing *interesting* that has happened in it. Whatever can neither instruct nor amuse, may be dropped without hesitation. Time is daily compiling new materials for the annalist; and from accumulation of contiguous events, the necessity of abbreviating those at a distance is increased.

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The growth of an empire is, to most readers, a more interesting topic than its decline and fall: this is in human nature: on youth and spring we fix a more willing regard than on the maturity of manhood or of autumn. But for him who loves to reflect, or who desires to be useful, it is more necessary to observe the gradations of decay than the expansions of vigour. The art of preserving is more valuable and more difficult than that of acquiring. Conquerors are numerous; and the evils they inflict are great. Law-givers are scarce; and the benefits they bestow are lasting. In the list of generals, how few want skill in their profession! In the list of kings, how few have attained any splendor of excellence! By attending to the causes of the decline of states, the more inconvenient symptoms of debility may long be delayed, and perhaps prevented: it seems however to be the lot of all human societies at length to dissolve.

The history of ancient Constantinople is commonly thought to offer only scenes of intrigue; sovereigns lazily slumbering under the canopy, and all that monotonous sloth of debility, which usually affects a dynasty, in proportion as the succession becomes indisputable. In a few of its princes, however, have sparkled some remnants of that vigorous genius, which shone steadily in the brighter times of the Roman republic. The last emperor of Byzantium buried himself gloriously under the ruins of the throne, and died worthy of being the last of the Romans.

Not many reflexions or observations on the related events are here interspersed; but the general turn of such as occur is unprejudiced, respectable, and candid. 'The rulers of the world,' says this author in his preface, 'are, in my judgement, entitled to indulgent criticism: I am become convinced of it, since I have seen their most inexorable censors incapable of managing tolerably a municipality.'

The English reader will chiefly wish to know how much more, or less, of information he may expect to find in this history than in that of Gibbon. We will translate the whole reign of Leo the philosopher, which is comprised within narrower limits in the forty-eighth chapter of the History of the Decline and Fall of the Roman Empire.

'Leo, called the philosopher, would have been little remembered, had he not signalised his reign by a great monument of legislation. But his name, essentially connected with the Basilica, is placed by history beside that of Justinian. Enlightened law-givers are the benefactors of human society, while conquerors are mostly but its scourges.

'Leo acceded in 886; he had a brother Alexander, who, like himself, was associated during infancy to the title of emperor; but who derived from his titular sovereignty no other advantage than that of delivering himself up to pleasure without reserve, and that of

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observing his name beside his brother's on the decrees and coins of the state. Leo ruled alone; and flattery decorated him with the epithet of *the philosopher*, earned by a very ordinary taste for literature, and for the scholastic jargon of his times. As soon as he became master, he was desirous of being revenged on the perfidy of Santabaren, and began by displacing Photius his protector. For the patriarch at Constantinople was so considerable a person, that, had he remained in office, he might have sheltered Santabaren from the resentment even of his sovereign. A general and a postmaster of the empire appeared in the great church, read in the presence of a numerous audience an accusation against Photius, declared him to have forfeited his dignity, and conducted him into a monastery of the city. They induced the clergy to appoint for his successor, Stephen, a brother of the emperor, then sixteen years of age. This scrupulous young prelate, desirous of overcoming the importunate ardours of his youth, took refrigeratory medicines, which brought him to an untimely grave. Photius lived many years in his convent. He had been anathematised by nine popes, and had given occasion to a schism, which lasted thirty years. Santabaren was scourged, blinded, and banished. The irregular punishment of these prelates, toward whom no legal formalities were observed, attracted the pity of the people toward them: even Leo appeared to repent his cruelty: he recalled Santabaren, and settled on him an annuity.

'A war was begun in 889 by the Bulgarians, who, tired of a repose they had observed for generations, attacked and defeated the Greeks in Macedonia. The king of Bulgaria, Symeon, cut off the noses of his prisoners, and sent them back to Constantinople in this condition. Leo, very indignant at the affront, sent across the Danube for Hungarians to march into Bulgaria. The proper appellation of these Huns was Magiars: they had formerly come from the east, where they were settled near the sources of the Jaik; whether they staid behind when their countrymen first crossed the Volga, or whether they returned thither after the death of Attila. Expelled from these regions by their neighbours the Tatzinaces, some withdrew south-eastward to Circassia, others passed the Borysthenes, crossed Moldavia, which they afterwards occupied, and entered Transylvania. It formed a part of the Great Moravia, which then comprehended what is now called, after these barbarians, Hungary. They are said, on their arrival, to have been a nation of 216,000 men, beside women and children. Ferocious, faithless, without religion, they lived on horseback and in motion, fed by hunting, fishing, and honey, and by the raw flesh and milk of their cattle. Their waggons were their only houses, hides and fleeces their only garments; they bore half-naked a rigorous climate. Their prisoners they usually slaughtered, eating their hearts and drinking their blood. To give no hold to their enemies, they shaved their heads. They were fierce, seditious, stirring, pitiless to the slightest faults, impetuous, yet gloomy and silent. The women scarred the faces of the children at their birth, to accustom them not to mind the pain or appearance of a wound. They were taught to manage horses, and shoot with the bow. These nations

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used the sword but little! they did not encamp behind intrenchments: till the day of battle, the different families and tribes lived apart. Instead of dividing in battle, like the Greeks, into three columns, they formed but one mass, separated by small intervals, and a reserve. They loved to fight at a distance, and to employ the stratagems of war. Obstinate in pursuit, they would hunt down the very last of their enemies. Such were the dangerous auxiliaries to whom Leo applied. They at first beat the Bulgarians. But Leo having suffered himself to be amused by proposals of peace from Symeon, and having imprudently withdrawn his army, the vanquished made an irruption among the Hungarians, and put every thing to fire and sword. The emperor, intimidated by the misfortune of his new allies, made a shameful peace with the Bulgarians. These soon grew tired of it, and exterminated a Greek army, which comprehended many Asiatic and European troops.

'To console himself for these reverses, the emperor turned his attention to the improvement of legislation. From Justinian to Phocas, Latin had been the language of the courts of justice. From the time of Phocas, it was Greek. The laws of Justinian continued in use; they had been translated into Greek in the time of that emperor, or shortly after. The constitutions of the succeeding princes were successively added. The Roman jurisprudence having lost ground continually to the time of Basil, that prince thought fit to form a new body of law. He caused to be drawn up an abridgement of jurisprudence called the *Procheiron*, or Manual, divided into forty books. Leo retouched it, and gave it a better form. He moreover published 113 *novels* (Mr. Gibbon prefers this equivocal word to the barbarous substantive *novellæ*) and epitomes of the edicts; but his principal work was the compilation of the Basilica in sixty books: those of Justinian formed the basis. Leo added the laws of the successors of that prince, retrenching whatever was superfluous, contradictory, or abolished by usage. These were called the First Basilicals, because others appeared afterwards. Constantine Porphyrogenitus, the son of Leo, corrected them: this second edition was called the Later Basilicals; a name which answers to royal edicts, the emperors being often called *basileis* in Greek, or kings. The collection of Justinian was forgotten: the new body of law became the rule of the tribunals, until the end of the empire. While in the West jurisprudence was buried in the darkness of barbarism, it was preserved in the East with the wrecks of ancient literature, so that there was hardly any instruction but at Constantinople.

'The unwarlike taste of Leo sensibly encouraged the enemies of the empire. While he was employing his soldiers to build churches, the Bulgarians recommenced their intrusions, and the Saracens attacked any city which offered a prospect of pillage. Those of Africa, after having taken one of the strongest places in Sicily, passed into Italy, where they seized on Reggio and Cosenza. Those of Cilicia made themselves masters of Seleucia on the shore of the Cilician sea, of the island Lemnos, and of Demetrias in Thessaly. They made a more important expedition in attacking Thessalonica, which, next to Constantinople, was then the first city

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of the empire. Situate at the bottom of a gulf which bore its name, the beauty and convenience of its harbour had attracted the riches of Asia, of Greece, and of the Archipelagian islands. The river Axius, the greatest in Macedonia, enters the sea in its neighbourhood, and brought from the interior the productions of a busy agriculture. This opulence tempted the Saracens, who employed a new method to scale the place. They fastened their vessels two together, and built between a high platform of masts and beams, from which they marched level on to the rampart. The town was taken by assault. The Saracens, after much bloodshed, carried off 22000 captives, and so prodigious a booty, that the warehouses of Tripoli in Syria, whither they carried it, were insufficient to contain their plunder. Such were the natural advantages of Thessalonica, that, a few years after this disaster, all traces of it had disappeared, and it seemed to have entirely resumed its former lustre and prosperity.

'A fourth marriage of the emperor appeared very scandalous to the empire. This voluptuous prince had at first a wise and virtuous wife; and at the same time a mistress, as corrupt as she was beautiful, who poisoned her husband in order to belong more entirely to the emperor. Leo did not scruple to confer on her the title of empress, after the death of his first wife. This union, and a third, which the emperor contracted, were of short duration. Another woman, named Zoë, drew his affection; but he chose to wait till she had given him a pledge of her fertility, before he would take her to wife. She was four years before she had a male child. A few days after, the emperor married her, and the child was baptised Constantine. The patriarch Nicolas refused the nuptial benediction, excommunicated the clerk who had performed the ceremony, and interdicted to the emperor admission to church. The prince came, but through a private door. The Greek clergy, who allowed their priesthood to live with wives married before ordination, had objections to second and abhorrence for fourth marriages. Neither the dignity of emperor, nor the interest of the empire, which required that no spot should attach to the birth of the heir apparent, could influence this harsh and inflexible prelate. He was deposed, and suppler bishops were found to authorise by dispensations the marriage of the prince.

'Some years after, Leo was attacked with a mortal disease. It was customary at the beginning of Lent for the emperors to preach a sermon to the senate and court. Leo, faint with suffering, could only pronounce these few words: "Remember a prince, who governed you with mildness; and show your gratitude to my son and to my wife." They promised it collectively, and retired in tears. Leo appointed for his successor his brother Alexander, with the request, or condition, that he would appoint the infant Constantine.

'Leo, though mild, was pursued by conspiracy. An assassin was on the point of killing him in the church with a stick: the torments inflicted on this malefactor did not obtain the name of any suborner, or accomplice. The abridger of the Universal History attributes this crime to the fanatical impression of displeasure excited by the fourth marriage; but it is anterior to that incident by three years.

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'Leo has bequeathed to us one very curious work, his Tactics. Maizeroy translated it into French, with remarks. This treatise mentions many particulars which can be collected from no other source. Every morning and evening a public prayer was made in the camp: on the eve of a battle, a priest went round to sprinkle the army with holy water. Leo relates without any mark of disapprobation the custom of poisoning the arrows. Many other military and religious works of this prince still exist in the libraries of the Vatican, and of Florence; among them a letter in the episcopal style, addressed to the people, and exhorting them to live a Christian life. Among his many monasteries, Leo founded one for eunuchs only. At this period every thing, even devotion, had an affected and singular character.'

It will on comparison immediately be perceived, that the philosophic reflexions of Mr. Gibbon do not atone for his barrenness of fact; and that this history of the Greek empire may still be read with instruction, after perusing the declamatory but not critical abridgement of the same period, contained in the History of the Decline and Fall.

The great lesson, which the reigns of the Byzantine princes are adapted to teach and to inforce, is the importance of a total abstinence in the magistrate from theological interference and dogmatism. Let him strictly respect the political equality of religious sects, and not unlock the gates of advancement to the select or the alternate favourites of controversy. Whatever implies in the magistrate an opinion, ought to be shunned as a badge of partiality and a harbinger of injustice. For want of this precaution, the Constantinopolitan crown became the football of patriarchs and priests; and was tossed to new dynasties, and upstarts, not for the imperial virtues of military excellence or legislative wisdom, but for preaching to seditious attroopments about the fractions of the trinity, or heading the statuaries in riots of the iconoclasts. The emperors, who lent an ear to the alarms and apprehensions of their clergy, became eventually the puppets of their patriarchs, and sullied their hands in the innocent blood of the zealous but ignorant pupils of fanaticism. Their empire weakened by division, their sway reviled by the persecuted with hereditary obstinacy of discontent, the intolerant sovereigns have all descended with unfavourable tinges to posterity, and miss their natural chance for a lenient civility of estimate. A real feebleness of mind is however implied in the magistrate's anxiety about symbolic formulas; so true is the observation of an historian of our own times:—*religiosa dissidia vix unquam nisi sub imbecilli imperio floruisse deprehendes.*

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ART. IV.—*Histoire Naturelle des Poissons, &c.* Paris. 1803.

The Natural History of Fishes, dedicated to Anne Caroline la Cépède, by M. la Cépède. Vol. V. 4to. Imported by De Boffe.

WE at last arrive at the conclusion of this work, which has engaged so much of our attention. When we entered on this task, our systematic knowledge of these animals was imperfect; and the species described comparatively few. Artedi and Linnæus had only sketched the outline of a system, which future naturalists were destined to fill up. Bloch, in his splendid work, which is within the reach of few philosophers, has described and engraved only 523 species. Linnæus, in his last edition of the System of Nature, described 479, which Gmelin has nearly doubled, having added 355; so that the whole known, before the present publication, was 834 species. This work, however, offers us not less than 1463. Of these, 339 had not been noticed by any naturalist; and 629 had not appeared in the most approved systems. Some of these may seem to be varieties only; but from Commerson's MSS., and the acquisitions of the numerous scientific travellers within the last fifteen years, the real species now added must be numerous.

Prefixed to this volume is a 'Discourse on Fishing, on the Knowledge of fossile Fishes, and some general Properties of Fishes.' We have already had occasion to observe, that M. la Cépède's knowledge of these animals is limited, and scarcely extends beyond what an observation of their manners in a glass vase would supply; yet we meet in this discourse with some facts, apparently important, which we shall shortly notice. We have not often enlarged on these parts of the work; for, in general,

'Declamation roars where Science sleeps.'

'Fishing,' observes M. la Cépède, 'preceded the cultivation of the land, and is contemporary with hunting; but there is this difference between hunting and fishing, that the latter is suitable to the most civilised nations, and that, so far from opposing the progress of agriculture, commerce, and industry, it multiplies their best consequences.'

We have selected this as a specimen of those sounding sentences, those *nugæ canoræ*, which abound in the dissertations to each volume, without the slightest support from history or fact. Fishing has been chiefly the resource of nations the *least* civilised, and the most indigent; employed from absolute necessity only, by those to whom hunting and agriculture were unknown; and, by others, to avoid the most lingering death. The Ichthyophagi were a nation despised even in early times. The Egyptians abhorred fishes; and we recollect only two passages in the Odyssey, where the crew of Ulysses ate these animals, *viz.*

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Δ 369, M 330; and, in each, extreme hunger is alleged as the apology, and in the same words.

'Mother of navigation, it (fishing) prospers with this first exertion of human intellect. In proportion as science renders the admirable art of constructing and directing vessels more perfect, the art of fishing multiplies its instruments, lengthens its nets, invents new means of success; connects a greater number of men; penetrates the most profound abysses; draws the objects of its unvaried pursuit from their most secret recesses, and pursues them to the extremity of the globe. For these reasons, perhaps within a few ages only, has man been able to display, on all the rivers and seas in the world, this great art of concerting his plans, uniting his efforts, varying his attacks, dividing his labours, combining his operations, arranging his seasons, reaching distant seas, and catching his prey, by conquering, if I may so speak, seasons and climates, unchained winds, and overwhelming waves.'

This description is splendid, though scarcely applicable to *any* fishery. No fishes are pursued to the *deepest* recesses of the ocean; and in the whale-fishery, of which the author seems to have had an obscure view, the only one carried on at a distance from the shore, the animal is caught when it comes to the surface for a supply of air.

M. la Cépède, after glancing at the numbers of the inhabitants of the waters, and the natural mummies, *viz.* the fossil remains of these animals, discovered in different rocks, next describes the skeletons of fish of various orders. In this part we meet with some novelty, which we shall select.

'Before we leave the skeletons of the thoracic fishes, we shall point out a singular articulation, that seems to have escaped every osteologist, which I have discovered and explained in my class, at the National Museum, since the year 1795.

'It may be called the *annular articulation*. It is, in fact, composed of two complete bony rings, that play in each other, like the links of a chain. Every osteologist will perceive, that the link which moves in the other must be formed in a particular manner; and this may perhaps throw a new light on the general question, respecting the increase of bony organs.

'This kind of articulation belongs to bones of about a decimeter in length, which have been often observed in large collections of natural history, distantly resembling a flattened head, somewhat round, and terminating in a long curved beak, which has been styled the jaw-bone of a large fish.

'We have found that these bones were only large fins*, proper to support the first radii, the pointed radii of the anal fin of many thoracic fishes, particularly in some chætodons, acanthinions, and

* *Aileron*, the word here employed, is not properly the fin, but the process of bone to which the fin is affixed. We have no equivalent English term.

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acanthures. The lower portion of the annular articulation is large, very flat, rounded at the bottom, on the top, and in front. This part, which is somewhat sphæroidal, is terminated, on the top of its posterior side, by an apophysis twice as long as the flattened sphæroid, very slender and strait, convex in the front, a little flattened behind, compressed at its extremity, and raised almost vertically.

'The flattened and irregular sphæroid is covered with indentations and ribs which converge at its lowest part; and it is in this lowest part, situated almost under the long apophysis, thas we discover the true rings. Each of these rings supports one of the first sharp radii of the anal fin, whose perforated basis forms another ring, connected with one of those of the flattened sphæroid.'

In a former introductory discourse, our author had supposed that the gills of fishes decomposed water, as the lungs of animals decompose air. In this case the oxygen was, he thinks, absorbed, and the hydrogen conveyed to the air-bladder; an opinion not wholly improbable, since hydrogen had been found in the air-bladder, and fishes have lived in water deprived of air by boiling, provided the water was frequently renewed. This fine-spun system is however of little value, since the air-bladders of those fishes which yielded hydrogen, when examined in a fresher state, have afforded only common air; and we know that water, deprived of air, soon again absorbs it from the atmosphere. A more obvious and a less objectionable idea is one that we have formerly stated, *viz.* that the air-bladder, besides its obvious use, is a reservoir to supply pure air in emergencies. Of course, its contents must be, in different circumstances, various, as the oxygen is soon absorbed; for atmospheric air is not a chemical union of its component parts, but only a firm attractive cohesion. The author who supplied M. la Cépède with one part of his argument, *viz.* M. de Buniva of Turin, speaks of fishes deriving their nourishment from the infusory animals of water. This is however an uncertain speculation. Fishes require a very small proportion of nourishment, or their digestion is rapid, since their stomachs are usually found empty after death. We speak not of carnivorous fishes, but of those whose food is chiefly of the vegetable kind. In a vase, they scarcely ever seem to feed; but this is a forced state, an unnatural situation. In rivers they find weeds and worms in profusion, though they apparently remain, often many days, in an inactive, torpid state; the water supplying, as in vegetables, the little nourishment they require. Insects form apparently their luxuries, for which they risk their lives, and often pay the forfeit.

The greater part of the lives of fishes, though we know little of their economy, seems to be spent at the bottom of the sea, and of the deepest rivers. In the bays, and on the banks, they only appear when a genial sun calls them to their sports, or when hunger imperiously commands them to seek a place

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future offspring, or when the overflowing myriads require a more extensive range in other seas, and find a destructive tyrant in man, or some monarch of the ocean. The bottom of the sea, like the internal parts of the earth, has a uniform temperature. This is the residence of fishes in the coldest seasons, where they perhaps remain like the animals that lie torpid during the winter. Many saline substances destroy them: a larger proportion of common salt has this effect; and M. de Buniva tells us, that a small portion of sulphur, on the other hand, will preserve their lives, when the water is infected with the most noxious gases. The conclusion of this discourse excites feelings too painful to permit our enlarging. The author takes his leave of the world of science, since all his earthly enjoyments are destroyed by the loss of an amiable wife. He has embalmed her name and her memory by distinguishing three species under the appellation of Anna Carolina:—this volume is also dedicated to her memory.

'DEDICATION.
'To the mild Benevolence,
'The profound Sensibility, the interesting Grace,
'The superior Genius
'Of Anne Caroline Hubert Jubé la Cépède,
'The Homage
'Of Love, Gratitude, and eternal Regret.'

The 149th genus, the first of the present volume, is a new one from Commerson, the cirrhitus; and the only species is distinguished by the trivial name of maculatus. It greatly resembles the thoracic fishes, particularly the holocentri, and should rank the first among the abdominales. The fasciated cheilodactylus is also new, and found among the acquisitions from Holland.

The cobites are well known: the C. barbatula and tænia occur in Gmelin. The C. tricirrhata is new, and discovered by M. Noel in the running waters near Rouen. The C. fossilis of Linnæus is removed to a separate genus, under the same trivial name; and the C. anableps forms also another genus, under the appellation of anableps Surinamensis. The eye of this animal is peculiar, and has been noticed by us in our review of the second volume of the Memoirs of the Institute, where it was described by the present author. Two other species of mud-fishes are separated from the genus cobitis, under the name of fundalus, *viz.* the C. heteroclita and Japonica of Linnæus.

The colubrina Chinensis, a new fish, for which M. la Cépède [illegible]s formed a particular genus, is described from a beautiful [illegible]se drawing found among the plunder of Holland. It is [illegible] arranged in this group from its serpentiform appear-

* Ailero[illegible] of bone to wh[illegible]

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The next genus is the amia, of which also there is a single species, *viz.* the A. calva of Linnæus. The butyrinus bananus is from Commerson, greatly resembling the A. calva, but distinguished by the length of its head. The hautin of Rondelet forms also a distinct genus, from its possessing three dorsal fins, with but one anal. The former is rare: and with only a single anal fin, the peculiarity is singular. It is styled tripteronotus hautin. The ompok siluroides is also new, from the Dutch collection.

The siluri are numerous, and have not yet been properly distinguished, though Bloch has made some ineffectual attempts to reduce them to order. We shall select, at one view, our author's arrangement, in nearly his own words; but in some parts shorten, and in others add to them from a different portion of the section.

The siluri, as combined by preceding naturalists, form a too numerous and undistinguished group. Bloch has divided them into three genera; but his arrangement is neither sufficiently minute, nor scientific: to which may be added, that numerous new genera will not submit to his classification. All the siluri have the head covered with large and hard scales, or with a slimy skin: their mouth is situated at the extremity of their muzzle; their jaws are furnished with whiskers; and the first ray of their pectoral fins, and that of their dorsal fin, are hard, strong, and often serrated: one of these has at least these characters. Their body is large: a mucous substance penetrates almost all their integuments. But the author considers, as true siluri, those only whose dorsal fin is very short and single, which, in this and other respects, resemble so much the glanis, constantly distinguished as siluri. In the second genus, he places the fishes, which, like the charmuth of the Nile, have a single but very long dorsal fin, from this called macropteronotus. For the third, he reserves the species called by naturalists the silurus electricus, which has one dorsal fin only; but this fin is merely an adipose excrescence, which rises near the caudal. This has the singular appellation of malacopterurus, from μαλακος soft, πτερον fin, and ουρα tail. The fourth genus contains the bagrus, and those which, like this fish, have the dorsal fin supported by radii, and a second dorsal wholly adipose, styled pimelodes, fatty. The fifth comprises those, which, independently of a radiated dorsal, and a second dorsal, simply fatty, have a more or less considerable part of their sides furnished with a sort of armour formed of laminæ, large, hard, and often stuck with small points. The name is doras, from the Greek term of a coat of mail. In the sixth genus are the species, discovered by Commerson, which, offering two dorsal fins supported by radii, have their sides raised, longitudinally, by laminæ or distinct scales; this genus is styled pogonathus, from the bearded

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jaw. The seventh contains the calichthus, and all those fishes with large laminæ on their sides, two fins on their backs, radii on each of their fins, but with one only on the second dorsal: it is styled cataphractus, an appellation not new. The eighth genus contains those whose long tails are terminated by a second dorsal and an anal fin, both confounded with the caudal. This genus is named plotos, from the readiness with which, by the assistance of these powerful organs, they swim. In the ninth genus are arranged those fishes which have two dorsal fins, the second fatty, without whiskers (ageneiosis, without a beard). To the tenth belong the species which have two dorsal fins, each fortified by radii; the first radius of the first fin very long, strong, and indented; the muzzle, with respect to the other dimensions, very long; and the jaws without a beard. The appellation is from macroramphosis, a long muzzle. In the eleventh are those species which, not having received any whiskers, raise on their backs two fins, supported by radii more or less numerous, and, being without teeth, have their gills covered with opercula armed with one or more points: centranodon, from κεντρον a prickle, and ανοδους without teeth.

We need not enlarge farther on these eleven genera, which chiefly contain the siluri of Linnæus and Gmelin. The loricaria comprise only the L. cataphracta of Linnæus; the L. plecostomus being referred to a new genus, the hypostomus, with the trivial name of guacari. Two other new genera follow, each containing only a single species—*viz.* the corydoras Geoffroy, from the Dutch *spoils*; and the tachysurus Sinensis, a fish described from some Chinese drawings, resembling greatly the siluri and their congeneres.

The genus salmo is limited by our author, and some of its species referred to different genera. The description of the manners of this fish is more full and more correct than usual. Two circumstances are, however, omitted—the apparent constancy with which the same fishes return to the same rivers; and, we may add, the different seasons in which they invariably frequent neighbouring rivers. The first has been ascertained by marking the fish, when caught, and again setting it at liberty. Another singularity is, that they are infested by a pulex only when they are in season. In this, the lobster agrees with the salmon: the red lice which infest the gills of this fish are an invariable proof of its goodness and high flavour. Four new species are added: one from Commerson.

The salmo eperlanus of Linnæus (the smelt), the S. saurus and fœtens, are numbered among the osmeri, in a separate genus, in which we find two other species from Bloch, and one from Plumier.

The coregonus comprehends the S. lavaretus, with the variety B., pidschian, schokur, nasus, thymallus, vimba, migrato-

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rius Mulleri, autumnalis, albula, peled, marœna, marœnula, wartmanni, oxyrynchus, leucichthys, L. with the coregonus var. B. from Artedi, and another species from Plumier's drawings. The characinus includes also many species arranged under the genus salmo by Linnæus—*viz.* the S. argenteus, dentex, gibbosus, notatus, bimaculatus, immaculatus, cyprinoides, Niloticus, Ægyptius, pulverulentus, and anostomus. To this genus, five other species are added from Bloch. The S. rhombeus of L. forms a separate genus, serrasalmus, with the trivial name of rhomboides. It forms a connecting link between the salmon and the clupei.

The elops comprehends but one species, *viz.* the saurus. It resembles the salmon, but is separated from it even by Linnæus. The megalops filamentosus resembles the former, but is perhaps properly separated. It is described from the MSS. of Commerson. The notocanthus nasus, from Bloch, resembles the trichuri, except that it has ventral fins.

The esox (the pike) is a well known genus. The E. Americanus of our author is the E. lucius Americanus var. B. of Linnæus. The other species of the Swedish naturalist, arranged under the genus esox, are the E. belone, argenteus, marginatus, Brasiliensis, gymnocephalus, and viridis; though the trivial names are not always the same. The E. chirocentrus is described from Commerson.

The other Linnæan species of esox are divided among different genera: the genus synodus, for instance, contains the E. synodus and vulpes. The synodus Malabaricus is the E. Malabaricus of Bloch. The E. Chinensis and macrocephalus are from the Dutch plunder.

The sphyrenæ are separated from the pikes, chiefly on account of their two dorsal fins. This genus contains the E. sphyrena of L. The S. Chinensis is from the Dutch collection; and three other species from Plumier.

The genus lepisosteus contains also some of the esoces, properly separated from the others, as they are defended by scaly armour like the crocodile. The L. gavial is the esox osseus L.; the L. robolo, his E. Chilensis. The L. spatula, a new species, is described from an individual in the national museum.

The polypterus bichir was described by Geoffroy, who found it in the Nile when he accompanied 'the *French* hero and his admirable army' to Egypt. It resembles the L. gavial, but is strikingly distinguished from it. The scomber esox Camperii resembles so strongly the esoces and scombri, as almost to appear an artificial composition.

The fistularia petimba (the tobacco-pipe fish) is the F. tabacaria of Linnæus; and the aulostomus Chinensis, improperly separated from the genus fistularia, is the F. Chinensis L. The solenostomus paradoxus, an animal of a similar appearance, yet

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joins the distinguishing characters of so many other fishes, that, unless it formed a separate genus, we might be at a loss in what group to arrange it.

The silver fishes, the ornaments of our vases, follow; but this tribe would lead us too far. We must conclude the work in another article.

(To be continued.)

ART. V.—*Pierres tombées du Ciel: présentant la Marche et l'Etat actuel de la Science, &c.* 8vo. Paris.

Stones fallen from the Clouds: containing the Progress and present State of our Knowledge respecting Thunder-stones, Showers of Stones, &c.; many unpublished Observations of MM. Pictet, Sage, Darcet, and Vauquelin; with a Theory on the Formation of these Stones. By J. Izarn, M. D. &c. &c. Imported by De Boffe.

WE some time since promised to return to this subject with all the facts before us; and we now examine the present work, not only to include the author's observations, but to collect the different facts and explanations of other observers, and bring them into one view. We are sorry to add, that they are not yet sufficiently numerous, nor are the circumstances so well ascertained, as to enable us to offer any probable or consistent theory.

We remember a story of this kind among the legends of our nursery, told with all the circumstances of the present narratives, excepting only that the thunderbolt, as it was called, was said to have been of gold. The composition of the present stones is not less singular, though different. Such are, nevertheless, the prejudices against similar tales, that, when Pictet read a memoir on this subject in the National Institute, it was so unfavourably received that it required all his resolution to finish it. In the spring, however, of 1803, an explosion occurred at Aisle, which was heard through a space of thirty leagues. A small cloud was observed, which discharged a considerable number of mineral substances in the space of two leagues. Few were found, though it was said the number discharged amounted to two or three thousand. The size was various; from seventeen pounds and a half, ten pounds and a half, and seven pounds, to a drachm. In short, the fact is unquestionable. Stones have fallen from the atmosphere; and it is more singular, though equally true, that these stones have been of a uniform nature, consisting chiefly of nickel and iron—the latter generally in a metallic state; a combination, of which no instance has been discovered in the minerals of this globe. Various facts of this kind are recorded in our own Transactions, and have been already the subject of our notice, though treated by us with a

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degree of what we now think to have been unmerited scepticism. The only narrative from a person present near the spot at the time of such an event, we shall transcribe from the Journal de Physique.

'Last Tuesday, 6 Floreal, between one and and two in the afternoon, we were alarmed by a rolling sound like thunder. We were surprised, on going out, to see the sky clear, with the exception of some slight clouds which did not obscure the sun: it seemed the noise of a coach or the neighbouring fire. We were then in the meadow, and saw the neighbouring inhabitants at their windows, or in the gardens, inquiring what cloud that was, passing from south to north, which occasioned such a noise; though the cloud seemed, in no respect, extraordinary. Each, according to his abilities, attempted to explain the mystery, though no one was successful. But the surprise was greater when we found that very large stones had fallen from this cloud, and in great numbers; among which were some of ten, eleven, and even seventeen pounds weight.

'Those who were witnesses of an event so extraordinary, explained it in the following manner:—They heard a sound like that of a cannon; then a double stroke louder than the first, followed by a rolling which lasted near ten minutes, the same which we heard, accompanied by a hissing caused by the stones as they were opposed in their fall by different currents of air, and which is not improbable in so sudden a dilatation. Nothing was heard afterwards; but it was remarked, that, before the burst, the fowls seemed afraid, and that the cows bellowed violently. All the peasants were terrified, particularly the women, who thought the end of the world at hand.'

One of these stones fell near M. Bois de la Ville; another was taken up by a person who saw it fall, and who found it so warm as to burn his hand; some by the violence of the fall were buried deep in the earth. The stones were black externally, and greyish internally, with shining metallic particles. In short, the stones which have fallen from the clouds, whether in England, in India, in France, or in Italy, have been uniform in their appearance and in their constituent parts.

Another instance, recorded in one of the foreign journals, occurred near Sales, in March 1798. A globe of fire was seen at Lyons, on Mount Cenis, and burst at Ville Franche. It was seen also by Pictet at Geneva, and in different towns as far as Berne: its altitude must therefore have been considerable. The weather was calm and clear; and the fall was witnessed by three persons who found the stone the next morning at the depth of eighteen inches, which weighed about twenty pounds. The appearance and constituent parts of this stone do not greatly differ, except in their proportions, from the others formerly analysed.

When we examine the various instances of these events, they may, in different views, be arranged in two classes—viz.,

the stones that have fallen from a clear or a slightly-clouded atmosphere, or in thunder. One instance occurred of a fall of stones about eighteen hours after the eruption of Vesuvius, at Sienne, in June 1794; yet it happened that these stones resembled all the others that have fallen from the atmosphere, and, in no respect, the usual discharges from that volcano. In another view, these phænomena will admit of a similar division; they are either stones, such as have been analysed by Count Bournon and Mr. Howard, or they are masses of malleable iron. One instance only of the latter appears well authenticated; but it is so firmly established as to lead to the suspicion that all the isolated masses of malleable iron may have had the same origin. If masses of 250 pounds weight have fallen from the clouds, there is nothing to impede our belief of masses weighing as many tons being produced from the same source. All the stones of the first class, we have said, have fallen in a serene sky; and they have fallen, not vertically, but in an inclined direction. They have been attended with noise like the explosion of cannon and musquetry; so that there is reason to suspect that the other class, attended with thunder, may have only been ushered in with a similar sound. They are all calcined only on the surface, or at the edges of the cracks in the mass; which shows that the heat they have experienced, if considerable, has not continued long. It is equally evident that they are not thrown out of any volcano on this planet; for the masses are uniform and similar, the same in different and distant countries, scarcely ever in volcanic regions, and have experienced only a superficial heat; for the forms are often irregular.

The solutions offered of these phænomena have been various. Chladni, one of the first philosophical inquirers on this subject, supposed, that, in the formation of the planets, some substances remained which could not be incorporated with them, and that these have continued to revolve round some planet, till, by the diminution of the projectile force, or increase of the centripetal, they have fallen into it. This doctrine is too absurd for a remark.

Another idea, which we have thought less improbable than any other, is that these substances may have been projected by some lunar volcano. La Place, the Newton of modern times, found that a body thrown from the moon, with a velocity six times greater than a ball of a twenty-four-pounder impelled by a charge of twelve pounds of powder, might reach the earth from the moon. His object, he observes, was only to prove the possibility of the action of this cause. Yet, if this were the *real* cause, stones might fall, at any time, without the concurrence of a meteor; the fall would be attended with no explosion; the body would not be heated. To this may be replied, that the body may have revolved round the earth without its being

visible, and been precipitated only by meeting with a meteor which destroyed the balance of the centripetal and centrifugal forces; or that the sulphur, which forms a part of all these masses, was not inflamed till it reached our atmosphere, which occasioned the explosion and the fall. Neither idea is very improbable, since the moon has either a very rare or no atmosphere.

A third opinion is that of Humbolt, who supposes the constituent parts of these stones volatilised by means of hydrogenous gas, which, taking fire in the upper regions of the atmosphere, occasioned the re-union of the particles, previously in a state of mutual repulsion. To this, however, we may reply, that there is not the slightest evidence of some of the ingredients of these stones being volatilised by this gas, particularly the flint, which usually forms near one half of the mass. There is still less evidence of these substances being exclusively volatilised in unvaried proportions; yet both must be admitted, when the steady uniform composition of the stones is considered.

A fourth opinion supposes that the elements of these substances are only volatilised in the atmosphere, and that they unite by affinity of composition; in other words, that they are formed by combinations which take place in the air. Every antecedent objection, however, applies to this also. It is, in every view, improbable. The size of some of the masses presents a strong argument against the opinion: that which fell, for instance, near Ensheim, weighed three hundred pounds. The heat may probably have been acquired by its rapid passage through the air. Mollet, a physician at Lyons, compressed the air in a condensing machine very considerably, and, opening the valve, placed combustible bodies in the way of the rapid current which escaped. He tells us that they were inflamed. Others, who tried the same experiment, did not succeed; but Pictet repeated it, and found the thermometer rise from 18° to 33°.

M. Patrin seises these facts, as a support of his own theory of volcanoes. 'This is founded' (we now employ his own language) 'on the persuasion I feel, that the substances which feed them, and those that they eject, are furnished by the fluids of the atmosphere, which, after having circulated through the upper strata of the earth, where they are variously modified and combined, escape under the form of inflammable metallic and stony substances, which contribute to produce all the phænomena of volcanoes.'

To return, however, to Mr. Izarn, whom we have not followed minutely, because we have attempted to combine, in as short a compass as was in our power, whatever had been said by different authors on the subject. The first part of his work contains the different facts that have been recorded, to which we have somewhat added; and the second, the arguments to establish the real occurrence of such events. On these it is not

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now necessary to enlarge further. However singular the circumstances may appear, the facts are undoubted.

Our author's opinion we shall shortly premise, and then examine his arguments more minutely. He supposes that these stones are formed of different gases; and attempts to prove it from the violent detonation that attends them, from the superficial combustion and oxydation, as well as from the heat observed in them when they fall.

After noticing the two principal causes of detonation,—*viz.* the sudden change from a solid to a gaseous state, or the contrary, he adds,

'These two causes have been long since described; but they are not the only ones. The discharge of a vast mass electrified to its maximum, on an equal mass not electrified though very attractive, produces also a detonation; and, in this case, neither gas nor a solid substance is formed; but only a violent separation of the non-conducting medium, by the passage of the electric fluid, takes place—a passage immediately followed by the return of the fluid separated. If this passage be made by a conductor, it is not less rapid; but there is no detonation, because the separation is insensible.'

He afterwards endeavours to prove, that a non-conducting medium is not peculiar to the passage of the electric fluid; as oil and water, glass and mercury, are equally non-conductors to each other: in short, every substance is such to that with which it will not unite. The appearances we can observe in fluids; but while we must suppose similar non-conducting powers in the particles of different airs, the effects are not within the reach of our senses. When, however, the non-conducting medium in the air, supposed to be thus constituted, is broken, detonation must also, in our author's opinion, ensue. M. Izarn next endeavours to show, that, in these phænomena, neither the sound nor the light is electrical, but a re-union of substances bursting through a non-conducting medium.

The atmosphere he considers as a vast ocean, composed of numerous particles of various substances so minutely divided as to rise to the superior regions; and he thinks 'that the bodies which we consider as simple, and which, in the view of nature, are only the most intimate compounds, are owing to combinations of principles, in an extreme state of division.' Thus nature, in M. Izarn's opinion, employs gaseous substances in forming the most solid bodies; and he thinks that we are far from having arrived at the most simple elements.

The author next examines the state of our knowledge respecting light and heat; and endeavours to show that we unnecessarily infer the existence of violent heat from a bright light; and we are still at a greater distance from truth, by re-

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ferring such phænomena exclusively to electricity. The consequences he deduces from these considerations are the following:

'First; In the aërial mass which surrounds our globe, there must be different aëriform substances unknown to us, the greater number of which are in spherical masses, from pressure in every direction, isolated from each other. Secondly, That there may be, in the atmosphere, detonations not the result of electrical phænomena, and which have no connexion with them. Thirdly, That we must not attribute all the luminous meteors to the combustion of hydrogen, since they only prove a separation of light, which may be owing to a change in the state of every aërial substance. Lastly, That the separation of light does not necessarily include that of caloric; and that, from its brilliancy, we must not expect to find a cause of fusion or vitrification.'

Such is the foundation of our author's theory. Two circumstances, however, oppose it: one is, that these bodies, though they affect a rounded form, are sometimes irregular and sometimes angular: another objection is, that their combination is uniform. M. Izarn must prove, that either these given ingredients are alone present in the atmosphere, or that these only are capable of forming concretions. Either principle is untenable. Indeed, he tacitly admits the force of the latter, by adding, that, unless in such proportions as admit of concretion, a shower of fire will be the only observable phænomenon. Is the author ready to contend that no other principles will concrete into masses; or that these principles will concrete, from their elements, exclusively in the air, and not in the earth, whence these elements are confessedly derived? In short, difficulties attend so strongly every theory, that we must wait in silent attention for additional facts and further information. Our author's principle is apparently well founded. The elements of all bodies may exist in the state of gas. Even quicksilver will assume an aërial form in the upper part of the Torricellian vacuum; for globules of this metal are condensed beyond the spot where the column has ever reached. Flint, we know, may be carried into the atmosphere, combined with the fluor acid gas. Sulphur more certainly combines with hydrogenous gas; and Sage has found iron in plants which have been cautiously guarded from the access of any body that could contain that metal. The two circumstances already stated, however, oppose this system—the uniformity of the masses, and their dissimilarity to every combination found on the earth. Are they then projected from a lunar volcano? Why not?

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ART. VI.—*Annales du Muséum d'Histoire Naturelle, &c.* Paris. *Annals of the Museum of Natural History. By the Professors of that Establishment. With Plates. Vol. I. 4to.* Imported by De Boffe.

WE have long been anxious to introduce these annals more fully to our readers than we could possibly do in the short account of our Retrospect. We were, however, restrained by the conclusion of our Series, since, to have begun the review of a work, to whose successive volumes we should probably again and again return, would have been equally unaccommodating to our old and our new friends.

The idea of this publication arose from the frequent meeting of the professors of the Museum, and from the advantages of the establishment, to which every new object in natural history is brought. The names of Haüy in mineralogy; of Faujas de St. Fond in geology; of Fourcroy in chemistry; of Brougniart in chemistry as connected with the arts; of Des Fontaines and Jussieu in botany; of Thouin in the cultivation and naturalisation of vegetables; of Geoffroy, La Cépède, and La Marck, in different branches of zoölogy; of Portal, Mertrud, and Cuvier, in human and comparative anatomy; and Vanspaëndonk in the art of drawing, are a sufficient recommendation of any work. The volumes, so far as we have seen the successive numbers—for a fatal war deprives us, in a great degree, of the later literary information of the continent—are interesting, and, in many parts, important. The printing is neatly executed; the plates numerous and elegant. It will be impossible to follow each successive article closely: we shall therefore give a general account of the contents, and enlarge a little on what may appear peculiarly interesting.

The first article contains 'An historical Account of the Museum. By M. Jussieu.'—This history is continued in different numbers. We shall not notice it in its successive appearances, but only remark, from it, that the institution of botanical gardens is not of a very early date. The first establishment was at Padua, in 1540; those of Bologna and Pisa succeeded in 1547; that of Montpelier, in 1598; of Leyden, in 1660. A garden was established in Paris, on a small scale, the property of an individual, in 1597; but the present national establishment dates only from 1635.

'A Memoir on Tarrass, or the volcanic Tufa in the Neighbourhood of Andernach. By Faujas de St. Fond.'—This tarrass occurs in strata of thirty feet in thickness. The country around is formed of pumice; and, in the pumice, some pieces of charcoal have been discovered. In the same light ashes are traced some particles of a silvery grey schistus, and some brilliant particles of a beautiful blue stone, the pleonast of Haüy, to which this colour, as well as a black hue, must be

added among 'the accidents of light,' the mineralogical language for colours, phosphorescence, &c.

'Observations on Arsenicated Copper. By Haüy.'—These observations are in a great measure a translation from Count Bournon's and M. Chevenix's Papers in the Philosophical Transactions, with some inconsiderable additions, which need not detain us.

'Analysis of the Alum of Hall, in Saxony. By A. F. Fourcroy.'—This alum is of a singular purity, containing only about .024 of sulfat of lime; yet there is great reason to suppose it artificial, washed down from the refuse of an ancient laboratory in the neighbourhood.

'A Description of the Genus Tithonia. By Des Fontaines.'—This flower was produced from some seeds sent from La Vera Cruz in 1778; but it appears to be distinguished by no great beauty, and is wholly useless. Its trivial name is tagetiflora, from the resemblance of its flowers to those of the tagetes.

'Memoir on the Plant called by Botanists Erica Daboecia, and on the Necessity of referring it to a different Genus and another Family. By Jussieu.'—This plant, first considered as an erica, was afterwards transferred to the andromedæ. Those, however, who carefully study natural affinities, will soon find, from the singular structure of the capsule, that it must be removed to a different family. Dr. Smith, from a similar structure, arranged his new genus, menzieza, among the rhodoraceæ of Ventenat. The present plant may be referred to the same genus, with the trivial name of polifolia, from the resemblance of its leaves to those of the teucrium polium.

'The Natural History and Anatomical Description of a new Genus of Fishes, from the Nile, styled Polypterus. By E. Geoffroy.'—This is the fish which we have pointed out as new, in the present number, from La Cépède's fifth volume. The description now before us is more full than that of La Cépède; and it indeed appears a singular animal—a stranger, in our author's language, in his own family. We have, indeed, from this description, many doubts of the propriety of its arrangement; but this is not a place for such disquisitions. We shall select a short passage from the conclusion of the article:—

'The genus which the bichir most nearly resembles, is the esox (the pike). It has also some resemblance to the cayman, and to the scaly eel. This is not, however, a consideration of sufficient importance to induce us to arrange the bichir among the pikes, since it differs from them, and all the other abdominales, by the most essential organs. It is the only one of this order which has the fins placed at the extremity of arms; the only one in which the radii branchiostegi are supplied by a bony plate; the only one which has spiracles furnished with valves, to close

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them externally—characters in which it resembles the whale. It is, also, the only animal whose dorsal line is furnished through its whole length with little fins; the only one, the first ray of whose fins is a needle with a double point; the only one, the apophyses of whose vertebræ sustain, without any intermediate support, the bony rays of the dorsal fins; the only animal which has a tail so short as to be almost useless in swimming; lastly, the only one which, by the structure of its organs of digestion, forms a shade between the abdominal and the cartilaginous fishes.'

For these reasons our author has placed it in a distinct genus.

'Memoir on the Animal of the Lingula Anatina (Lamarck). By G. Cuvier.'—To class testaceous animals from the shells, was the result of indolence, or of attention otherwise directed. Linnæus, whose chief study was engaged in the vegetable kingdom, the source of his greatest pleasure and his anticipated fame, gave only an outline of the other branches of natural history, and particularly of conchology; an outline which has not yet been properly filled up, though deserving unwearied attention—we mean, the arrangement of shells independent of the animals. In a zoölogical work, the animals claim the chief regard; and the present mollusca is a proof of the necessity of studying the inhabitant, independently of his covering. As the shells are scarce, and not furnished with teeth, Linnæus, from seeing a single one, did not suspect it to be a bivalve, but called it unguis, in which Gmelin with some hesitation joins. Others have thought it the shelly operculum of some snail; others again, aware of its being a bivalve, have referred it to the pinnæ. Bruguiere, who perceived that the two valves were attached to a membranous pedicle, like the terebatulæ, formed a new genus, in which this animal was the only species. But, after all these difficulties, and all these uncertainties, the shell was described and represented by Seba in the sixteenth plate of his third volume. This animal is in many respects curious: its shells are neither opened by a relaxation of its muscles, nor by the elasticity of its dorsal membrane, but by the action of its two arms. The structure of this mollusca is in every respect so singular, as to justify the author in forming a fourth family, characterised by the absence of head and feet; two fleshy ciliated arms, which surround the mouth; the position and form of its gills. The patella anomala of Muller, the anemonies of Linnæus, and some of the terebatulæ, are apparently similar animals.

'Accounts of the Cultivation of the Spice-trees introduced into Cayenne. By Joseph Martin, Botanist,' &c.

'Catalogue of uncommon Seeds, sent in the Year 1800 from the French Botanic Garden near Charleston in South Carolina, to the Botanic Garden at Paris. By F. A. Michaux.'

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'Departmental Correspondence of the Lower Meuse on a fossil Elephant's Tooth.'—This tooth was found at Hasselt, near Maestricht, and is chiefly singular as in this department are found fossil remains of crocodiles of an unknown species, tortoises, and animals of very distant seas.

'On the Number, the Nature, the distinguishing Characters of the different Materials which form Calculi Bezoards, and the various animal Concretions. By A. F. Fourcroy.'—The particular subject of this memoir we have already had occasion to notice; but we may add, that it is illustrated by a coloured plate, which represents the appearance and structure of the different calculi with great clearness and accuracy. The colours are apparently laid on on the plate, and at once printed—a mode of representing coloured objects with great accuracy, but, from its difficulty and precarious success, little practised. The following observations are, we believe, new:—

'*Animal Bezoardic Resin.* HISTORY. These are animal concretions, in the whole or in part resinous, which have been hitherto described with little precision, and chiefly on account of supposed virtues almost miraculous. It was more than a century since, that the advantages of these bezoardic medicines were so much celebrated. Such are the calculi, seemingly biliary or intestinal, formerly and still called oriental bezoars. They must not be confounded with the hard occidental bezoars, of an earthy appearance, formed of carbonat of lime and phosphat of lime, or of ammoniaco-magnesian phosphat.'

We shall, in a future Appendix, resume the subject.

'Memoir on the new Varieties of carbonated Lime, with some Observations on the Errors arising from trusting to the Use of the Goniometer for the Description of Crystals. By Haüy.'

'Rare Plants which flowered in the Year 1800 in the Gardens or the Conservatories of the Museum. By Des Fontaines.'—This account is continued in the succeeding numbers, but we shall not again notice the articles.

'Description of a new Species of Scorzonera. By Des Fontaines.'—The S. aspera, from the Levant, introduced into the green-house in the year 1799, by MM. Olivier and Brugniere, propagated by seed.

'Memoir on the School of Fruit-trees established in the National Garden of Plants at Paris. By A. Thouin.'—This excellent institution is designed to preserve the best species of fruit-trees; to describe, and to give them fixed, judicious appellations. Our best kinds of fruits, for want of a similar establishment, begin to decay, and will be in time forgotten.

'Observations on the Birds arranged under the Genus Tangara, with a Description of a new Species found in Africa. By E. M. Daudin.'—Nature, as usual, sports with systematic distinctions. The passeres have thin short tarsi; three separate

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toes in front, and one behind; with a bill somewhat short and conical. The tangara, however, partakes of the properties of the two neighbouring families: for the conical bill, towards the extremity of the upper mandible, is somewhat serrated, like the turdi; and a few species have the conical bill lengthened, like some of the crows. Naturalists have consequently mixed other families with the tangaras, only on account of the conical elongated bill, or the small indentation. Indeed, this genus was established by Linnæus, to comprehend the species less carefully observed, between the picæ and the passeres. Our author concludes, from his observations, that the tangaras should be referred to the grossbeaks; at least, such should be the conduct of naturalists respecting many of the species: and Brisson has already shown the example. The species before us was found at Malimba, a city of Congo, on the coast of Africa, by Perrein. They are seen at Malimba in autumn, and show that the species of this genus are not confined to the New World.

'A Description of the Achirus Barbatus, a Species of Pleuronectes discovered by Gronou. By E. Geoffroy.'—The pleuronectes, a genus which contains the plaice, the sole, the turbot, &c., is singular from having the two eyes on the upper surface, and for the immense bulk of the tail. They swim, however, in an oblique situation, on the side, the under side forming the less angle; and their motion is unequal and irregular. The achiri, according to La Cépède, are the pleuronectes without the pectoral fins.

'Memoir on the Bulla Aperta Linn., Bullæa of Lamarck.'—M. Lamarck, it is observed, 'has, with great propriety, divided into separate genera those univalves whose shell is concealed in the flesh without its appearing externally. The same principle guided Linnæus, when he placed among the naked molluscæ, the aplysia, and even the cuttle-fish and slugs.—The latter have, in the flesh of the back, a true shell, very small and thin, but of the same substance and texture as common shells. The horny lamina which is in the substance of the cloak of the aplysia, is a shell, though so thin as to be flexible. Thence to the spear of the ink-fish, there is only a single step; and the bone of the cuttle-fish itself, as we shall find, does not differ so much as might be supposed from common shells. Yet, if these parts, to an eye accustomed to the progressive shades of comparative anatomy, have such essential relations to true shells, they have sufficient differences to enable a vulgar conchologist, with his arbitrary definitions, to dispute this analogy.'

In the present species, the shell is, however, too strongly marked as such, to be disputed; and there are other species, where the existence of a shell, as such, is equally distinct. The shade, therefore, between the naked and the shelly molluscæ, can-

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not be disputed. Even in the shelly molluscæ, however, the difference from the other kinds is more apparent than real. Every shell is formed in the thickness of the integuments, in strata, like the mucous membrane of Malpighi between the true skin and the epidermis.

'With respect to the living animal, then, we see that the cloak is not simply *under*, as the first leaf of a book is under the pasteboard; but that, from the edges of the mantle, a membrane arises, attached to the margin of the shell, and which, folding over, covers it entirely. In the greater number of shells this membrane is thin, and of a dry nature; it is rubbed and destroyed on the most projecting parts; which has prevented it from receiving sufficient attention. The genera before us differ only from the membrane being thicker and more fleshy, and not so easily destroyed.'

The particular description of this little animal we cannot abridge. The above remarks were, however, in our opinion, too curious to be omitted and, as less generally known, too interesting to be abridged.

'Correspondence. Extract of a Letter from M. Riedlè, first Gardener on board the Géographe, one of the Vessels commanded by Captain Baudin, dated from Timor, September 28, 1799.'—The expedition which sailed under the command of captain Baudin, is not yet returned. The author describes the northern coast of New Holland, which consists of a sandy peat, and, below, of turf; yet the vegetable riches are considerable. Timor, however, from the contrast, appears, like Juan Fernandez to Anson, an earthly paradise. M. Riedlè seems to have been indefatigable in collecting plants. A description of two kangaroos, obtained in England in exchange for a lioness, is subjoined.

'A Description of the subterraneous and volcanic Strata of Niedermennich, three Leagues from Andernach, whence the porous Lava, fit for excellent Mill-stones, is taken. By Faujas de St. Fond.'—The author describes these mill-stones, as taken from a stratum of porous lava. His representation, however, of the country around, is not very consistent with this idea; and it seems more probably a decayed granite. Its utility, nevertheless, for the purpose to which it is applied, is indisputable.

'All is grand, all is vast, in these subterraneous caverns, which man has had the boldness and the power to hollow out. Full of stones of every form, and every dimension—some in a rough, others in a complete state; workmen who shape them; those who dig them, and who seem suspended near the top of the vaults, illuminated by lamps; children of every age separating the soil from the stones; mill-stones fastened to long cables, which ma-

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chines raise with a harsh sound; the frequent action of numerous hammers on a sonorous stone; the sparks which fly from these—all form a new and singular spectacle, which could scarcely be expected in the midst of these gloomy caverns, hollowed by human hands, in a hard half-vitrified mass, which still bears the characters and colours of a vast subterraneous conflagration:—in a word, the sense of danger under these bold and threatening vaults, gives an additional interest to this vast and striking picture.'

This stone, if it be indeed lava, seems to have had a tendency to retract in prisms. Two excellent views of the internal parts of the cavern, with the men at work, are subjoined.

'Note on the supposed radiated Zeolite of the Duchy of Deux-Ponts.'—This fossil, composed of globular masses, striated internally from the centre to the circumference, with occasionally a compact texture of a greenish or pale yellow, has been called by baron Born a zeolite; but M. Haüy has discovered it, from its crystallisation, to be a species of prehnite, of a greater specific gravity than that of the Cape of Good Hope, which is heavier than that of France. This difference seems to arise from a larger proportion of iron.

'A Description of a new Species of Pink. By Des Fontaines.'—This flower is distinguished by hard, thick, thorny leaves, from which its trivial name spinosus is derived.—Its seeds were brought from Persia, by Olivier.'

'An Account of the Life and Writings of Gærtner. By Deleuze.'—This is a very interesting account of a very zealous and able naturalist. His work, De Seminibus Plantarum, is one of the most important in the science of botany; and we are glad to hear that a third volume is now printing. He has left the descriptions and the plates of fifty genera, which, with his papers on natural history and comparative anatomy, will probably now soon appear. The branch of the former which he most cultivated, next to botany, was the molluscæ; and, on the latter subject, he had paid particular attention to the organs of the voice in different animals.

'Report of the Professors of the Museum on the Collections of Natural History brought from Egypt. By E. Geoffroy.'—This report is written by La Cépède, who, with Lamarck and Cuvier, was charged with the examination, and to give an account of the collection. The report is by no means full; and we strongly suspect that it is not so valuable as has been supposed. Indeed, we know that the French had not, at any time, possession of more of the territory than their army covered, and that the naturalists must always be supported by military detachments.

One great object, viz. to ascertain whether species have degenerated or changed, seems to have been accomplished: they continue, without the slightest variation. The ibis, preserved

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from the remotest antiquity, resembles the modern bird; though authors have apparently mistaken the species,—a subject we have already noticed. An ibis has been so carefully unrolled, that not the slightest injury is done to a single feather; and some human mummies have been found with the teeth white and uninjured; which proves, that the carious incisores, which we generally have hitherto discovered in these preserved bodies, are owing to their age and mode of life.

With respect to quadrupeds, Geoffroy's attention has been directed rather to the smaller kinds, since the larger were less likely to escape the notice of former travellers and observers. A new species of hare, another of the fox, and another of the hedge-hog, have rewarded his exertions. He has discovered *four* new species of rats, and *eleven* of bats. He has found one or two species of rats covered with prickles, which, added to those traced in Cayenne by Martin, and in Paraguay by Azzara, show a tendency in these animals to assume this covering in hot climates. Many species of quadrupeds, though not new, he has added to the collection of the museum, viz. the booted lynx of Bruce; the mangoust with a long tail, tufted at the point, (the true ichneumon of the ancients); the civet cat, &c.

He has brought home few birds, since those of Egypt are the same with those of other countries, except several which escape across the desert, from Africa;—these he has collected, but they are not all new. Many of the serpents have not hitherto been described, particularly the coluber haje, whose neck enlarges like the naja, which the Egyptians considered as the emblem of preserving providence, because, on raising his head in a threatening position, he seems to guard the field in which he is traced. He has brought, also, the true viper of the ancients, which has occasioned so many disquisitions; and has more accurately ascertained the true tapinambis of Egypt.

The fishes introduced by Geoffroy are numerous; but the greater part are noticed in La Cépède's work. During his short stay at Suez he collected some new species from the Red Sea; and at Alexandria and Rosetta, from the Mediterranean. Some large skeletons of animals are added, which the author could bring in no other way,—viz. one of an immense silurus of the Nile, a new species; a large naje; and a jereboa, which the museum did not before possess, that seems to be the dipus meridianus. The sacred animals will enrich this collection. The skeleton of the sacred cat has since been added.

'Memoir on the Clio Borealis. By G. Cuvier.'—The molluscæ begin now to share the attention of naturalists—an attention long delayed, or partially and imperfectly bestowed. The animal before us, though myriads crown the northern seas, and it has been called the food of the whale, has nevr been described with care, and has sometimes been carried to

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one genus, sometimes to another. Linnæus referred it to the clios, a genus established by Brown, from conjecture; and Gmelin, adopting a mistake of Fabricius, and "adding, *as usual*, to it," called it clio retusa, separating the clione borealis of Pallas, under the appellation of borealis. We cannot pursue, in this place, its various and unexpected removals in scientific systems; but must remark, that, in this article, its anatomic structure is examined with great attention, and detailed with particular perspicuity. As it has only a single heart, without a pericardium, feet, eyes, or the other characters of sepiæ, or the cephalodes of Cuvier, it must be left with the slugs, the doris, and other molluscæ, called by this author gasteropodes: yet it has no feet under the belly. It will, therefore, be necessary to form a new order, or to change the title and the character. The subject, however, is to be considered in another memoir.

'Correspondence.'—The first article of this miscellaneous collection is a 'Letter from M. Peale, Director of the Museum of Natural History at Philadelphia, dated July 1802.' This letter chiefly relates to the fossil bones of the mammoth, and the fossil remains of a vast animal resembling the ox, already noticed. A diadelphis, sent to France, had no longer any young in her pouch, as when it left America, but appeared to be a variety of diadelphis Virginiana. The whole genus has claimed the notice of Geoffroy, and his work will be soon published. The species of animals on the north of the two continents appear, in many respects, different, as we had long since occasion to point out.

The second communication is the 'Extract of a Letter from M. Ruffo, a Farmer at Eric, to M. Thouin.'—It relates to the Peruvian plant, the aloisia citriodora. Its leaves have the flavour of lemon, and it will probably bear the climate of France. The plant dies away in the winter, but the roots throw up fresh shoots on the return of summer.

'Extract of a Letter from the Isle of France, June 28, 1802.'—This letter contains an account of the curious vegetable productions of the east, forwarded from this island, to the museum. These were the produce of the island.

'An Account of the Indicolite, of M. Daranda (Journal de Physique, August 1800). By M. Haüy.'—M. Daranda supposed that he had discovered twelve new species of minerals, but the greater number are found to be varieties of well-known bodies. The indicolite, a fossil of a beautiful blue colour, is only a tourmaline.

'A Memoir on the Caoutchouc, or the elastic fossil Bitumen of Derbyshire. By Faujas de St. Fond.'—We have already received sufficient information respecting this substance, from Whitehurst, Mawe, and Faujas de St. Fond himself in his Travels.

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It is found in small masses, in different cavities, at the foot of the mountains near Castleton. Our author describes it with care, but concludes, somewhat too hastily, that it is a vegetable production, from some such trees *as furnish it at present.* The opinion is, truly, gratuitous; and, while we have a real *flexible* fossil, why may we not have an *elastic* one? At all events, a chemical analysis should first have determined it to be a vegetable body, and some experiments should have been adduced to show, that none of our indigenous trees could produce such an elastic substance.

(To be continued.)

ART. VI.—*Traité de Mécanique Céleste, &c.* Paris. 1802.

A Treatise on Celestial Mechanics. By P. S. La Place, Member of the Conservative Senate, of the National Institute, of the Board of Longitude, of the Royal Societies of London and Göttingen, of the Russian, Danish, and Italian Academies of Science, &c. Vol. III. 4to. Imported by De Boffe.

THE first two volumes of this celebrated work were published in the year 1799, and were noticed somewhat at large in the Appendix to Vol. XXVII. of our Second Series. But, as more than four years have elapsed since we spoke of the preceding volumes, it may not be improper to describe, very briefly, their nature and object.

Ever since the time when our immortal *Newton*, by a judicious and happy combination of experiment and analysis, was led to that most important and noble discovery of the universal gravitation of matter, the labours and investigations of philosophers have been directed into the new channel with considerable energy, and a truly gratifying success: *Maclaurin*, the *Bernouillis*, *Simpson*, *Euler*, *Landen*, *D'Alembert*, *Frisi*, *Legendre*, *Lagrange*, and other great men, availed themselves eagerly of the discoveries of the illustrious British philosopher; and, at the same time that they greatly improved and facilitated the application of the new analysis, they furnished considerable accessions to the stock of physical science, and gradually removed every possible objection to the discovery of universal gravitation. While, however, much had been done in these respects in the course of the last century, it long remained a subject of regret, and, indeed, of disadvantage to science, that this vast portion of knowledge lay scattered among the numerous and multifarious volumes of academies and societies, and that no one was found who possessed both talents and inclination fitted for the arduous task of blending these distinct, and in some respects heterogeneous materials, into one compacted mass. In the *Celestial Mechanics*, this interesting object is accomplished,

with such skill and success, as might naturally be expected from M. La Place's genius and attainments, and which must cause him to be revered by posterity as one of the greatest benefactors to physical astronomy. The first two volumes of LaPlace's work are divided into five books: of these, the first contains the general principles of the equilibrium and motion of matter, comprising what relates both to solids and fluids: the second has for its object the law of universal gravitation, and the motion of the common centres of gravity of the heavenly bodies: the third treats of the figure of these bodies, and states the limits of ellipticity which are admissible consistently with a given angular motion of rotation: the fourth relates to the oscillations of the sea, and of the atmosphere, and applies the theory, with singular ingenuity, to the phænomena of the tides in different parts of the terraqueous globe: and the fifth, in which the author treats of the motions of the celestial bodies round their own centres of gravity, comprises expressions for the variations of degrees, the gravitation at the surface of the earth, the precession of the equinoxes, the nutation of the earth's axis, the libration of the moon, the figure and rotation of Saturn's rings, and their permanence in the plane of his equator.

The volume now before us contains the sixth and seventh books of the entire work, which, together, comprise the *particular* theory of the celestial motions. The sixth book treats of the theory of the planetary motions, and particularly with a view to the perfection of astronomical tables, by means of the results obtained from the theory: the seventh book contains the theory of the moon; and here the chief object of the author is to show, that the law of universal gravitation is the sole source of all the inequalities of the lunar motions. He then avails himself of that law as an instrument of discoveries, to render more perfect the theory of lunar motion; and thence deduces several important elements of the system of the world; such as the secular equations of the moon, her parallax, that of the sun, and the oblateness of the earth.

But to enter a little more into particulars — Book the sixth is divided into eighteen chapters, in which the different subjects are arranged in the following order: Formulæ of the planetary inequalities depending on the squares and the superior powers of the eccentricities and inclinations of the orbits; inequalities depending on the square of the disturbing force; the perturbations caused by the sun's ellipticity; the perturbations in the planetary motions by the action of their satellites; considerations on the elliptical part of the radius vector, and of the motions of the planets; numerical values of the quantities which enter into the expressions of the planetary inequalities; numerical expressions of the secular variations of the elements of the planetary orbits; theory of Mercury;

theory of Venus; theory of the motion of the earth; theory of Mars; theory of Jupiter; theory of Saturn; theory of Uranus; certain conditional equations which exist between the planetary inequalities, and which may serve for their verification; the masses of the planets and of the moon; on the formation of astronomical tables, and on the invariable plane of the planetary system; the action of the stars on the planetary system. Book the seventh (on the lunar theory) contains six chapters: in these are treated, integrations of the differential equations of the lunar motion; the lunar inequalities occasioned by the *non-sphericity* of the earth and moon; lunar inequalities arising from the action of the planets; comparison of the preceding theory with observations; an inequality of a *long* period which appears to exist in the moon's motion; the secular variations of the motions of the moon and earth, which *may* be produced by the resistance of an ethereal fluid surrounding the sun.

In a work like that before us, consisting almost entirely of profound and abstruse investigations, and in which we frequently meet with whole pages of analytical expressions, with scarcely a connecting word, it is no easy task to select passages to lay before the general reader: yet, as M. La Place has permitted a few pages of a more inviting complexion to enter his treatise, we shall extract two or three passages, which are of themselves sufficient to show that this distinguished author possesses an enlarged and extensive acquaintance with the history of his favourite science, and can, whenever he pleases, not only raise to the surface truths deeply hidden, but exhibit, under popular colours, that which nothing but unremitting exertions, and first-rate talents, could have brought to light.

Our first extract shall be taken from the author's preface, where, after hinting at the manner in which the improvement of tables has kept pace with the progress of astronomy, he glances at the necessity for calling in the aid of systems, and new moulding them according to circumstances, and then proceeds to draw a short sketch of the most important discoveries in the science.

'About the middle of the sixteenth century, Copernicus, by deducing from the appearances the real motion of the earth about the sun and upon herself, exhibited the universe under a new point of view, and changed the face of astronomy. An unexampled concourse of discoveries has rendered for ever memorable, in the history of the sciences, the next century, otherwise illustrious by so many master-pieces in literature and in the fine arts. Kepler discovered the law of the motion of the planets in ellipses. The telescope, invented by the happiest of accidents, and

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improved immediately by Galileo, enabled him to trace in the heavens new inequalities and new worlds. The application made by Huygens of the pendulum to clocks, and that of telescopes to the quadrant, in giving precise measures of angles and of duration, rendered sensible the smallest inequalities of the celestial motions. At the same time that observation proposed to the human mind new phænomena, it created for their explication, and submitted to calculation, new instruments of thought. Napier invented logarithms: the analysis of curves and dynamics came from the hands of Descartes and Galileo: Newton discovered the differential calculus, decomposed the light, and raised up the general principle of gravitation. In the century which has just slidden away, the successors of this great man have completed the edifice of which he had laid the foundation: they have brought to perfection the infinitesimal analysis, invented the calculi of partial differences, both infinitely small and finite, and reduced into *formulæ* the whole of mechanics. In applying these discoveries to the law of gravitation, they have brought to it all the celestial phænomena, and have given to theories and astronomical tables unhoped for precision; which is, above all, to be ascribed to the labours of French geometers, and to the rewards proposed by the Academy of Sciences. If we unite to these discoveries those of Bradley, concerning the aberration of the stars, and the nutation of the terrestrial axis; the multiplied measures of degrees, and of the pendulum—operations of which France has furnished the example, in sending academicians to the north, to the equator, and to the southern hemisphere, to observe there the magnitude of these degrees, and the intensity of gravitation; the arc of the meridian comprised between Dunkirk and Barcelona, determined by very precise operations, and serving as the most natural and simple basis to the metrical system; the numerous voyages performed to take cognisance of the different parts of the globe, and to observe the transits of Venus over the sun; the exact determination of the dimensions of the solar system, the fruit of those voyages; the planet Uranus, his satellites, and two new satellites of Saturn, discovered by Herschel: finally, if we unite to all these discoveries the admirable invention of instruments of reflexion so useful on the sea, and those of the achromatic telescopes, the repeating circle, and marine time-keepers; the last century, viewed under the relation of the progress of the human mind in the mathematical sciences, will appear worthy of that which preceded it. The present century has commenced under auspices the most favourable to astronomy. Its first day has been remarkable for the discovery of the planet Ceres, followed almost immediately by that of the planet Pallas, of which the mean distance from the sun is nearly the same. The proximity of these two very small bodies to Jupiter, and the magnitude of the eccentricities and inclinations of their intersecting orbits, produce in their motions considerable inequalities, which will, some day or other, shed new light upon the theory of celestial attractions, and give cause to still greater perfection.' Pref. p. xi.

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In the various investigations relative to the inequalities of the planetary motions, it is obvious that we may *(cæt. par.)* place reliance upon the results in proportion to the accuracy with which the real masses of the planets are assumed. The method by which M. La Place has deduced the numeric values of these masses being simple, at the same time that it is somewhat different from that which is commonly adopted, we shall extract a part of his observations on this subject.

'*Masses of the planets, that of the sun being unity.*

'Mercury.. $m = \frac{1}{4025320}$;..... Venus .... $m^{I} = \frac{1}{383130}$;
'The Earth $m^{II} = \frac{1}{354820}$;..... Mars..... $m^{III} = \frac{1}{3093500}$;
'Jupiter .. $m^{IV} = \frac{1}{1067.09}$;..... Saturn .... $m^{V} = \frac{1}{3559.40}$;
'Uranus..... $m^{VI} = \frac{1}{19504}$.

'Of all these masses that of Jupiter is the best known. I have inferred it from the following equation, which results from No. 25 of the second book. If we call τ the side; real revolution of a planet m; τ that of one of its satellites, whereof q is the sine of the angle under which the mean radius of its orbit is seen from the centre of the sun, at the mean distance of the planet from that centre; the mass of the planet, that of the sun being taken for unity, is $q^3 \left(\frac{\tau}{\tau}\right)^2 \div 1 - q^3.\left(\frac{\tau}{\tau}\right)^2$.

'We have, relatively to the fourth satellite, q = sin. 1530″.38; τ = 4332.da 602208; τ = 16.^{d} 6890; whence we obtain $m = \frac{1}{1067.09}$.

'The mass of Saturn has been deduced in the same manner, by supposing the sidereal revolution of its sixth satellite, equal to 15.^{d} 9453, and the angle under which the mean radius of this satellite's orbit appears from the sun, at the mean distance of Saturn, equal to 552″. 47. The mass of Uranus has been determined in like manner, by supposing, conformably to the observations of Herschel, the duration of the sidereal revolution of its fourth satellite equal to 13.^{d} 4559, and the mean radius of the orbit of that satellite seen from the sun, at the mean distance of Uranus, equal to 136″.512. But the greatest elongations of these satellites from their respective planets are not so certain as that of the fourth satellite of Jupiter. Their observation merits all the attention of astronomers.

'The mass of the earth has been determined in this manner. If we take for unity the mean distance of the earth from the sun, the arc described by the earth in a second of time, will be the relation of the circumference to the radius, divided by the number of seconds in a sidereal year, or by 36525638″.4 *. By dividing the

* This author, it must be remembered, has adopted the decimal division both of the day and the quadrant. Rev.

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square of this arc by the diameter, we have $\frac{1479565}{10^{20}}$ for its versed sine; that is, the quantity which the earth falls toward the sun during a second, in virtue of its relative motion about that star. On the terrestrial parallel, of which the square of the sine of the latitude is $\frac{1}{2}$, the attraction of the earth causes bodies to fall through 3.66553 metres in a second. To reduce this attraction to the mean distance of the earth from the sun, it is necessary to multiply by the square of the sine of the solar parallax, and divide the product by the number of metres which that distance includes: now the terrestrial radius, on the parallel which we are considering, is 6369374 metres; by dividing, therefore, this number by the sine of the solar parallax, supposed equal to 27″.2, we have the mean radius of the terrestrial orbit expressed in metres; from whence it follows, that the effect of the attraction of the earth, at the mean distance of that planet from the sun, is equal to the product of the fraction $\frac{3.66553}{6369374}$, by the cube of the sine of 27″.2; it is, of consequence, equal to $\frac{4.48855}{10^{20}}$. Subtracting this fraction from $\frac{1479565}{10^{20}}$, we have $\frac{1479560.5}{10^{20}}$, for the effect of the sun's attraction at the same distance: the masses of the sun and of the earth are, therefore, in proportion as the numbers 1479560.5 and 4.48855; whence it follows that the mass of the earth is $\frac{1}{329620}$. If the parallax of the sun be a little different from that which we have assumed, the value of the mass of the earth will vary as the cube of that parallax, compared with that of 27″.2.

'I have inferred the mass of Venus, from formulæ, which I shall give in the sequel, of the secular diminution of the obliquity of the ecliptic to the equator, by supposing this diminution equal to 15430″. It is, in effect, that which results from observations that appear to me to merit the most confidence. As for the masses of Mercury and of Mars, I have supposed, from the observations, the mean diameters of Mercury, Mars, and Jupiter, seen at the mean distance of the earth from the sun, to be 21″.60, 35″.19, and 626″.04 respectively. These diameters will give their masses, that of Jupiter being known, if we know the law of their densities: but, in comparing the masses of the Earth, of Jupiter, and of Saturn, to their bulks, we found that the density of these three planets is nearly in the inverse ratio of their mean distances from the sun; I have, therefore, adopted the same hypothesis relatively to the three planets, Mercury, Mars, and Jupiter, whence result the preceding values of the masses of Mercury and of Mars. The irradiation and the other difficulties which attend the observation of the diameters of the planets, joined to the uncertainty of the hypothesis adopted concerning the law of their densities, render these values the more uncertain; so that this hypothesis is distant from the truth, with respect to the masses of Venus and of Uranus,

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Happily, Mercury and Mars have the least influence on the planetary system; and it will be easy to correct the results according to their effects, when the developement of the secular inequalities has exactly made known their masses.' P. 64.

In the sixteenth chapter of the sixth book this subject is resumed, and some alterations are made in the numerical expressions for the masses of Venus and Mars. The corrections result from discussions of M. Delambre, founded on the observations of Drs. Bradley and Maskelyne: here the mass of Venus is expressed by the fraction $\frac{1}{356632}$; that of Mars, by $\frac{1}{2546320}$. This is an important diminution in the mass of Mars, and in its effects is sufficient to reduce the inequalities produced by this planet in the motion of the earth, in the ratio of .725 to unity. M. La Place, in a former part of his work, determined the mass of the moon by observations on the tides in the port of Brest: but in this chapter he says, the value he had previously given is somewhat too great, and he makes a correction by means of three astronomical phænomena; 1st. The lunar equations of the solar tables, whence he deduces the mass of the moon $\frac{1}{69.2}$ of that of the earth. 2dly. The nutation of the earth's axis, whence he infers the value $\frac{1}{71}$. 3dly. The parallax of the moon, whence he concludes that the mass is $\frac{1}{74.2}$. Comparing together, therefore, both the celestial and terrestrial phænomena, he lays down $\frac{1}{68.5}$ as the most accurate value of the mass of the moon in terms of that of the earth.

The seventh chapter, which, as already observed, is on the theory of the moon, commences with some very judicious observations; of which, however, we can only extract a small portion. After remarking, that if the law of gravity, according to the square of the distances inversely, be the real law of nature, investigations skilfully conducted ought to give the same results as observation; and stating, that in his own inquiries he has paid attention to *all* the inequalities as far as the third order, and many even of the fourth and fifth, he proceeds thus:

'To compare my analysis with observations, I have considered that the co-efficients of the lunar tables of *Mason* result from the comparison of the theory of gravity with eleven hundred and

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thirty-seven observations of *Bradley*, made in the interval from 1750 to 1760. *Burg*, a distinguished astronomer, has lately rectified them by means of more than 3000 observations of *Maskelyn*, between the years 1765 and 1793. The corrections he has made are not very considerable: but he has added to them new equations indicated by theory. The tables of these two astronomers are disposed in the same form as those of *Mayer*, of which they are the successive improvements: for, with regard to that celebrated astronomer, it must in justice be observed, not only that he first formed lunar tables sufficiently accurate to serve for the solution of the problem of the longitude, but even that Mason and Burg have drawn the means of improving their tables from his theory. The arguments are there made to depend one on another, in order to diminish their number: I have reduced them, with peculiar care, to the form adopted in my theory; that is to say, into sines and cosines of angles increasing in proportion to the true longitude of the moon. In comparing the co-efficients of my formulæ, I have had the satisfaction to see that the greatest difference, which in Mayer's theory (one of the most correct that has appeared to this day) rises almost to a hundred seconds, is here reduced to thirty relatively to Mason's tables, and under twenty-six with respect to Burg's tables, which are still more precise. This difference would be diminished by estimating the quantities of the fifth order that have influence, and which the inspection of terms already calculated is able to make known; and it is this that proves the calculation of two inequalities in which I have carried the approximation even to quantities of that order. My theory, moreover, brings the tables nearer together with regard to the motion in latitude; the approximations of this motion are more simple and more converging than those of the motion in longitude; and the greatest difference betwixt the co-efficients of my analysis and those of the tables is only six seconds; so that we may look upon this part of the tables as being furnished by the theory itself. As to the third co-ordinate of the moon, or of its parallax, it has been, with reason, thought better to form tables of it solely by the theory; which, considering the minuteness of the inequalities of the lunar parallax, ought to give them more exactly than observations. The differences between my results on this object and those of the tables, are such, therefore, as exist between my theory and that of Mayer, followed in this point by Mason and Burg; they are so small that they merit little attention: but as my theory approaches more nearly to observation than that of Mayer, relatively to the motion in longitude, I have reason to think it possesses the same advantage with regard to the inequalities of the parallax.

'The motions of the perigee, and of the nodes of the lunar orbit, afford also the means of verifying the law of gravitation. Their first approximation originally gave to geometers only half of the first of these motions; and *Clairaut* thence concluded, that it was necessary to modify that law by adding to it a second term. But at length he made the important remark, that a further approximation brought theory to agree with observation. The

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motion inferred from my analysis does not differ from the true one by its four hundred and fortieth part; and the difference is not a three hundred and fiftieth part, with respect to the motion of the nodes.

'Hence it follows incontestably, that the law of universal gravitation is the sole cause of the lunar inequalities: and if we consider the extent of these inequalities, and the proximity of this satellite to the earth, we may conclude that it is, of all the celestial bodies, the most proper for establishing this great law of nature, and the power of analysis—that wonderful instrument, without which it had been impossible for the human mind to penetrate into a theory so complicated, and which may be employed as a mean of discoveries as certain as observation itself.' P. 172.

The limits to which we are obliged to confine ourselves, will only admit of another extract, which, though short, is interesting, as it suggests the causes to which the curious circumstance of the acceleration of the moon's mean motion is to be ascribed, and affirms the invariable length of the day.

'One of the most interesting results from the theory of gravitation, is the knowledge of the secular inequalities of the moon. The ancient eclipses indicated, in its mean motion, an acceleration of which the cause has for a long time been sought in vain. At length the theory has shown me that it depends on the secular variations of the eccentricity of the terrestrial orbit; that the same cause diminishes the mean motions of the moon's perigee, and of its nodes, while that of the moon is accelerated; and that the secular equations of the mean motions of the moon, of its perigee, and of its nodes, are constantly in the relation of the numbers 1, 3, and 0.74. The ages to come will develope the inequalities, which are periodical like the variations of the eccentricity of the earth's orbit, on which they depend, and that will, some time, produce variations, at least equal to a fortieth part of the circumference, in the secular motion of the moon, and a twelfth of the circumference in that of its perigee. Observations have already confirmed these with a remarkable precision: their discovery led me to conceive that it was necessary to subtract fifteen or sixteen minutes from the actual secular motion of the lunar perigee, which the astronomers have deduced from the comparison of modern with ancient observations: all the observations made for an age, place beyond doubt this result of the analysis. We see here an example of the manner in which the phænomena, by their developement, exhibit to us their true causes. When only the acceleration of the mean motion of the moon was known, we could only attribute it to the resistance of æther, or to the successive transmission of gravity; but the analysis teaches us that these two causes produce no sensible alteration in the mean motions of the nodes and of the lunar perigee; which would suffice for their exclusion, even though we were ignorant of the true cause. The correspondence of the theory with the observations proves to us, that if the mean

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motions of the moon are altered by causes not connected with the action of gravitation, their influence is very small, and hitherto insensible.

'This correspondence establishes to a certainty the *constancy of the length of the day*, an essential element of all astronomical theories. If this length now exceeds, by the hundredth part of a second, that of the time of Hipparchus, the actual duration of the century will be greater than at that time, by 365″.25. In this interval the moon describes an arc of 534″.6; the actual secular mean motion of the moon would appear, therefore, augmented by this quantity, which would add 13″.51 to the secular equation of 31″.4248, that I found by the theory, for the first century, reckoned from 1750. This augmentation is incompatible with the observations, which permit us not to suppose a secular equation greater by 5″ than that which results from my analysis; we may therefore assert, that the length of the day has not varied a hundredth part of a second since Hipparchus; which confirms what I have found *à priori* in No. 12. of the fifth book, by the discussion of all the causes which can produce a change.' P. 176.

Speaking of this work as a whole, the necessity of any formal encomium is superceded by the circumstance of the great and universal celebrity it has already obtained. In almost every part of the *Mécanique Céleste* has its author displayed an extraordinary union of profound knowledge, fertile invention, brilliant genius, and discriminating judgement: and the science of astronomy must infallibly derive the most lasting benefits from powers like his, so skilfully employed upon the developement of Nature's exalted mysteries. But we cannot help thinking, that the mode of investigation to which this philosopher seems so partial, however well calculated to explore hidden truths, is not guarded on all sides so securely as might be wished, against the admission of error. In our review of the first two volumes, we observed that they were of a purely analytic nature, and had not one geometric figure or diagram. The same plan is continued through the present volume: and we are still convinced it is liable to strong objections. In a performance conducted like M. La Place's, the student is not so much taught mechanic philosophy, as an adroitness in the management of algebraic expressions; and he may have a strong conviction of the accuracy of his conclusions, without a single idea of the nature of the objects which ought to lie at the foundation of his process. This total absence of ideas, or at least this freedom from the necessity of frequently recurring to first principles, exposes the investigator to repeated risks of paralogism and absurdity. A similar procedure

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has hurried the most admirable analysts, particular Euler*, into ridiculous mistakes; and we are persuaded, that, had not the nature of La Place's inquiry compelled him often to compare his operations with the face of nature, and thus check the first advances towards error, even his superlative analytical dexterity would not have preserved him from failure. We wish not to detract from his great merit, but to warn others against the fascination of a splendid example. Let there be as little deviation as possible from the geometrical method; for, since motion includes the conception of *lines* with their various qualities of magnitude and position, we thus keep the subject of discussion closely in view: or, to conclude in the words of a celebrated writer,—'Let the accomplished mathematician push forward our knowledge by the employment of the symbolical analysis; but let him be followed as closely as possible by the geometer, that we may not be robbed of ideas, and that the student may have light to direct his steps.'

ART. VIII.—*Le Guide du jeune Militaire, &c.*

*The young Soldier's Guide, or Instructions from a Father to his Son, on the Military Art, with its requisite Duties, Virtues, and Talents. By the Baron d'A***, Colonel of Infantry. A new Edition. By Dubroca.* 8*vo.* Paris. 1802.

ART. IX.—*The Military Mentor. Being a Series of Letters recently written by a General Officer to his Son, on his entering the Army: comprising a Course of elegant Instruction, calculated to unite the Characters and Accomplishments of the Gentleman and the Soldier. 2 Vols.* 12*mo.* 10*s.* 6*d. Boards.* Phillips. 1804.

THERE is a somewhat antiquated book of the French, *Conseils d'un Militaire à son Fils*, of which this is an interpolated edition. Some old-fashioned anecdotes are dropped; some incidents during the revolution and its wars are added; some complimentary paragraphs about new men are inserted; and many notions, military and moral, are approximated to the spirit of the present times, and reformed by recent experience. Thus a respectable manual of military anecdote has been fitted for renewed circulation, and accommodated for the amusement of those officers on whom peace had conferred the leisure requisite for speculative instruction. Dubroca, an intelligent man, a book-maker and book-seller, has been the re-fashioner of this Guide. During peace he catered for the women,

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* See Robins's Tracts, Vol. II. pp. 194. 214, *et seq.*

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during war he caters for the men of France. In times of trouble, the fair sex become the depositaries of civilization; in times of tranquillity, the stronger sex undertake to advance it.

As great part of this work has passed into an English garb, under the title of the Military Mentor, we have preferred attaching our comments to that publication; else the quoted passages would be to translate afresh, which is at all times an unpleasing toil; it would not, however, be without some use; for the nationality of the English editor frequently suppresses the locality of traits which occur to him. At p. 211, Dubroca says 'that at the battle of Fleurus the French were ill clad, and that an officer, to encourage the soldiery, observed to them that the enemy had new clothes: 'Let us charge vigorously,' said he, 'and equip ourselves.' In the Military Mentor we are not told that this happened at Fleurus, or among Frenchmen. Similar suppressions of anecdotes which tend to illustrate the living generals of the French, are, for better reasons, adopted. Such is the expression of Bonaparte at Marengo to some troops who were giving way: 'Soldiers, I always stay to sleep where I fight.'

At p. 358, Dubroca ascribes to the following words of Brissot the notorious improvement of the French in the art of war during the revolution: 'What,' said he in the senate, 'you have soldiers proud of their character; and do you suppose there are none among them who anticipate the warlike arts of a free and regenerated nation? Do you suppose that courage, for which there is no substitute, is not itself a substitute for all else? We want general officers, you say. Be comforted. Make them. The secret is soon found: suspend the routine of military advancement; lead merit forth from the ranks. Liberty, and the hope of her applause, will mature talent and create men.' This is justly observed; but there is still a difficulty in carrying into practical efficacy the system of rewarding merit with advancement, without attention to previous rank. We believe Saint-Just was much consulted in bringing this to bear; and that the commissioners, sent by the convention to attend the armies, collected, on the spot of battle, information concerning individual conduct; and despotically recompensed the excellent—sometimes in defiance of the very general, whom they were permitted to supercede. Let those who wish the English to excel more as a military country, open the gates of advancement to spirit; make merit the sole passport to rank; abolish the superstitions of seniority, and the traffic of purchase; and, by introducing at our universities the military sciences, give us a chance for an instructed staff.

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IT is by war, says Vegetius, that independence is preserved, rank perpetuated, and empire extended: to war, the Spartans, to war, the Romans considered every science as subordinate. The attention of the Spartans and of the Romans to the arts of war was attended, however, with very different success. The Spartans never maintained in Greece a situation so enviable as the Athenians; they sacrificed to their military habits domestic comfort, humane feeling, intellectual culture, commercial opulence, and elegant gratification; yet they could not become a people of conquerors: the Macedonians, not the Spartans, were the eventual masters of Greece; whereas the Romans overcame successively each variety of hostile opposition, and permanently subdued every power within their reach, without missing the fruits of opulence and luxury at home. The name of Lycurgus, therefore, ought to be struck out of the list of wise lawgivers: he sacrificed every thing to an end, which he knew not how to attain; he inflicted on his gentlemen the privations of a work-house; and on his helots the oppression of negroes, to produce iron-hearted mothers, and a soldiery without ambition. It is the more important to bring into discussion the merits of Spartan legislation, as a set of Spartan law-givers has lately sprung up among ourselves; men, who are for having us become a military nation; who are for breaking down the ancient division of labour, which secured in each department the appropriate skill; and are for educating us all, like so many Frenchmen, to excel in the military exercises. Military morals are connected with military manners and military habits. Spirit is excited and enhanced in armies by juvenile conviviality: this is mostly followed by a riotous insolence of the armed classes. With an irritable sense of honour advances the multiplication of duels. The military exercises are acquired to most perfection by the young; but what is the consequence of convening shop-boys and journeymen at sixteen to the parade? Habits of early dressiness and libertinism are adopted, which their earnings will, as yet, not afford to supply; and the property of their masters is rashly violated. General Murat is said to have boasted that in a French army every man was a thief; which was also the case in Sparta: but even in England, where pecuniary probity is held peculiarly sacred, (and indeed commerce could not else thrive in any country) there is a proverbial suspicion of a tendency in the military taste to respect propriety more than property.

War, says Folard, is the proper study of nobles and of princes. What line of life so brilliant as the career of a general who applies his courage and his skill in the service of his country? It is an art, to excel in which exalts the private to

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the level of his sovereign, and makes him the depositary of his power, of his glory, and of the fortunes of his dominions. It is an art, however, not to be wholly learned in books, and maps, and plans, and artillery-grounds: a month or two of practical service among young and rash generals teaches more than years of literary vigilance over the histories of Gustavus Adolphus and of Frederic, or the essays of Saxe and of Guibert. One of the first observations of a campaign is the unequal mortality of different regiments. There is no greater prodigality than to train a soldier to die of disease. The men born in the poorest provinces of the empire, reared in the hardiest habits, and accustomed to the severe temperance and abstinence of misery, are the best and the only durable instruments of the warrior. Unless, therefore, a country be universally poor, like France, and secure, from the general taste of the people, of finding everywhere the young men hardy and temperate, it is unwise to resort to ballot and conscription, instead of recruiting. Ballot withdraws everywhere an equal proportion of the population: but recruiting succeeds in proportion to the poverty of the district. The bounty at which a Londoner sneers, a Highlander eagerly grasps. Where it costs least to rear a man, he can always be bought cheapest. As nursery-grounds are made in bad soils, and cattle bred in mountainous districts, in order that the trees and beasts may thrive by removal; so men ought as much as possible to be produced in the lean and lacking corners of the empire; they transplant and flourish the better; they better meet fatigue and danger. The cheapest man-market answers best both to the general and to the state. If recruiting cannot proceed fast enough for the demand of our generals, what is the objection against importing boys from the Baltic? Probably at Hull a regular importation of that kind could be commenced, so as to be less costly than domestic recruiting is become already. There should be a provision for not accepting recruits above thirty years old: they will not stand the seasoning in those climates to which British armies are usually sent: veteran soldiers are good, but they must have been brought up to the profession of arms: the veterans of industry or of sottishness make very bad soldiers. Domestic barrack-service might indeed be reserved for recruits of this kind.

Pyrrhus, the king of Epirus, is said to be one of the first who have written on the art of war: the substance of the result of his experience must have travelled from Xenophon to himself, and from himself to Polybius and Cæsar, and the other writers who have commented on the military management of antiquity. From them we inherit unquestionably much instruction. And it may be doubted whether the method of clothing an army with convenience and œconomy was not as well under-

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stood by the king of Epirus, as by any modern martinet. The Epirotes, to judge from analogy, cropped their hair close, went with their arms naked, were clad tight and warm about the body, had breast-plates, marched in philibegs, and had sandals which did not compress the feet. 'In a campaign,' says marshal Saxe, 'the hair is a filthy ornament to the soldier; and, once wetted, his head never dries; his shoes, stockings, and feet, rot together because he has no changes, and he is sent to the hospital by this compulsory nastiness; his gaters, so pretty on the parade, cost time and money to whiten; the hat soon loses, in the wet and in the wear, its form and its crown; it will not keep on the head of the tired man when he lies down to sleep; he remains exposed to the damp and dew with his head bare, and the next day he has a fever. I wish all the soldiers were cropped and had grey Welsh wigs'—*(perruques de peau d'agneau.)* The experienced marshal proceeds to other curious speculations, recommends the disuse of stockings on a march, and the filling up, as it were, the inside of the flat-heeled shoes with grease. But some of our regimental surgeons will, no doubt, give a complete treatise on the wholesomest method of clothing the soldiery, so as to deliver the army from the inconvenience of the present irrational foppery.

The muskets from Germany, which have lately been distributed in this country among the people, are made for men of a larger span than is usual here. Whether the arts of manufacture, where they have long prevailed, tend to lessen the hand, and shorten the fingers, or whether the gunsmiths of Sorlingen have served us with what would not sell in Prussia, the circumstance however proves, that not only the raising and clothing of troops are not yet reduced to the precision of science, but not even the arming of them. The proportion which the engineers or artillery corps bear to the infantry, is in the English service far too small: every thing military about us seems the lesson of apes, and not of reasoners. We want indeed a military Mentor.

But how has this writer performed his task? Like one who is more solicitous to make our officers gentlemen, than to make them soldiers; like a friend to humanity (Letter IX.), to modesty (Letter X.), to discretion (Letter XXII.), to chastity (Letter XXXII.), and to elegance of style (Letter XXXVIII.); but like one who thinks that a crop of antagonist qualities can be raised in the same field, and that the most inconsistent virtues may with entire propriety be recommended to the same individual. The soldier of our author, like the orator of Cicero, would comprehend all the knowledges and all the virtues, the minute accomplishments and the great qualities, the boldness of a general and the temper of a sage; and would both know how to acquire empire and to deserve it. If, however, this book be not single enough in its point of view;

if its aim be not confined to inculcate and to enhance the qualities essentially military, it is still an amusing and a useful book. It may be read with pleasure and with advantage by volunteer officers and privates; it will make them better men, and favour the acquisition of the liberal and generous virtues: and it will supply them with a stock of military anecdote and doctrine, which may be agreeably read at breakfast, and repeated at mess. We shall pick some of the anecdotes which will best furnish a pretext for commentary. In the fourth letter, on magnanimity, there is one which cannot too often be repeated.

'Leonidas having, with three hundred men only, disputed the pass of Thermopylæ against the whole army of Xerxes, and being killed in that engagement, Xerxes, by the advice of Mardonius, one of his generals, caused his dead body to be hung upon a gallows; thus making the intended dishonour of his enemy his own immortal shame. But some time after, Xerxes being defeated, and Mardonius slain, one of the principal citizens of Ægina came and addressed himself to Pausanias, desiring him to avenge the indignity that Mardonius and Xerxes had shown to Leonidas, by treating the body of Mardonius after the same manner. As a farther motive for doing so, he added, that by thus satisfying the manes of those who were killed at Thermopylæ, he would be sure to immortalize his own name throughout all Greece, and make his memory precious to the latest posterity. "Carry thy base counsels elsewhere," replied Pausanias; "thou must have a very wrong notion of true glory to imagine, that the way for me to acquire it is to resemble the barbarians." Vol. i. p. 49.

This is perhaps the most important lesson to men in authority, which has ever been given. There is in human nature a vindictive feeling, a resentful propensity, which disposes men in all cases to retaliation. 'An eye for an eye, a tooth for a tooth,' is the instinctive original sin to which we tend. That which the adversary has done; that which is imputed to the adversary even as his intention, is not only repeated or practised without remorse, but with secret approbation, and with a sentiment of conscious equity. The crimes of history, like thunder-claps, are echoes of the first snap. By placing the point of honour in never imitating the severities of a foe, every act of injustice and cruelty tends to become not the parent of more, but the last of its race. He has a wrong notion of true glory, who hopes to acquire it by resembling the barbarians.

The following passage deserves notice, because it tends to render obvious the principle of a line of conduct, which, in civil or political life, is too commonly blamed. The man who defends in parliament what he disadvises in the cabinet, is censured by very numerous classes of judges. When three of us are going to take an airing in a phaëton, and two decide for Hampstead and one for Shooter's Hill, if this last have to drive,

he is still to drive to Hampstead. There are conversations and public discussions which form a part of the means of execution; all these, when posterior to decision, are to be conducive to the end in view, whatever might, previously to discussion, have been the sentiment of the speakers.

'It is especially in a council of war, that firmness is necessary to an officer. Majorities are not always on the side of wisdom. Every one having a right to declare his own opinion, all ought to be heard; but it often happens, either that the votes are influenced by the presence of a man distinguished by his reputation and his rank, and to whom therefore each one fears to render himself obnoxious, or the spirit of party divides the members. Sometimes an obstinate cabal opposes a general from the base principle of envy; not unfrequently the sophistry of falsehood and deception blinds the majority, and gains the ascendancy over those whose counsels are influenced by no other motives than the good of their country, and the glory of their sovereign. It is on such occasions that an officer, after having well weighed the opinions given, considered the reasons offered, and examined the motives, is called upon to defend the cause of truth with that undaunted firmness with which it ought ever to inspire a brave man, regardless of whom he may offend. As he ought not to be swayed by the number of the opinions that oppose him, neither should he be influenced by the vanity of appearing singular. It has been justly remarked, that if plurality of voices were always decisive, error would presently every where predominate, and banish truth from the world. The conscience of a brave man ought to be his only oracle. But when in a council a resolution is once irrevocably fixed, even against his opinion, it is of the utmost consequence that the subalterns and soldiers remain ignorant of the reasons which have been brought forward; because the bulk of mankind *count* opinions, rather than *weigh* them.

'It often happens in a council of war, that they are not the wisest and the best informed who are listened to and followed; but those who are at the head, to whom only it is allowed both to say and to do what they please.

'Sometimes the best officers will on these occasions refuse to dissuade from an attack, lest their courage should be called in question. It is highly commendable in those who have opposed a decision, at least to *appear* to approve that which has been resolved on; and, however unwise he may deem the measure, it is the duty of the officer *publicly* to support it: thence it will follow, that the commander, or whoever was the author of the project, loses that irresolution which often occasions a doubt of success. This condescension, which springs from the same source as the firmness before displayed in the council, contributes greatly to the general good; it is an evidence at the same time to those whose advice you had opposed, that your opposition was not the effect of obstinacy, and that while you could support with firmness a sentiment which you deemed just, you also knew how to yield to a decision.' Vol. i. P. 75.

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The approbation bestowed on the following fact well becomes the Christian.

'I cannot too often repeat to you, my son, that modesty and humanity are the most shining endowments of an officer. He that possesses religion is modest, because he refers every thing to an arm stronger than his own; he is humane, because humanity and justice are the basis of all religion: these are the qualities which render the soldier patient under fatigue, docile to his superiors, kind to his companions; which, in short, instruct him that life itself is no other than a deposit, which he ought to preserve or to risk only according as the interests of his country require.

'Forgiveness of injuries, and a merciful disposition towards those who have offended us, are not only infallible marks of a great and noble mind, but are our indispensable duty, as reasonable creatures, and peculiarly so as Christians. The following is a fine example of this virtue: Gaston, marquis de Rentz, an illustrious nobleman, was a soldier and a Christian; and had the peculiar felicity to reconcile the seeming opposition between those characters. He had a command in the French army, and had the misfortune to receive a challenge from a person of distinction in the same service. The marquis returned for answer, that he was ready to convince the gentleman that he was in the wrong; or, if he could not convince him, was as ready to ask his pardon. The other, not satisfied with this reply, insisted upon his meeting him with the sword; to which the marquis sent this answer: That he was resolved not to do it, since God and his king had forbidden it; otherwise he would have him know, that all the endeavours he had used to pacify him did not proceed from any fear of him, but of Almighty God, and his displeasure: that he should go every day about his usual business, and, if he did assault him, he would make him repent it. The angry man, not able to provoke the marquis to a duel, and meeting him one day by chance, drew his sword and attacked him: the marquis soon wounded and disarmed both him and his second, with the assistance of a servant who attended him. But then did this truly pious nobleman show the difference betwixt a brutish and a Christian courage; for, leading them to his tent, he refreshed them with wine and cordials, caused their wounds to be dressed, and their swords to be restored to them; then dismissed them with religious and friendly advice; and was never heard to mention the affair afterwards, even to his nearest friends. It was a usual saying with this great man, "that there was more true courage and generosity in bearing and forgiving an injury, for the love of God, than in requiting it with another; in suffering, rather than revenging; because the thing was really more difficult:" adding, "that lions and tigers had courage enough, but it was a brutal courage; whereas that of men should be such as became rational beings and Christians." Vol. ii. p. 67.

Such an anecdote might with propriety be introduced in a sermon: but where is the bishop, who, after stripping off his canonicals, would turn to his brother or his son in uniform,

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and say,—Go thou and do likewise? A rash, regardless contempt for individual being is the natural fashion in armies. An interesting anecdote of less equivocal exemplariness is this:

'The late colonel Daniel took great pleasure in giving advice to young officers, guiding them in their military functions, the management of their pay, &c. Whenever he was upon the article of gaming, he used to tell the following story of himself, as a warning to others, and to shew that a little resolution may conquer this absurd passion:—In queen Anne's wars, he was an ensign in the English army then in Spain: but he was so absolutely possessed by this evil, that all duty, and every thing else that prevented his gratifying his darling passion, was to him most grievous: he scarcely allowed himself time for rest; or if he slept, his dreams presented packs of cards to his eyes, and the rattling of dice to his ears:—his meals were neglected, or if he attended them, he looked upon that as so much lost time; he swallowed his meat with precipitation, and hurried again to the dear gaming-table. In one word, he was a professed gamester. For some time, fortune was his friend: and he was so successful, that he has often spread his winnings on the ground, and rolled himself on them, in order that it might be said of him, "he wallowed in gold." Such was his life during a considerable time; but as he often said, and I dare say every considerate man will join with him, "it was the most miserable part of it."—After some time he was ordered on the recruiting duty, and at Barcelona he raised one hundred and fifty recruits for the regiment; though this was left entirely to his serjeant, that he might be more at leisure to attend his darling passion. After some changes of good and ill-luck, fortune declared so openly against him, that in one unlucky run, he was totally stript of the last shilling. In this distress, he applied to a captain of the same regiment with himself, for a loan of ten guineas; which was refused with this speech, "What! lend my money to a professed gamester! No, sir, I must be excused: for I must necessarily lose either my money or my friend; I therefore choose to keep my money." With this taunting refusal he retired to his lodging, where he threw himself on the bed, to lay himself and his sorrows to a momentary rest, during the heat of the day. A gnat, or some such vermin, happening to bite him, he awoke; when his melancholy situation immediately presented itself to him. Without money! and no prospect how to get any to subsist himself and the recruits to the regiment, then at a great distance from him: and should they desert for want of their pay, he must be answerable for it; and he could expect nothing but cashiering for disappointing the queen's service. He had no friend; for he whom he had esteemed so had not only refused to lend him money, but had added taunts to the refusal. He had no acquaintance there; and strangers, he knew, would not let him have so large a sum as was answerable to his real necessity. This naturally led him to reflect seriously on what had induced him to commence gamester; and this he presently perceived was idleness. He had now found the cause, but the cure was still wanting;

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how was that to be effected so as to prevent a relapse? Something must be done: some method must be pursued so effectually to employ his time, as to prevent his having any to throw away at gaming. It then occurred to him, that the adjutancy of the regiment was to be disposed of; and this he determined to purchase, as a post the most likely to find him a sufficient and laudable way of passing his time. He had a letter of credit to draw for what sum he pleased for his promotion in the army; but not to throw away idly, or to encourage his extravagance. This was well: but the main difficulty remained, and he must get to the regiment before he could take any steps towards the intended purchase, or draw for the sum to make it with. While he was endeavouring to fall upon some expedient to extricate himself out of this dilemma, his friend, who had refused him in the morning, came to pay him a visit. After a very cool reception on the colonel's side, the other began by asking him, what steps he intended to take to relieve himself from the anxiety he plainly saw he was in? The colonel then told him all that he had thought upon that head, and the resolution he had made of purchasing the adjutancy as soon as he could join the regiment: his friend then getting up and embracing him, said, "My dear Daniel, I refused you in the morning in that abrupt manner in order to bring you to a sense of the dangerous situation you were in, and to make you reflect seriously on the folly of the way of life you had got into. I heartily rejoice it has had the desired effect. Pursue the laudable resolution you have made, for be assured that *idleness and gaming are the ruin of youth.* My purse, as well as my interest and advice, is now at your command; there, take it, and please yourself with what is necessary to subsist yourself and recruits to the regiment." This presently brought the colonel off the bed: and this afternoon's behaviour entirely obliterated the harshness of his friend's refusal in the morning; he now viewed him in the agreeable light of a sincere friend, and for ever after esteemed and found him such. In short, the colonel set off with his recruits for the regiment, where he gained great applause for his success, which, as well as his commission, he had well-nigh lost by one morning's folly: he immediately solicited for, and purchased the adjutancy; and from that day forward never touched cards or dice, but, as they ought to be used, merely for diversion, or to unbend his mind after too close an attention to serious affairs.' P. 93.

These volumes deserve popularity, and are well adapted to attain it. Wherever they circulate, they cannot but leave impressions favourable to the attainment of the liberal qualities. The philosophic teacher would perhaps omit to enforce with much emphasis several virtues which are the highest ornament of the human character, because they are founded on the evolution of dispositions unfavourable to the most essential attributes of military excellence. Tolerance for those foibles, which are the natural overflowings and emanations of the necessary qualifications of a soldier, has been found, both in

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Prussia and in France, more expedient than an attempt to purify the soldier into the citizen, which can only terminate in taming ardour; or an attempt to stimulate the citizen into the soldier, which can only terminate in abolishing industry. Each line of life has its appropriate virtues and vices; there is no absurdity in that Hindu morality which draws up a separate code for each.

Of these letters, the first is original; the second coincides with the first chapter of Dubroca's Young Soldier's Guide. This book is, in the main, a translation of Dubroca: some judicious, and some illiberal, curtailments have been made: several anecdotes of English officers have properly been introduced: a few interstitial commentaries are added. It would have been more candid to have acknowledged in a preface the extent of obligation to the French original, than to have passed over in silence all recapitulation of the sources whence this imported preceptor has borrowed his lessons. They are those of a moralist and man of letters, more than those of an experienced officer. This Mentor is not the Pallas of Homer, who guided the car of Diomed; but the Minerva of Fenelon, who warned her pupil against Eucharis.

ART. X.—*Traité Elémentaire de Physique, &c.* Paris.

An Elementary Treatise on Natural Philosophy. By R. J. Hally, Member of the National Institute, &c. designed for the Instruction of the National Lyceum. 2 Vols. 8vo. with 24 Plates. Imported by De Boffe.

A SYSTEM of natural philosophy, by Hailly, must be interesting; and, while a work in our own language, on this branch of science, is under our consideration, we were more particularly attracted by its rival from a rival country. We have examined it with peculiar satisfaction, and shall now present an abstract of it within as narrow limits as its importance will permit.

The object of the author seems to have been, to offer a general abstract of the science, and not a compilation in which every former theory is proposed, but none examined. For this reason he only adduces the most decisive experiments, unfolding with peculiar care the consequences of their results.

'An explanation,' says he, 'becomes vague, when it is too general. Details are the touchstone of theories: they demonstrate their truth, or display their errors: they enable us to follow step by step the progress of nature; they point out all the relations which establish the mutual dependence of facts, either with each other, or with that which forms the basis of the theory.'

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In an introduction which displays considerable ability, the author gives a general view of this science. The objects, he remarks, are more interesting, because they call our attention to what passes around us; for our instruments afford us only miniature exhibitions of the great phænomena of nature, conducted in a way that leads us to explain their cause. 'Instruments, so varied, are only so many interpreters of the language in which nature constantly addresses us.' The word 'nature,' he adds, 'is only a short form of expressing sometimes the results of the laws to which the mechanism of the universe is submitted, by the supreme Being; sometimes the collection of beings created by him. Nature thus, in its true light, is no longer a subject of cold unproductive speculation, with respect to morality. The study of its productions and its phænomena not only enlightens the mind, but warms the heart, by exciting feelings of respect and admiration, at the sight of so many wonders, which bear such striking characters of infinite power and wisdom.'

We record these sentiments with peculiar pleasure, in a work undertaken by the command of the first consul, and in a city where infidelity has established her strongest hold. Perhaps natural philosophy has not before assumed a scientific form. Works of this kind have been a collection of treatises, not a whole; and since these treatises have been published, the science has accumulated, though not always with advantage; for fancy and refinement have occasionally presided, where observation and judgement should have led the way. 'The sciences which relate to nature are one and the same: they appear various in their objects: they approach, diverge, and cross each other: they sometimes invade the confines of their neighbours, as if to recall to our minds that the source is alike, and that our distinctions arise only from the limits of our views, and the time allotted us for the cultivation.'

'If we consider in bodies,' says M. Haüy, 'their general and permanent properties, or if the changes that these bodies undergo are slight, and that they return to their former state when the cause ceases to act; if also the laws, which determine the reciprocal actions of the same bodies, are propagated to distances more or less considerable, the results of our observations are still within the dominions of natural philosophy: but, when the phænomena depend on the ultimate action which the molecules exert on each other at distances almost infinitely small, by reason of which the molecules separate, to unite again in a different order, forming new combinations, with new properties, the study of the phænomena belongs to chemistry.'

We have selected this passage with more pleasure, as it limits the boundaries of natural philosophy and chemistry with singular precision, according in a great measure with the definitions we have had occasion to offer.

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After explaining the term *theory*, which strictly means the connexion of particular facts, either with one general fact, or at least the smallest number possible of facts, and illustrating his definition by examples drawn from the history of philosophy, the author proceeds to the subject itself. He first explains the most general properties of bodies, beginning with those which approach most nearly to the nature of those bodies considered as simple assemblages of material particles. These are, extent, impenetrability, and divisibility. The other general properties depend on certain powers which affect bodies, as gravitation and affinity.

Having stated the laws which influence falling bodies, the author compares affinity with gravity, and shows how each may be reduced to the same principle, by adopting the happy idea of De la Place, which consists in supposing, that the distances between the molecules of bodies are infinitely greater than the diameter of these molecules. Numerous phænomena, and, among others, the extreme facility with which the rays of light penetrate transparent bodies in every direction, support this theory. On the subject of specific gravity, the author explains the method which has been followed in the determination of the unity of weight, in the new metrical system; to this explanation is added a short view of the whole system, taken in its greatest extent. With respect to affinity, M. Haüy has engaged in the illustration of a theory relative to one of its most remarkable consequences, viz. the symmetrical arrangement of the molecules of some of the natural bodies, we mean the detail of the results of that happy union of geometry and mineralogy, which has been applied to illustrate the forms of crystals, in which M. Haüy has so eminently succeeded. The explanation of the various subjects which properly belong to general physics is terminated by the consideration of heat, which balances affinity, and often destroys its power. M. Haüy illustrates, in succession, the equilibrium of heat; the manner in which a part of this fluid, if it be a fluid, combines with the body, while the rest escapes in a radiant form; specific heat; the effect of caloric in dilating bodies, rendering them liquid or gaseous. He then engages in some interesting details, relative to the variation of bulk of solid and liquid bodies; the latter subject leading to the thermometer, and the principles on which it is constructed.

M. Haüy proceeds to particular physics, and these relate to certain fluids remarkable for their mode of action. The first of these is *water*, which he considers first in its common state; and this leads him to the principles of hygrometry, to explain the phænomena of capillary tubes, and the apparent attractions and repulsions of the little bodies which float on water at a small distance from each other. He then considers it in the

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state of ice, and gives the history of the congelation of mercury, with the means by which the degree of cold to which it corresponds has been ascertained. He next examines water in the state of vapour, and points out the advantages which mechanics have derived from its expansive force.

The properties of air follow, and the author considers its weight, its elasticity, the effects of its pressure in raising the mercury in the barometer, water in pumps, and in the syphon. He next gives a very elegant and simple demonstration of the law, according to which the densities of the strata of air decrease in proportion to their distance from the earth, and applies this law to the methods hitherto employed for measuring heights by the barometer; at the same time pointing out the corrections which this method requires, and explaining a new plan, suggested by La Place, to assist a similar kind of observations. This plan is particularly advantageous, as more easy and direct, and will be complete, when the determination of the quantities which form its base shall be taken with the greatest precision. This interesting portion of the work concludes by explaining a very ingenious idea of the same author, to connect barometrical observations with geographical measures, to determine more certainly the position of different places.

After considering the weight and elasticity of the air, the author treats of the effects of caloric in dilating it, or increasing its elasticity. On the first part of the subject, he explains the new experiments, which have led to a determination of the relation according to which all the gases dilate, from the freezing point to that of boiling water. Evaporation is the next subject, or, in the author's view, the union of water with air. M. Haüy points out the law of dilatation, which takes place when gases and vapours are mixed. He then adds some details on winds and watery vapours; and returning to the effects of evaporation, as the source of springs, he gives the history of this discovery, and of aërostatics, which he thinks may lead to the most important consequences.

Air is next considered as the medium of sound. M. Haüy first explains the general phænomena of sonorous bodies, and next passes to the comparison of appreciable sounds, drawing thence observations relative to the effects of wind-instruments, with the theory of the propagation of sound. It is easy to see that the author has particularly studied that science, whose object is music.

Electrical phænomena then fix M. Haüy's attention, and this subject is pursued to an extent proportioned to its importance. He first treats of the electricity produced either by friction or communication; and having established the distinction which

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exists between different bodies, with relation to this mode of electrisation, he explains with peculiar clearness and precision the general theory of electrical phænomena. The property which some bodies possess of acquiring electricity by means of heat, has furnished many interesting details on the electrical action of these bodies, and the coincidence observable between their forms, and the positions of the poles, in which the two opposite electricities reside. If we owe to Æpinus the explanation of the cause of the phænomena which the tourmaline presents when properly warmed, we are equally indebted to the present author for an explanation which so happily connects electricity with magnetism.

To this part belongs Galvanic electricity, or the electricity produced by the simple contact of bodies, first discovered at Pavia, and extended considerably in the same part of Europe by Volta. This article is admirably written. After detailing the discoveries of Galvani and Volta, the author speaks of the electrical fish, whose properties seem to depend on a structure analogous to the elements of the Voltaic pile. Galvanic electricity is connected with chemistry by its power of decomposing water; and from this principle the author connects in one point of view all the other resemblances, which show that this electricity by contact is no more than a simple modification of common electricity.

The similarity between the laws which influence bodies that have received the magnetic power, and the electrics *per se*, naturally places the theory of magnetism next to that of electricity. Æpinus, on this subject, first employed simple powers, submitted to calculation.

'It was,' says the author, 'in holding a tourmaline, that he first conceived the idea which formed the basis of his theory. He had discovered that the properties of this stone were owing to electricity, and had remarked that it repelled on one side, and attracted on the other, a small electrified body: he gave these two sides the name of poles, and this term, which might only pass for a more convenient expression, became in his mind the true word. He saw, in the tourmaline, a little electric loadstone; and comparing the phænomena of magnets with electrics *per se*, he found that the action of the two fluids might be reduced to the same laws, and thus joined to the merit of having perfected the theory of electricity, and created, as it were, the theory of magnetism, that of joining to the same ring two large portions of the chain of our knowledge.'

The theory of magnetism is explained, in the treatise before us, in a manner wholly new, and with that precision which characterises all the works of M. Haüy. In pointing out the attempts of philosophers, the author might have had frequent occasion of quoting his own works, if he had not confined him-

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self to a simple explanation of the results to which his own works had conducted him.

M. Haüy treats of magnetic and of electrical phænomena, as produced by the simultaneous action of two fluids. Having explained the principles on which the basis of his theory rests, he points out the method which has been followed to determine the law of magnetic actions at a distance: he then proceeds to the explanation of the effects which the bodies that have received the magnetic virtue produce, viz. attraction and repulsion, and is particularly anxious to explain the apparent paradoxes which many of these effects offer: lastly follow the applications of this theory to the production of artificial magnets.

The phænomena produced by the magnetism of our globe are next explained, with whatever theory or observation has taught relative to the declination and inclination of the magnetic needle, to the changes of each, to the local and transitory perturbations sometimes observed, styled oscillations. In a separate article, the state of habitual magnetism, which the different mines of iron in the earth experience, in consequence of the magnetic action of the globe, is examined. The subject is terminated by a reflexion which naturally arises from it.

'Magnetism appears not to exist in the absence of iron, and yet an unexpected discovery has shown, that it required only its own aid to procure us the most important services; that, under the appearance of a simple amusement, it concealed at that time an inestimable present for the service of navigation. From that period, all the resources of the most refined philosophy have been employed, to augment the power of the mariner's needle, and render it more obedient to the action of the earth. Though a scientific object, therefore, may seem at first to lead only to idle speculations, this is not a motive to condemn it to oblivion. Independent of the more obvious result, that of exercising the sagacity, and employing the reasoning faculty, these acquisitions often serve to explain common truths, connected, and sometimes lead us to a more perfect acquaintance with them. Besides this, they may discover in their turn some concealed advantage, which will be in time apparent; and the moments we bestow on them, perhaps hasten the period when they may contribute to the good of society.'

The author has reserved for the conclusion the most intricate of the theories, that which relates to light. 'After having explained,' says he, 'the various phænomena produced by the fluids spread around us, and in the regions nearest to our globe, we shall now rise to the consideration of light, which has its source in the stars, and whose action embraces the whole sphere of the universe.'

M. Haüy first examines the two opinions, one of which makes light consist in an emanation of luminous particles; and

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the other in a fluid vibrating by the action of the same bodies. He determines, for the reasons assigned, in favour of the former; and having explained the method employed to measure the velocity of light, he describes the aurora borealis merely as a luminous phænomenon.

M. Haüy next explains the laws of reflexion and refraction. He considers the relations which these two kinds of deviation have to each other, and shows how we may reduce the physical explanation of each to an action of the same kind with those which are exercised at distances almost infinitely small; an action the same as that known by inflexion or 'diffraction' of light. To complete the theory of the powers which these bodies exert on the luminous fluid, M. Haüy points out the results by whose assistance Newton read in the laws of refraction, combined with the densities of bodies, that the diamond was a combustible, and that water contained the inflammable principle.

The discoveries of Newton on the nature of light, considered as a mixture of an infinite number of rays, differently refrangible, and offering, in their colours, an imperceptible gradation of shades, related to seven principal ones, follow. These considerations lead to the rainbow, and the consequences which Newton drew from the coloured rings, applied to the natural colour of different substances, and the difference between opaque and transparent bodies. The phænomena of vision form the next subject; the structure of the eye is described; and this organ is considered in a more extensive view, as, under the guidance of the touch, acquiring an experience which enables us to judge of the forms, size, and distance of objects. The defect of any of the conditions which suppose the same rules, leads the eye into errors called 'optical illusions.'

To the effects of natural vision succeed those of artificial.

'The laws of reflexion teach us,' says the author, 'how the images of objects, such as presented by mirrors, are produced. We then see (adds he) the effects of light refracted, with respect to vision; and supposing, at first, a refracting medium with a plane surface, and a radiant point placed within it, we shall consider the question relative to the determination of the imaginary point of meeting of the rays, which, after leaving the radiant point, disperse, and again meet by the effect of the refraction they experience in passing through a different medium.'

Having applied this theory to the vision of objects situated in the water, he refers the remarkable property of the double refraction to it, and then details the beautiful theory, by which he has explained the double refraction of carbonate of lime. The article concludes with an explanation of the effects of simple glasses, which, by means of their curvature, assist our

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sight, or remedy its imperfections. The theory of these effects leads to an explanation of those produced by different instruments, as telescopes, microscopes, &c.; and he points out, with the greatest perspicuity and precision, the principle on which the achromatic telescope is founded,—an invention long retarded, as it has been said, by the obstacle seemingly opposed, viz. the authority of Newton.

We greatly regret, that at the end of an appendix we have been compelled to confine our analysis within such narrow limits, almost to a general view of the contents. As we much wish to see this work in our own language, and as it well merits a translation, we may be able to return to it. It will be at once obvious, that some of the subjects included in English treatises of natural philosophy are omitted, particularly the minuter mechanical details, and astronomy. Whether these do not make a part of the philosophic courses of the Lycæum, or whether they could not be conveniently included in our author's general sytem, we know not: probably the former circumstance confined M. Haüy's labours to a narrower compass. On the whole, we have not yet seen a treatise on natural philosophy which approached so nearly to a systematic form; no one completed with so much care, comprehending such a variety of details, finished with more philosophic accuracy.

ART. XI.—*The Hindoostanee Intelligencer, and Oriental Anthology.* 4*to.* 13*s.* 6*d.* Imported by Debrett. 1808.

WHAT Alexandria was in the time of the Ptolemies, Calcutta has the prospect of being, in the course of the present century. In point of architectural magnificence, its houses are palaces; and in point of literature, since the institution of an oriental college within its boundaries, its proficiency, though at present immature, is advancing rapidly towards perfection. Thus situated, it cannot but be expected that there should be a considerable demand for indigenous as well as exotic periodical publications; or that fascicules of this description, when well conducted, may be sure of meeting with an ample reward Following the example of the Hircarrah, or Newsman of Bengal, though not exactly conducted on the same plan, 'The Hindoostanee Intelligencer' has lately been established at Calcutta by a proprietor whose name we are unacquainted with, but whose taste and spirit are well entitled to encouragement. Of this oriental magazine we have received only the first four numbers: they are printed in quarto, with double pages, and severally contain six sheets: they appear to be circulated monthly; but as they are merely distinguished by their respec-

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tive numbers, and not by the periods of their publication, we cannot be certain upon this point.

Their contents consist of literary essays, and the politics of the day. It does not, however, seem to be the intention of the editor to extend his political department beyond the limits of India; or to engage in the science as a partisan. His office, on the contrary, is confined to historic paragraphs alone; and he appears to introduce them with candour and fidelity. The journal, so far as we are capable of deciding, commenced rather more than two years ago; the first number being dated 1801, and its latest communications extending to the middle of September in the same year. The letters, or essays, extracted from the Bengal Hircarrah, are for the most part respectable; they are alternately literary, humorous, and moral.

We are not surprised to find the *reformed orthography* here introduced, and carried to its wildest latitude—a latitude, indeed, that renders it necessary for the English reader, while he fondly flatters himself he is perusing his own mother tongue, to be deeply versed in Mr. Gilchrist's system of *Hindoostanee* or Persian grammar, before he can possibly comprehend the name of the place or personage discussed. This orthographic *improvement* upon sir William Jones does not, however, appear to have met with universal acceptation, and hence nothing can exceed the variation with which the same word is spelt by different correspondents: a variation, indeed, which completely destroys all unity of composition, and frequently sets all etymology at defiance. Thus, while those who adhere to the orthography of the editor of the Bengal Journal, so freely and frequently copied in the publication before us, write it *Hircarrah*, those who are attached to the rules of sir William Jones spell it *Harcárah*; and those, again, who have been educated in the school of Mr. Gilchrist decipher it *Hurkaru*. For the same reason, we sometimes meet with *raja*, and at other times with *ra,o*. With the territories of the *Deccan*, or the cities of *Delhi* and *Lucknou*, most of our readers are acquainted; but who of them, unversed in the *new nomenclature*, would expect to find these places under the words *Duk,hun*, *Dihlee*, and *Luk,nou*? The *bramin* is here converted into a *bruhmun*: and while our own parliamentary debates, or rather the newspapers that relate them, introduce to our acquaintance the names of *Raja Holkar* and *Raja Scindea*; if we wish to know any thing of these personages in the Hindoostanee Intelligencer, we must search for them under the more fashionable orthographic masquerade of *Juswunt Ra,o Holkur*, *Doulut Ra,o Send,hee,a*. The following short paragraph will fully justify our observation:

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'September 22d. *Mohun Lal* related that *Doulut Ra,o Send,hee,a* has written repeatedly of late to *general Perron*, urging him, by every means in his power, to send him *Luk,hwajee* either dead or alive. The general is meditating a reply; but his wish is to bring about a reconciliation between *Send,hee,a* and *Ba,ee*.

o

'The king despatched a *shooqqu* to the *peshwa*, recommending that he endeavour to reconcile *Doulut Ra,o Send,hee,a*, that so the house of the late *putyl*, who was a faithful servant of the crown, may flourish.

'24th. Papers from the *Duk,hun* mention that *Doulut Ra,o Send,hee,a's* army is still encamped on the *Nurbuda*, and he is entertaining fresh levies every day. *Juswunt Ra,o Holkur* also maintains his former position. *Send,hee,a* waits the arrival of *Umbajee* and *general Perron*. *Holkur* has sent *Meer Khan* in advance. But in the mean time a treaty of reconciliation is on foot, by the intervention of the brother of *Ub,ha Chit-nuwees* and *Ram Ra,o Bh,ao*. An interval of thirteen days is agreed on, to try the effect of negociation.' P. 11.

This kind of orthography, with its diacritic symbols, superscripts, interscripts, and subscripts, can only be employed for the benefit of the *English* reader, who, nevertheless, must be necessarily unacquainted with the use and intention of the ornaments thus crowded on his eye, unless he have fortunately studied some of our modern elemental books in the Persian or Hindustanee tongue, and have consequently ceased to be a mere English reader, by his initiation into these languages. But what will the plain unlettered Englishman say, when he learns that these symbols, and this orthographic jargon, which he himself is well aware are not English, are at the same time neither Persian, Arabic, nor Hindustanee; neither Pahlavi nor Sanscrit; or, according to our modern reformers, neither *Puhluwee* nor *Sunskreet;* but the mere fanciful invention of a few individual writers, to convey certain vocal sounds from one language to another with, what they are induced to suppose, a greater degree of precision. Were this plan to be pursued much further, we should soon have our plain English, or rather Roman, alphabet so bespattered with *hamzas*, *meddas*, and *teshdids*, *fettas*, *kessrs*, and *zums*, that it would be as difficult to comprehend it as a Hebrew Masora, when accompanied with its whole train of *sakeph-katons* and *sakeph-gadols*, *pashtas* and *karneparas*, *shalshaleths* and *mercak-phephalas*, and the other barbarous symbols that complete its entire host of *regal* and *ministerial* attendants, as they are denominated by the Hebrew grammarians; concerning a critical knowledge of whose use Bohlius is said to have consumed not less than seven years, without having been able, even at last, to accomplish his object. The employment of a superscript *o*, which so frequently occurs in the pages before us,

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and of which there is an instance in the word *shooggu*, in the passage just selected, is at all times, as it appears to us, a work of supererogation; for if it be designed to intimate that the original character employed is a و (*u*), but that in pronunciation this *u* should assume the vocal value of an English *oo*, the idea is already expressed by the mode in which the word would remain to be spelt, if the superscript *o* were to be expunged. The Asiatic title commonly written and pronounced by ourselves *nabob*, is here, we perceive, almost uniformly exchanged for *nuwab*; than which nothing, in our apprehension, can be more absurd. *Nuwab*, *nabob*, or, as sir William Jones would write it, *navâb*, (نواب) is the *plural* of an Arabic noun, and signifies *viceroys*: it is unquestionably, therefore, applied improperly by ourselves to an individual: but if it must be rectified, as it is here attempted to be, why is it not rectified by the adoption of the *singular* instead of the *plural* number? Why does not the editor write *nayib* or *nayeb* (نايب), *a* or *the viceroy*, when speaking of *Ghaseer-ud-deen Khan*, or any other single chief, instead of *nuwab*? which is a mere alteration without a correction, or rather a pretended correction in orthography without a correction in grammar.

We have dwelt at some length on these objections, because we wish well to the publication before us; and because we perceive, among English orientalists, a too prevalent disposition to a kind of new and more fashionable orthographic nomenclature, equally unnecessary and unnatural. The essays contained in the different numbers before us are occasionally in prose, and occasionally in poetry; at times moral, and at times philologic or critical. Of the prose papers, we are best pleased with one on the origin of printing, subscribed Scoto-Britannus, and inserted in N° II, p. 11: upon which subject, however, we recommend to the perusal of the ingenious author an elaborate treatise on the same subject, by M. Camus, inserted in the Memoirs of the National Institute of France, class of Literature and Polite Arts, vol. iii.; and one inserted p. 1, N° III, on the question which lately agitated many of our scholars at home, concerning the date of the commencement of the present century. In this latter essay, the problem is elaborately discussed, and the author evinces a very respectable knowledge of history both sacred and profane. The poetic effusions consist almost exclusively of translations of various gazels of Hafiz; of which we have been well pleased with several rival versions, in the first and second numbers, of a gazel addressed to the poet's soul, and which bears no small

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resemblance to Hadrian's upon the same subject; or Pope's very elegant imitation of it. To this, however, we prefer a selection of the following letter to the editor, because it contains a specimen of Persian poetry, in a measure not so generally known to Europeans as that of the gazel or elegy.

'Mr. Editor,

'Of the shorter poems of Hafiz you are likely I see to have plenty of translations, of which, as I observe them in print, I shall transmit you my verbal translations without comment or remark. What I now send is out of the common track; and may on this account, independently of its own intrinsic merit, prove acceptable to your Perso-literary readers. But as the form of it differs considerably from that of the ode and elegy, it may not be amiss to explain it in the first instance. Of those the Moatla or opening distich has a consonant terminating syllable; and this corresponds in the second line of every distich throughout the poem; whilst the first line of the successive distichs, so long as it agrees in its metre, is indifferent to the other. In the specimen, which I am about to offer, this rule may be said to be amplified; for the strophes instead of distichs are pentastichs; the first strophe, like the first distich of the ode and elegy, having all its five lines terminated with the same rhyme, which is repeated in every fifth or pentastico-terminating line of the poem, whilst the four first lines of the respective pentastichs have their special or tetrastic corresponding rhyme; but like the first line of the second and progressive distichs of the ode and elegy, those four first lines of the second and progressive strophes of the pentastichs have no similitude in the ending syllable with each other, nor indeed correspond with the other parts of the poem further than by continuing the sense and supporting a uniformity of measure; which the whole in fact do, in a very minute, laboured and yet harmonious manner. As the nature of their language more readily admitted of it, the Italian poets borrowed, I should suspect, from the last, a good deal of this diversity of termination. But other European nations might find, could their languages likewise admit of it, that composition could after this fashion be refined, till the difficulty might overbalance any benefit. Let not, however, what has been said detract from Hafiz's or rather Sadi's credit, in the opinion of men of learning and wit, who may not understand the originals; for in the specimens of both, which I am about to exhibit, they display an execution of the poetic art exquisitely fine and wonderfully great!

'Mukhammese Hafiz.

'*Hafiz's Pentastich Poem.*

'1. To that degree, oh my love, am I enamoured of thee, that I stand in doubt of my own existence; yet miserable and desperate as my condition is, could I be endued with a thousand lives, I would sacrifice the whole, at thy auspicious feet.

'2. Proclaim it, oh Fortune, that in my enthusiastic devotion I will unfold the secrets of my heart before a soul-exhilarating pro-

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sence like thine; yet oh! alas! can such a royal falcon, as thou art, honour with a visit my humble nest?

'8. Notwithstanding that tyranny be thy nature, refrain from such a violence as can do no good; for allowing that thy heart is composed of iron and brass, finally, oh my charmer! take thy walk over my head, and consider my body as the dust of thy threshold.

'4. I said, when thou madest me the victim of thy cruelty, After this thou mayst deign to show me some pity, and stamp upon thy heart the sign of fidelity; verily thou never wilt be reconciled to visit me so far; I am made sensible of my own wretched lot.

'5. More than good faith I cannot desire of thee, from the rose I scent only the fragrance of fidelity; unless I take the path of servitude (i. e. resign my life), I neither can divulge thy secrets to others, nor commemorate to them thy praises.

'6. Behold! since we opened the door of attachment, did we not heap affection upon affection?—what instances of tenderness were mutually exchanged, were they not still kept secret between us, till thy engagement was violated? but I remain constant.

'7. Oh thou! that art alike armed against foe and friend, who wadest through the blood of barbarian and citizen, within the dwelling of thy most devoted slave, notwithstanding it be the hut of gloom and despair, I will find a luminary in thy lustrous eye.

'8. Wert thou to sever my head with a sharp sword, I would not quit the street of thy attachment; or were they to cut me into atoms, I would not break the seal of thy affection, until my bones were crumbled into dust.

'9. Were the ogles of thy eye to pierce me with arrows, or the ringlets of thy hair to bind me as a prisoner, I would not have a moment's release from pain; I never can agree to forsake thy society, until the soul be separated from my body.

'10. Such as are in quest of a token of constancy, have only to take the way to my sepulchre; there in sympathy of my pain, when they scent my dust, and call upon thy name over my head, then will my soul answer them with groans.

'11. Were I to march through troops of damsels, each of them outshining Canopus in splendour, it were alone for thee that I could feel any passion; I am Mujnoon, and in compensation for Laily would not accept of the kingdoms of Arabia and Persia.

'12. From desiring thee I became, oh my idol! gloomy and distracted as thy sable locks; though I cannot reach the street of thy abode, not a night is passing that in thy absent charms I raise not my moans up to the lofty heavens.

'13. Thy society, my love, is the source of my festivity, long mayst thou enjoy the object of the heart, oblige Hafiz with thy personal commands, what orders it may please thee to impose are easy of obedience, only do not drive me from thy presence.'

'The poem of Sadi of which this pentastich of Hafiz is in imitation, is the last of the Ketábe Turjeeat ترکیبی بات; but Hafiz has amplified the idea of Sadi, by making the tetrastic strophes of the later pentastichs; otherwise in form and sentiment they are

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very much alike. I shall quote the two first stanzas of Sadi's poem; and give a translation of the whole. Indeed, Mr. Editor, if you think it worth your trouble, you can also copy the whole of the original from the 2d vol. of the Kuleeate Shaikh Sadi, printed in Calcutta in 1791, page 263; a work that requires in any part but little emendation.

'1. In vows to thee, oh heart-deluding idol! many is the oath and troth they will break; upon a soul so worthy and desirous of thy love, after this be not so harsh and cruel.

'2. None else have I seen so beautiful as thou art, oh lovely princess, of all that hath being! the heart could not covet any charmer but thee, whose lot it had been to be enamoured of thine.

'3. Absent I have not patience to rest quiet, present I have not tongue to speak, path I discern not any to lead me from thy sight, but round thee I hover like a fly about sugar.

'4. For thee none was needed to teach me affection, the moth is industrious to its own destruction: love urged me on and sealed up the eye of reason; passion came along and tore up the root of forbearance.

'5. The existence of thee occurred as a rarity, God had not bestowed such beauty on any body, never had a mother in any former time brought forth a child so handsome as thou art.

'6. Oh eye and luminary, thou wonder of mankind! after having shed my blood what farther dost thou intend? This violence how long am I to endure; this torture to what extremity to bear?

'7. The pang of a sigh every moment escapes me, moan or lamentation nought avails me, prostrate I fell, and such was my reprehension, man takes not warning till immured in a prison.

'8. My heart and the rein of self-command were gone, on poured a deluge and the flood-gate was not to be shut; if she be present I no longer have being, absent from my charmer I feel joy in recollecting her.

'9. The sun is thy cheek, the cypress thy stature, engraven on my heart their forms last forever; reproach in my ear whispers light as the Zephyr, the grief of separation bears heavy as Mount Alvend.

'10. After thee are gone my heart and religion, also thou would'st claim the soul of my enthusiasm, this I feel a duty and more even than this, peradventure like the heroes of the faith I may attain the gift of comprehension.

"Down I will seat myself and make patience my study, close I will keep myself to this special duty."

'The last two lines are the burthen of each of the poems of the Ketabe Turjeeat; which in recitation (for, like the secular odes of Horace and Pindar, poems of this sort were intended to be sung) must have had a good effect.'

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ART. XII. *A New Theory and Prospectus of the Persian Verbs, with their Hindoostanee Synonymes in Persian and English. By John Gilchrist. 4to.* 10s. 6d. Imported by Debrett.

THE etymologist who carries his researches through a variety of languages, of whatever age or quarter of the globe, is necessarily struck with the multiplicity of univocal synonymes which he is perpetually meeting; and hence it cannot be surprising that a number of idle and visionary theories should be built upon this grammatical phasis alone. Yet there is one conclusion which appears incontestable, and strongly concurs in proof of the Mosaic (or that which has been generally regarded as the Mosaic) origin of mankind; we mean their descent from one common stock, an the use of one common language in the earliest æras of the world. Of the peculiar institutes of this primæval grammar we know little—of its lexicon we know nothing: but from the multifarious appearances of similar radicals in a variety of languages, we have a right to infer that such radicals constituted distinct portions of this primæval tongue of the common ancestors of mankind, and have accompanied their posterity amidst all their various dispersions and political changes; still proving an uniform, coetaneous, and elementary origin. In a variety of instances, this similarity of sound and meaning, we grant, may be altogether fortuitous, as in the Persian and English first person of the indicative mood present tense of the verb بودن (buden) *to be*, which in both instances is ام or *am*: but there are other cases in which it would be absurd to attribute such univocalities to accident alone. Thus, we might instance the pronouns تو (tu); in Greek συ or τυ (su or tu); in Latin, and all its immediate derivations, *tu*; in German *du*; in English *thou*:—and هو or هی (he or che), of which the former usually relates to persons and the latter to things, compared with the Latin or ancient Italian *qui*, *quæ*—the modern Italian *chi*, *che*—and the French, Spanish, and Portuguese, *qui*, *que*, or *quien*. So also the nouns مادہ (madé) a *female*, compared with the English *maid* or *maiden*, and the German *magd* or *mägde*: پسر (puser) a *boy*, compared with the Latin *puer*, *pusillus*, of similar meaning; whence *puer* a *girl*, and the French synonyme *la pucelle*: سر (sir) a *head*, *lord* or *master*, compared with the Greek κυριος (*kyr*-ios or *cyr*-ios) of similar meaning; whence the French *sieur*, *monsieur*, or, as it was formerly written, *moncyeur*, and the other

modern European synonymes *sir*, *sior*, *signor*, *seignor*. Similar examples might be selected, sufficient to fill volumes; not merely from the languages to which we have now confined ourselves, but from every known tongue on the face of the globe: and the coincidences which they exhibit, cannot but indicate a community and coetaneity of origin.

But here we must be permitted to pause. There are, however, a variety of etymologists who advance much further; and fancifully attribute to certain individual letters of the alphabet a sort of etymologic necessity of conveying certain definite ideas, wherever such alphabetic signs may make their appearance. We had occasion to animadvert upon this visionary hypothesis when lately reviewing Mr. Whiter's Etymologicon Magnum; and in the theory before us, we perceive that Mr. Gilchrist is not altogether devoid of a similar imagination. Thus in his introduction;

"In the Latin it strikes me we shall find *eo*, *sto*, *do*, *ago*, *veo*, *capio*, and several others, the grand primordial verbs, similar to *un*, *udun*, *eedun*, *oodun*, *utun*, *usun*, *ustun*, *hustun*, *shoodun*, *yaftun*, in the Persian, and *un*, *na*, *ana*, *jana*, *hona*, *kunna*, *keena*, *kurna*, *anna*, *hunna*, *tanna*? *tana*?, *lana*, *arna*, *dena*, *k,hana*, *pana*, *purna*, *lena*, *manna*, &c. in the Hindoostanee. The present hint will probably lead to considerable discoveries in both oriental and occidental philology. I shall therefore exhibit here a few of the most incontestable examples of this hypothesis, in the Hindoostanee language. When some of the scholars who have already gained so much credit for Sunskrit lore, shall liberally pave the way for the progress of others, by publishing *a rudimenta*, introduction or grammar of that ancient, but artificial, language, the public may yet be enabled to decide how far my present conjectures are well founded. That they encroach on the Sunskrit *roots* I am well aware, and I may yet, from this conviction, extend my researches into the radical department of that wonderful language, should any able literary pioneer previously condescend to clear away the pedantic rubbish, which ages have accumulated in the very vestibule of this divine tongue. To begin with *hu*-na, *ho*-na, to *breathe*, *exist*, *be*; *t,hoo-kna*, to make the natural effort *t,hoo* i. e. *to spit*; p,hoo-kna, to *p,hoo* or rather *to blow*; p,hoo-*lna*, to bring or produce *p,hoo*, *to bloom*, bo-*lna*, to *bu bu*, or *speak* as children do, whence they are called *baba*, *babe*, *baby*, in several tongues; k,ho-*dna* to give or cause *k,ho*, the radical expressive of *cavity*, meaning *to dig*; k,ho-*lna*, to produce *k,ho*, *to open*; ju-*rna*, ga-*rna*, *to fix*, *set*, *bury*, &c. from *ju*, *gu* the root of *motion*, *going*, and *arna*, *to stop*, *arrest*; so-*hna*, *to suit*, *fit*, *become*, from *soo*, *good*, and *huna*, *hona*, *to be*. These observations might be extended amazingly; and however absurd they must appear to many people now, the day may yet come when my notions will not seem so visionary as they do at present. In this stage of philological research, I know that the in-

telligent few only can descry, through the sable mantle of time, the glimmering traces, in this rude sketch, of an original nomenclature, that once shone with meridian splendour among the sons of men. How, when, or by whom formed, are questions that perhaps some future Newton in the province of speech may be able to solve, provided data continue to accumulate, and thus help the intuitive sagacity of such a man, to a discovery which will fall little short of being in reality divine. The human soul delights in the contemplation of its ability to approximate even those truths, which are perhaps for ever out of the reach of mere mortals; and this very sensation is in fact one of the surest indications of its immortal origin, and undisputed superiority to the brute creation. From the examples produced, if the learner will recollect the analytical and synthetic mode of examining Hindoostanee verbs, he will be at no loss, when we know the Sunskrit roots, to trace apparently primitive verbs, to their various sources, as I have just done. By attending particularly to the penult of those infinitives, we shall in general perceive that *n, j, h, nn, b, t, t, k, ch, l, r, d, k, h, p, m,* almost invariably denote *ana, jana, hona, anna, kurna, krena, k, hana,* &c. already enumerated, superadded to the *d, hat* or primitive word, as *t, hoo, p, hoo,* in *t, hoo-knu, p, hoo-lna.* If any person should insist on *matter* preceding motion, and argue, that *t, hook, spittle,* exists before the natural sound can be formed, I beg leave to answer, that this particular humour may absolutely receive its name from the action that discharges it, in the very same way that *p, hool* is probably termed a *flower, flos, bloom,* from the nature of its *blowing,* or being puffed into the form it assumes as a p, hoo-*l* or blow-*er.* I shall not detain the reader with a discussion here of the extensive powers which *k, r, l,* and others possess under certain modifications, as *uk, ak, ka, aka, ur, ra, ara, ul, al, ala,* when used as adventitious particles in the Hindoostanee, because, the smallest analytical experience in it will produce a thousand instances in proof of my assertions. Whoever shall examine the Persian also, on these principles, will in the end, I am confident, perceive that his labour has not been lost in acquiring a radical knowledge of the ancient dialect or *Puhluwee* tongue. Nay, I am convinced, that the same process is applicable with the most satisfactory effects to the Latin also, and many other languages.' P. XV.

Again, on opening the text of his theory with the importance of the short *d* or *u,* as to all abstract existence whether mental or ideal, he thus proceeds:

'When mental and corporeal existence were palpably combined, another infinitive, to wit the material, may have become requisite, and we may reasonably presume that *st-un, ust-un,* or *ist-un, ist-um, ist-ee, ist-ud,* &c. were introduced accordingly. We all know that in several languages the letters *st,* or as a Persian must write them *ust, ist,* denote stability, station, &c.; nay, we cannot be ignorant that this very *stun, istun,* in question, is the final syllable of several verbs yet extant. The man who understands the Persian language, and can analyse the verbs *dan-istun, girec-stun, zec-stun,* &c.,

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will clearly perceive, that these are irrefragable proofs of the present supposition being so far well founded; nor is it a very incongruous conjecture, that from this dormant material infinitive *istan*, *istadan* may proceed; having, like many others, survived the aorist infinitives whence they sprung.' P. 2.

To these observations is appended the following curious note, which, if it deviate from the rigidity of sober etymology, is at least pregnant with the wit of the verbal punster:

'A philosophic eye ever *awake* to general principles, will perceive in the text the evident connexion between our *stood* and the Persian *istud*, though a long period may elapse before superficial observers can *wake* to discoveries of this sort. The objection that *stood* and *stud* are in different tenses, is nothing to men who beat in fair argument those to day who beat them yesterday, and who are fully aware, by having read already similar remarks to those they now read, of the strange intermixture of tenses in all languages, especially when these are primitive and derivative to each other. Let others try to *upset* the theory, which is here *set up* in some particulars on topsy-turvy combinations, or apparent inconsistencies, and I may yet *withstand* them even on vernacular grounds, though they do not *stand with* but on the contrary against me in the present hypothesis, because they may *overlook* certain points in language, which I *look over* with a mind that will not *look over* apathy or indifference, in a pursuit which alone distinguishes man from brute.' P. 3.

In the first of these extracts, to *t,hoo*, to *p,hoo*, and to *bu bu*, which are here introduced to us as English verbs, we should in vain look for in any dictionary, or, we believe, any dialect of this language; and we think Mr. Gilchrist is in this respect rather less successful in his application of Sanscrit radicals, than Mr. Bryant has been in that of his Ammonian. Why, in the second extract, the short *(ă)* should be deciphered *u*, we are at a loss to determine; and still more so, why the letters *st*, *ust*, or *ist*, necessarily denote stability. There is, perhaps, no combination of letters which would not denote it just as well:—thus, for example, suppose we were to take at random the letters *am*, how much more extensively might we deduce a proof of their universal conveyance of this idea! We have already observed that they constitute the first person of the present tense of the verb, which both in Persian and English expresses *existence*. It was by an equivalent, if not an univocal term, that Jehovah revealed himself to Moses on Mount Horeb: it comprises the most solemn and mysterious expression in the religion of the Bramins (*am*, or, as it is commonly pronounced, *aum* or *om*); it is the radical of the Hebrew progenitor, *H-am*, the Egyptian, Greek, and Roman *Am-mon*, the supreme and most potent deity of those super-

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stitious nations. In Hebrew and Chaldee (אב), when employed as a substantive, it means essential stability (a post, a pillar, or other similar support); and, as a verb, life itself; while in Latin it gives rise to the term *am*-or, the very source or principle of existence. We have already said that we have employed the *m* or *am* at random: *b*, *p*, or *l*, would have answered the same purpose in the same fanciful pursuit; and the reader who is disposed to see what may be made of these letters, may consult Mr. Bryant's Analysis, under the radicals *ab* or *ob*, *ip* or *hip*, *al* or *el*, through a variety of both oriental and occidental tongues. The origin of vocal language itself is involved in much obscurity; but to suppose that it should have been preceded by a system of literal characters, and that such literal characters should be appropriated by the common consent of the inventor, or the rude and speechless horde of his compatriots, to the expression of particular ideas or sentiments, is too absurd to be tolerated for a moment:

——— Nam quur hic posset cuncta notare
Vocibus, et varios sonitus emittere linguæ,
Tempore eodem aliei facere quoque vocibus usei
Inter se fuerant, unde insita notities est?

We heartily wish therefore that all this fanciful theory had been omitted. We now advance to Mr. Gilchrist's practical department, which is the chief point to be attended to, and to which his hypothesis is by no means a necessary introduction. Scarcely any thing can be more simple than the form and construction of the Persian language, which, like the English, has no difference of termination to mark the gender either in substantives or adjectives. Yet the ancient and purer configuration of this language, the Pahlavi (پهلري), such as it was spoken in the time of Xenophon, was probably more pure and simple still. Even much later than this period, the verb appears to have had few or no irregularities. Properly speaking, it has but one conjugation, and but three changes of tense; for, although it assumes other tenses, these last are only produced by the aid of the particles مي and صهي, or of the auxiliary verbs بردن عمر مسين or خرا ستن. The tenses of the Persian verb are uniformly regarded by Persian grammarians themselves, as formed from the infinitive; which, as the common source of all verbal inflexion, they denominate سحدر (mesder), or *the fountain*. The original infinitive constantly ended in دن or يدن (den, or yden): since the conquest of the country, however, by the Mohammedans, and the introduction into the Persian language

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of the Arabic characters, together with a variety of harsh Arabic consonants before the ancient infinitive termination, دن (den) has been occasionally changed into تن (ten), or, as Mr. Gilchrist writes them, *dun* into *tun*; and a multitude of anomalies have taken place in the imperative and aorist.

It is from these anomalies that the chief difficulty arises in the study of the Persian grammar; and to obviate it as much as possible, different grammarians have arranged their verbs into different systems of classification. The Persians themselves make eleven classes. Sir William Jones has extended the number to thirteen; but his last, like the cryptogamia of Linnæus, is purposely designed to comprise all those which he could not arrange under any of the others: while Mr. Gladwin, after the example of the natives, has restored the division of eleven classes, according to the different letters which precede the sign of the infinitive.

The praxis of Mr. Gilchrist's system consists principally in the two following variations from the common division:—First, in originating the verb from the imperative instead of the infinitive; and, secondly, in separating it into two classes alone. And his motive for so novel a modification, is the attainment of a greater degree of simplicity, and, consequently, of ease in acquiring a knowledge of the Persian grammar.

In his first point we are not certain whether he be not strictly correct, and whether it might not be advantageous, according to his own idea, to apply this principle to all other grammars as well as to the Persian; for there is scarcely any language in which the verbal radical is not least incumbered with terminative additions in the imperative mood. Τιμα-ε or χρυσο-ε are simpler and shorter rudiments from which to conjugate a verb, than Τιμα-ειν or χρυσο-ειν: Am-*a* or aud-*i*, than am-*are* or aud-*ire*; so پرس (pors) *to beseech*, (one of the examples selected by Mr. Gilchrist) than پرسیدن (pors-*iden*). Yet it is highly probable, that, in the origin of primitive language, the substantive preceded every tense of the verb, and was itself the verbal radical.

With respect to the second point or principle contended for in the Prospectus before us, we cannot do better than insert our author's canons in his own words.

'CANON FOR CLASS FIRST.

'By simply rejecting the finite portion of the various Persian verbs, viz. *dun, tun, adun, eedun, stun,* and *mdun,* the imperative is generally found; but when the last letter of the part left by this process is *oo, kh, f,* these are, in the order inserted, converted to *a, a,*

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(after vowels) *b*, (after consonants) *o*, as azmoo, azma; amokh, amoz; yaf, yab; ruf, ruo; goof, go; &c. After dropping *tun*, if *sh* close the remainder, it is converted to *r*; but should *eedun* be the portion dropped, the *sh* undergoes no change whatever, thus dash-tun, dar; kash-tun, kar; khumosh-eedun, khumosh; khurash-eedun, khurash, &c. There is occasionally a very small change in the long and short vowels of the imperative, or a slight addition takes place, whence pookh-tun, puz; moor-dun, mar; roo-stun, ro; d-adun, duh; zu-dun, zun; khwa-stun, khwah. By affixing *eedun* to every imperative now in use, the old or regular infinitive, as well as the present causals may almost always be found.' p. 20.

'CANON FOR CLASS SECOND.

'The whole of the verbs which do not come under class first, belong of course to the second here, as *irregulars* in their imperative, and its derivatives. Some verbs drop *du* from the infinitive to form the imperative, and in one instance the initial *d* of the infinitive, perhaps to prevent all confusion with *deen*, is changed to *b* in the imperative. In this last, *s* is occasionally permuted to *n* or *nd*; *kh* to *s* or *sh*, and *r* to *n*, with a slight vocal change in *kurdun*, *koon*, as will appear in the sequel.' p. 32.

According to this division of the Persian verbs, all that can possibly be arranged under the first classification may be regarded as regulars; and all that cannot—and which, consequently, are thrown into the second—as irregulars. To us the distribution appears therefore too general; and it requires other and more minute subdivisions under each general head, to enable the learner to store them regularly in his memory. On this account we prefer an earlier classification of the same author, published some years ago in Persian and Hindustanee; which, instead of two, employed three grand divisions. Experience alone, however, must decide which of these various grammatical systems may be found most commodious; from the force of habit, we still profess ourselves partial to that of sir William Jones: it is unquestionably clear, and we did not find it operose. Once more, we decidedly object to the orthography by which Persian terms are here, as well as in former works of Mr. Gilchrist, deciphered into Roman characters: the plan pursued is, in a variety of instances, inconsistent with itself; and it is often impossible for either a student or a proficient to ascertain the vocal value of the original characters, when thus fantastically expressed. The typography employed, agreeably to the prevailing fashion, is *talic*: in an elementary work, it should have been more carefully superintended. The list of Hindustanee Synonymes will be found serviceable to those for whose benefit the prospectus is more immediately written; and affords an additional proof of Mr. Gilchrist's intimate acquaintance with this multifarious tongue.

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RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

ART. 13.—*Dictionnaire des Termes techniques de Botanique, &c.*

A Dictionary of the technical Terms of Botany, for the Use of Pupils. By M. Monton Fontenelle. 8vo. Lyons.

THIS work appears to us very useful and complete. A publication of this kind is greatly wanted in our own language, combined with a view of the general systems of botany, particularly of the natural orders.

ART. 14.—*Traité du Ménagement et de la Restauration des Bois et Forêts de la France.*

Treatise on the Management and Restoration of the Woods and Forests in France; a Work compiled from the MSS. of the late M. de Perthuis, Member of the Society of Agriculture of the Department of the Seine, by his Son, formerly an Officer of Engineers. 8vo. Paris.

This very useful work is divided into two parts. The first comprehends the nomenclature of the French forest-trees, their vegetation in different soils, their productions according to the age at which they are felled, &c.; with the revenue to be obtained from the national woods, if managed as the author proposes.

The second part contains the methods to be employed to restore the woods, by sowing, planting, preserving the trees, &c. The author has been employed all his life in plantations, and more than thirty years in the management of the forest of Villers-Coterets. His remarks, the result of extensive experience, are, of course, valuable.

It is not concealed by the French authors that their forests are almost wholly destroyed; and that the most pointed attentions are necessary to renovate them. It is not, however, in a period of war that this can be done: when will the violent spirits be at rest?

ART. 15.—*Mémoires sur les Basaltes de la Saxe.*

Memoirs on the Basalts of Saxony; accompanied by Observations on the Origin of Basalt in general, read to the Physical and Mathematical Class of the National Institute, Frimaire An. xi. By J. F. d'Abrasson. 8vo. Paris.

M. d'Abrasson, one of the most intelligent pupils of Werner, describes, in these memoirs, the basalts of Saxony, and examines

the disputed question of their origin. Following, in this respect, the doctrines of his master, he considers them as formed by a watery crystallisation, an opinion now, we believe, generally adopted. Some disciples attached to the doctrine of fire still remain; but it should be remembered that a chemist was anciently styled *philosophus per ignem.*

ART. 16.—*Dictionnaire de Chimie, contenant la Théorie et la Pratique de cette Science.*

Dictionary of Chymistry, containing the Theory and Practice of this Science; its Application to Natural History and the Arts. By C. L. Cadet, of the College of Pharmacy, &c. 4 Vols. 8vo. Paris.

The concise form of this dictionary renders it more properly a manual, and, indeed, the author seems to have intended no more. Yet he professes his design of including all the subjects of chemistry: and though so much more rich in facts than in the time of Macquer, he thinks it possible to include them within the same limits. On the whole, it appears a very useful and valuable work; and we recommend it with more pleasure, as the dictionaries of Macquer and Mr. Nicholson, from the period of their publication, must be defective. We trust, as the translation of Fourcroy's large work is concluded, that Mr. Nicholson may have time to revise his very useful dictionary, and give it to the public with all the advantages of the late discoveries.

ART. 17.—*Tableaux Nosologiques, &c.*

Nosological Tables, founded on Physiology and Therapeutics; with a Sketch of a Nosological System, founded on the same Principles. By M. Tourdes, Professor of Hygieine and internal Pathology in the Medical School at Strasburg. 8vo.

This is a pompous but very defective work. The author divides diseases according as they affect different systems, or, as he styles them, *tissus.* He hence produces four classes: first, those that affect the system of fibres, or of irritability; second, the diseases of the nervous system, or of sensibility; third, those of the cellular texture, or lymphatic system; and fourth, the mixed or complicated diseases, which affect the different systems at the same time. It is useless to enlarge on such a trifling work. The last class must be a curious medley; but the author has not yet published it.

ART. 18.—*Considérations Médicales sur les Avantages de l'Allaitement particulier, &c.*

Medical Considerations on the Advantages of hired Nurses for the greater Number of Children of great Cities, presented and defended in the School of Medicine at Paris. Paris.

It is certainly true, as the author contends, that many mothers, in the higher ranks of life, are unfit for nurses, and that hirelings are preferable. It is, however, no less true, that the mother, though less adapted to the office, will succeed better than the hired nurse who is her superior in health or strength. No general conclusion can, therefore, be drawn; and the prudent practitioner will only decide from the appearance of the child.

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ART. 19.—*Mémoires sur la Respiration, par Lazare Spalanzani.*

Memoirs on Respiration. By Lazarus Spalanzani. Translated into French from an unpublished MS., by J. Senebier. 8vo. Geneva and Paris.

We now only announce the present work, as we mean to give a fuller account of it, and to add, that the name of Dulau occurs among the publishers. The volume contains numerous and interesting experiments.

ART. 20.—*Géographie Mathématique, &c.*

The Mathematical, Physical, and Political Geography of every Part of the World; compiled from the most recent and accurate Publications of Geographers, Naturalists, Travellers, and Statistic Writers of the most enlightened Nations; chiefly destined for Seminaries of Education, Professors of Geography, Merchants, and the Libraries of Men of Business. Published by Edme Mentelle, of the National Institute, and Malthe Brun, Danish Geographer, &c. 15 *Vols.* 8vo. Paris.

This work has been published in numbers, or rather, in a word beginning to be naturalised in our language, "deliveries," three volumes appearing every three weeks. The whole is now before the public; but with France our communication is difficult, irregular, and uncertain. We shall endeavour to give a short account of the author's plan, reserving a fuller examination till we shall have received the remaining volumes, if we find them meriting more particular notice.

The chief object of the authors is modern geography, or the present state of the globe and of man. They purpose, however, to add the progressive changes that have taken place in the former; and particularly to treat of the ancient classical geography.

In physical geography, they propose to follow the latest and best authors; and to connect this part of their subject with chemistry and modern philosophy. They profess also to follow Hippocrates, in treating of the difference of physical climates; and, on the subject of volcanoes, to compare Pliny with modern observers. In the physical history of the globe, it is their design to separate facts from hypotheses; yet they enlarge on the systems of Buffon, Delametherie, Dolomieu, and Deluc, which are certainly, in many parts, hypothetical. The natural history of the human race is added, which they think is a novelty not to be found even in our best systems. It occurs, however, in Mr. Pinkerton's work.

In the 'historico-statistic' introduction, they treat of the origin of laws and of empires, differences of religion and forms of government, the resources and power of different states. This, however, is very imperfectly executed. A more important part is a general table of languages, their character and their affiliation. Chronological tables of events, and of the progress of geography, are also interesting portions of the work. At the conclusion of the last volume, which we have not seen, will be a bibliographic account of maps and geographical works.

One part, which will make the work highly useful to travellers,

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merchants, financiers, &c., consists of fifteen tables, containing a comparative view of the money, weights, and measures of different countries, measures of capacity, course of exchange, &c. This would have been more useful, had ancient weights and measures been retained in every instance. At present, however, it is important and full, comprising 225 pages in closely printed tables.

To connect this general view of the subject with particular descriptions, an introduction is prefixed to each chapter, giving a general philosophical and statistic view of the part of the world to which it relates. In the particular descriptions, we find an account of the divisions, extent, and population, as usual, with the natural phænomena, manners, manufactures, commerce, state of science, politics, &c. &c. of each country. At the end of each volume is a table of contents; and, at the end of the whole, an extensive general index is promised.

The atlas, with the preliminary discourse, is in folio. It has not, however, reached us. The authors promise that it shall be the most valuable and complete that has been yet seen; many of the charts having never yet been published. The central parts of Asia are placed in a new light; and, in the interior of Africa, North America, and the South Sea, are many additions to our former knowledge. The maps are forty-three in number.

ART. 21.—*Tableau du Climat et du Sol des Etats Unis d'Amérique.*

A View of the Climate and the Soil of the United States of America; followed by some Explanations respecting Florida, the French Colony of Scioto, some Canadian Colonies, and the Savages. Embellished with four Plates, viz. two Maps and a figured Section of the Fall of Niagara. By C. F. Volney. 8vo. *2 Vols.* Paris.

We shall, at present, only announce this work. The celebrity (a celebrity, however, clouded by many dark spots) of the author will, on another occasion, demand a fuller examination. 'It is the result,' M. Volney observes, 'of three years' travels in the United States of America, *viz.* in 1795, 1796, and 1797, in circumstances and a situation of mind very different from those of my travels in Turkey.' We find, however, the same characteristics. M. Volney's information is indeed polluted by a revolutionary and a party spirit; but his style is still elegant and pleasing; his representations interesting.

ART. 22.—*Voyage à Petersbourg, &c.*

A Journey to Petersburg; or New Memoirs respecting Russia. By M. de la Masseliere. Preceded by an Historical View of that Empire to 1802. *By V. D. Musset Pathay.* 8vo. Paris.

This publication is chiefly designed for France; and it is interesting in that country, since it contains an account of Russia at the period when all connexion between it and France was destroyed.

M. de la Masseliere seems to write for his amusement. Without any regular plan he follows the impulse of the moment, recalls past events, and seems to derive his greatest pleasure from thus fixing them in his memory. His style is, consequently, lively and negli-

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gent; but it is not without its charms, and stamps on the substance the seal of authenticity.

The historical view of Russia is not uninteresting. Inquiries into its external and internal commerce; its relations; interests; manners; customs; the taste of the inhabitants; their character; some philosophical views on the state of the people, their religion and government; observations 'on what is and what may be,' are collected in a small compass—light and imperfect indeed, but attractive, and apparently authentic.

ART. 23.—*Bibliothèque Italienne.*

The Italian Library; or A View of the Progress of Science and the Arts in Italy. By MM. Julio, Grobert, Vassalli Eandi, and Rossi, Professors of Chemistry, Physiology, and Surgery, in the Schools of Turin. Numbers I. II. III. 8vo. Turin.

The language and the political connexion induce us to place this journal among French productions. Its object is to introduce the productions of Italian philosophers into France, where they have been in general little known, and to publish in Italy the productions of other nations. A number, containing six sheets, is published twice in every month.

GERMANY.

ART. 24.—*Tabula Affinitatum Regni Vegetabilis, quam delineavit et nunc ulterius adumbratam tradidit C. S. Batch.* 2 *Vols.* 8vo. Weimar.

Table of Affinities in the Vegetable Kingdom, sketched and presented by C. S. Batch.

We disapprove of the language of one science being thus rashly transferred to another; and, in every view, chemistry claims the term affinity as her own. This table, however, shows the *connexion* of different families of plants, accompanied with accurate and complete descriptions,—the climates they inhabit, and the species comprehended under each. Ninety-three families are distinguished, divided into forty-two orders and eight classes, chiefly from the structure of the flower. The classes are accurately defined and discriminated, but do not differ from those already established in natural systems. Their titles are rosaceæ, cruciatæ, ringentes, liliaceæ, incompletæ, monopetalæ, compositæ, and cryptogamia. As an example of the subdivision, we shall add that of the 'incompletæ.' The orders are culmales, agrostales, spadicales, juliferæ, cocciferæ, seminiferæ, and nuciferæ.

ART. 25.—*Observationum Botanicarum Fasciculus primus. Scripsit A. R.* 4to. Lipsiæ.

These are the observations of a successor, perhaps the son, of the Hedwig, whose labours, in elucidating the structure and physiology of mosses, we have so often followed in this journal. He describes fourteen plants, of which twelve are mushrooms. He disapproves of the classification of Persoon and Schaeffer, as the characters are not accurate, and professes to follow his name-sake.

The descriptions are short, because the author was unwilling to

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follow the synonymous language of other botanists. The first plant that occurs is the tetraphis rigida, discovered by Funk, and described in the portfolio of Happe, with the trivial name of ovata; the tremella nivea, orbicularis, alba, &c.; agaricus niveus; A. sagittula; A. violaceus solitarius, carnosus, &c.; perfectly resembling the A. cyanchus of Persoon; polinaria fusca; sphæria lycoperdoides Weig.; S. pulvinata of Hoffman; octospora tremelloides, probably the O. elastica of Hedwig; O. nivea, exigua, alba, &c.; O. paradoxa lateritia, &c.; lycoperdon ferrugineum; L. luridium, the trichia nitens and rubiformis of Persoon, the first of which has been already described by Haller; lycoperdon entomoides, gregarium album, &c. This species has not been properly distinguished, but seems to be a trichia, like the former. The work is illustrated by eleven coloured plates, which are well executed.

ART. 26.—*Pomologisches Handbuch.*

The Pomologic Manual, extracted from the Pomologic Gardener of M. Sikler, by Ph. Wrede. 8vo. Hanover.

Let no one attempt, at least no German, to write a duodecimo, since the great work of M. Sikler already extends to twenty volumes. M. Wrede has been well employed; for the prototype was beyond the reach of gardeners in general. As we have not seen M. Sikler's twenty volumes, we cannot judge of the comparative merit of this abstract: yet it is singular that the greater number of the tables should have been omitted; for M. Wrede informs us that they are now first added. The first table, which is the only one copied, is indeed contained in M. Sikler's work, and points out the species, and the times of their ripening, referring always to the larger system; the second contains the French nomenclature; the third, the trivial names in French, English, and Dutch; and the fourth, the same names in the German language. We may expect a continuation of this abstract, since we find it extends only to the twelfth volume of the Pomologic Gardener.

ART. 27.—*Gemeinezige unterricht über die Gifte.*

Popular Instructions on Poisons, for general Use. By Scholze. 8vo. Breslaw.

Scholze is the author of a work on the poisonous plants of Germany, which is illustrated by exact descriptions and good plates. It has been received with great attention on the Continent. The present volume diverges to some subjects not strictly according with the title—*viz.* fiery meteors and the tremella nostoch; produced, as he thinks, by poisonous, inflammable vapours in the air. He then adverts to the immoderate use of brandy, wine, and coffee; whose effects, in his opinion, resemble those of poisons. These observations are followed by a more particular account of hemlock, and other poisonous plants: the whole is detailed by questions and answers. The following is the author's definition of a poison:—'A substance, incapable of being digested or assimilated to the animal body, which produces a degeneration of the animal fluids, and death more or less sudden, if the consequences be not prevented.'

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ART. 28.—*Archiv für die Thierische Chemie, &c.*

Archives of Animal Chemistry. Published by Dr. J. Horkel. Numbers I. and II. Halle.

We introduce, as usual, the new journals. Animal chemistry is now fashionable; and, in the country of journals, this subject requires a distinct *dépôt*. Crell's and Scherer's journals extend to the whole science, and include both pharmacy and mineralogy. The present work will be exclusively appropriated to animal chemistry.

We have looked over the first two numbers, and find many of the articles taken from English authors, and of no late date. The French chemists have also contributed to fill the pages. The first article is from Fourcroy, on the further Progress to be made in Animal Chemistry; 2. on the Urine, chiefly in a State of Disease, by Mr. Cruickshank; 3. Extract of a Memoir, by MM. Bunive and Vauquelin, on the Fluid of the Amnios; 4. on the Benzoic Acid in the Urine of Animals, by Paysse; 5. Experiments and Observations on Shells and Bones, by Hatchet; 6. Extract of the first Memoir, by MM. Fourcroy and Vauquelin, on the Urine, relative to its Analysis and Putrefaction; 7. Memoir on the Uree, by the same; 8. Experiments on the Urine, by Proust; 9. Memoir on the Urine, by Fourcroy and Vauquelin; 10. Experiments on the Hydropic Fluid, by Fourcroy; 11. Experiments to show how the Chyme is changed into Chyle. Besides these memoirs, we find an abstract of Dr. Rollo's work, and of some Experiments on the Cerumen of the Ears, by Marquart Deyeux, &c.

ART. 29.—*Archiv für die Pharmacie und Aerztliche Naturkunde, &c.*

Archives of Pharmacy and Medical Philosophy. Published by J. Schaub and J. Piepenbring. Vol. 1. Numbers I. II. and III. 8vo. Cassel.

Another new journal! The first article is a Discourse, pronounced by Schaub in the Assembly of the Corresponding Society of Pharmacy, in the district of Cassel. This is followed by a Discourse from his coadjutor, on the question—'Whether the Milk of Sulphur should be continued in the List of Remedies, and what are the best Methods of preparing it?' 3. The Antimonial Wine of Huxham, considered as a very active but uncertain Remedy, and superseded by a more useful Preparation—(two grains of Emetic Tartar in an Ounce of Wine,)—by Schaub; 4. The Privileges of Pharmaceutic Establishments, their Advantages and increasing Numbers, by Schmidt; 5. Miscellaneous Information.

The subjects of the second and third numbers are, 'Reflections on the Effects of Saturnine Remedies applied externally, by Hunold;' on Soap of Mercury, by Piepenbring; an Examination of the Methods of Piepenbring and Krüger, in preparing the concentrated Acetic Acid; on the Male Fern, by Krüger; Fragments on Galvanism; a Memoir to assist our Knowledge of the true Gum Guaiacum, by Schaub; on the Effect of the Rhus Radicans, employed externally, by Krüger; a chemical Decomposition of the Rhus Radicans, by Van Mons; on the Preparation of Sulphur of Antimony, proposed by Tromsdorf; on the Use of the Metallic

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Electricity of Galvani and Volta in Deafness, by Sprenger; Memoirs to assist the first History of Galvanism, by Schaub; with Extracts of Letters.

ART. 30.—*Grundriss der Entbindungskunst, &c.*

Principles of the Art of Midwifery. By F. B. Osiander. 2 Vols. 8vo. Göttingen.

We introduce this work only to add our reprobation of the author's practice, already condemned by the best practitioners, *viz.* the frequent and unnecessary use of instruments. M. Osiander continues to employ and to recommend them.

ART. 31.—*Der Schlaf und das Schlafzimmer.*

Sleep and Bed-rooms considered with respect to Health. 8vo. Goedike.

This little work contains some good rules, relative to the subjects in the title; but, as usual with authors on the management of health, this writer is not a little whimsical. He treats of sleep, of the best times for sleeping, the composition of the bed, the night-dress, and the bed-chamber. He reprobates the use of feather beds, and the custom of sleeping after meals. Feather beds render people, in his opinion, liable to inflammations of the breast, and sleeping after meals, to apoplexy. Each subject, however, should be considered more fully than in the present volume, and in relation to the persons, the constitutions, the habit, the food, &c.

ART. 32.—*Allgemeine Encyclopædie der Handlungs Wissenschaft.*

A general Encyclopædia of Commerce, and the Knowledge connected with it. Published by A. Schuman. Section I. Part I. Containing Information respecting the Merchandise of Hair and Feathers. 8vo. Konneburg.

This is the first part of a very voluminous work, in which the editor has himself engaged to treat of the mercantile productions from animal substances, while those from the vegetable and mineral kingdoms will be intrusted to two philosophers of distinguished celebrity. Many works of this kind already exist in the German language, of unequal merit, particularly those of Bohn, Schedel, &c.; but the plan of the present Encyclopædia includes not only a knowledge of merchandise, but many circumstances hitherto unknown, and professes to correct many commercial errors. The work will be very voluminous; for the mercantile productions taken from the animal kingdom will fill three volumes. The contents of the first section we have mentioned in the title. The second and third will treat of the merchandise of wool and silk; the fourth and fifth, of peltry skins and leather; the sixth, those of horn and bone; the seventh and eighth, of fat and animal drugs. The ninth will contain the commerce in fishes; the tenth, that in cattle and men. The style is clear, and often animated. It is printed in Roman letters, and the impression is equally neat and correct.

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ART. 33.—*Entdekte Geheimnisse und Vortheile für Fabriken Manufacturen, &c.*

Secrets and Processes published for the Use of Manufacturers, and the Purposes of Economy. 8vo. Frankfort.

The secret processes explained in this volume relate to the bleaching of linen and cotton; the art of printing cottons and linens; of fulling woollen cloths, and preparing silk stuffs. We find also processes for preparing Prussian blue, Morveau's Spanish white, cobalt blue, instructions for managing the beans of Libidibi, madder, and various other vegetable dyes. In short, a great variety of useful processes are here collected from works either little known, or not within the reach of manufacturers in general.

ART. 34. *Unumstoesslicher Bewis dass die Erd drei-und Mehral Aelter ist als Man Gewoehnlich anninmt.*

Evident Proofs that the Earth is three Times more ancient than it is usually supposed. Accompanied with a Description and Figures of the two ancient Zodiacs discovered by the French in the Temple of Isis, at Tenyra in Upper Egypt. 8vo. Leipsic.

Infidelity seised on these zodiacs; and, with the same spirit which caught at successive strata of lava, and at Chinese and Indian chronologies, endeavoured to prove the Mosaic narrative fabulous, or at least the æra deduced from it. Fools!—are they not, can they not be made sensible, that the ways of Omnipotence are impressed with stronger marks even than these?—that even their own weapons are more fatal to their cause, than those of their antagonists? We are confident in saying, that, 'while all Nature cries aloud' there is a God—all her works, impartially examined, prove that God is all-powerful, all-wise; nor has any fact of the slightest importance hitherto impugned the revelations vouchsafed to man.

ART. 35.—*Ueber die alten Thierkreise in Egypten.*

On the ancient Zodiacs found in Egypt. By F. Gussman. 8vo. Vienna.

Our author combats with zeal and success the ideas drawn from the late discoveries in Egypt, when employed in opposition to revealed religion. After a short explanation of the zodiac, the equinoxes, and the solstices, the author contends, that the hands found in the constellation of the Lion, in the zodiac of Tentyra, are not the symbol of the summer solstice, but a hieroglyphic, indicating the inundation of Egypt, by the swell of the Nile, at the period when the sun was in the sign Leo. This idea is supported by a passage in Horapollo, and many monuments in which the Lion appears. The author then endeavours to show, that this zodiac cannot be 3000 years old, and that it may be less than 1700 years, since, in all the Egyptian antiquities, no summer solstice appears, but in the sign Cancer. The zodiac of Esne can only show the height of the inundation in the sign Virgo. The assertion of Dupin, that the Egyptian zodiac was invented 15,200 years before the Christian era, is wholly destitute of proof. We are acquainted with the cycle of the Dog-star, of 1461 years, among

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the Egyptians, the invention of which we know to have been after the 135th year A.C. The author then combats the antiquity of the Egyptians from the narrative of Moses; from which it appears, that 3,500 years before our æra, Egypt was still in a state of ignorance, so that we cannot assign it 4000 years of scientific cultivation. In another view, the æra of Menes, the oldest recorded king of Egypt, is not more than 2,500 years before the Christian æra.

From other causes, the author has no hesitation in distrusting the very extended chronology of the Indians, and shows from philosophic and chronologic arguments, that such remote antiquity is impossible. This work, we perceive, has been translated into Italian, and published at Venice.

ART. 36.—*Betrachlungen über die Natur für Verstand und Herz.*

Considerations of Nature for the Mind and the Heart. By B. S. Walther. 4 Vols. 8vo. Plates. Weimar.

This work is a physico-theological one, whose object is to conduct man towards the Author of nature, by a contemplation of his works. The first volume relates to the stars, and their influence on the earth, divided into two sections; of which the first contains the theory of the universe, and its application to religion. In the last part we find some unavoidable repetitions, though in general the style is easy and correct.

The second volume treats of the physical organization of the earth, and its physical changes. The third is confined to man and animals. Plants and minerals are the subject of the fourth, terminated by a general table of contents. To explain the plan of the whole, we shall give a short abstract of the fourth volume. The first section is confined to plants; in which, after some general considerations on the vegetable kingdom, the author treats of trees, shrubs, herbs, grasses, and plants, with imperceptible flowers. He points out the power and wisdom of the Creator in the arrangement of the vegetable kingdom, and the influence these considerations should have on our opinions and our conduct. The author follows the same train, in his view of the mineral kingdom, and treats of earths, stones, salts, earthy resins, or inflammable minerals, and metals, with the application of this knowledge to religion.

The plates represent, 1. the eruption of Vesuvius in 1794; 2. the cavern of stalactites near Slains, in Scotland; 3. the cavern of Fingal in Staffa; 4. the position of the earth with respect to the sun, in the four seasons; 5. water-spouts; 6. the five principal races of man; 7. the various bread-fruits; 8. various animals and plants.

ART. 37.—*Betrachlungen über die Natur.*

Contemplations on Nature, not *imitated from Bonnet and Sanders. 8vo.* Leipsic.

This work is a kind of *anti-theodicea,* founded in part on the principles of Hume, and in part on the author's own observations. The preponderance of evil over good in this world is explained and demonstrated by the destructive force of the elements; by the changes in the state of the earth, by the number of animals of

prey, and by the moral corruption of the nature of man. The author does not accuse Providence of the physical evils of the world, which he considers only as the result of general laws; but he freely owns, that he cannot reconcile the existence of evil in the world with the idea of a being infinitely good and just. In fact, the author means well, but possesses neither acuteness nor comprehensive views. The work is written with clearness and energy, seemingly from the heart.

ART. 38.—*Triumph der Philosophie im achtzehnten Jahrhundert.*

The Triumph of Philosophy in the Eighteenth Century. 2 Vols. 8vo. Germantown.

The two volumes before us contain the history of the modern philosophy, or, as some authors chuse to style it by way of distinction—philosophism. We find the usual steps from Voltaire and Rousseau, to the Illuminés and Free-masons, which we have formerly spoken of, and respecting which our opinions are *not* changed. The author, like some of his hasty predecessors, has caught at resemblances, and supposed them coincidences or consequences; and in some respects has misrepresented facts.

It is certain, that early in the 18th century the philosophy of the ancient schools was abolished: and this was in a great measure owing to the suppression of the Jesuits. The authors of this dangerous revolution were Leibnitz and Thomasius. The system of the former has been said to lead to Deism and Spinozism; yet Wolf has refuted the system of Spinoza from the works of Leibnitz.

Frederic and his band of deists are said to have hastened the progress of this revolution; yet Maupertuis was a zealous catholic. The greatest error of this king, it is said, was the establishment of a general toleration in his dominions. In fact, however, the toleration was established one hundred years before his time, and he only continued it.

The universal German Bibliotheca, which was supposed to have preached philosophism under the auspices of Frederic, commenced only in 1765, twenty-five years after his coming to the throne; and Lessing, we believe, who is here accused of co-operating in the great work of reformation, had no share in the Bibliotheca.

Philosophy perhaps, as the author alleges, has contributed to overturn thrones and altars; undermined equally morality and religion; yet we cannot agree with him in the propriety of the remedy, the re-establishment of the order of the Jesuits. This is the burden of the song, and he concludes with these words:

Et nunc, reges, intelligite.

ART. 39.—*Immanuel Kant über Padagogik.*

On Education. By Emanuel Kant. Published by Dr. F. T. Rink. 8*vo.* Königsberg.

Dr. Rink, in this work, publishes a recapitulation of the lectures of Kant on education. This is not a system, but a series of observations and experiments, marked with the genius and the peculiarities of the author. Education is divided into physical cultiva-

tion, discipline, and instruction. The first prevents the abuses which man may make of his power. Discipline renders him a social being, and obedient to the laws; and instruction furnishes him with the positive means of unfolding his natural faculties. The object of education, according to our author, is to direct the freedom of manner, which man himself feels and acknowledges to be the necessary rule of his well-being. Education therefore should be treated as every other science, and only employed in the successive developement of the natural faculties, to direct them insensibly to the love of order, a knowledge of the world, and morality. According to Kant, 'an instructor has done every thing for his pupil, if he have proved to his conviction the *equality of mankind*, if he have rendered him contented with himself, and habituated him to a severe examination of himself at the conclusion of every day.'

ART. 40.—*Geographisch-Statistische Beschreibung der Fürstenthumer Wolfenbuttel und Blackenburg.*

A Geographic and Statistic Description of the Principalities of Wolfenbuttel and Blackenburg. By G. Hassel and K. Bege. 8vo. Brunswick.

Though these principalities be of little importance to the English reader, yet, as the accounts seem to be drawn up with care from authentic documents, we thought that a few of the facts would not be uninteresting. The number of inhabitants of Wolfenbuttel, including Hartz, amounted in 1793 to near 200,000. The corrupted German jargon, once generally spoken, was banished from the tribunals in the sixteenth century, from the churches in the seventeenth, and from the cities in the eighteenth: it is still however preserved in the country.

The principality is rich in grain, particularly in flax, which occasions a considerable and valuable manufacture of linen. The mountains furnish a large quantity of wood, and contain some valuable mines, which are worked with profit and success. On these subjects the author's accounts are full and valuable. This is however only a first volume of a work, subservient to the statistics and general topography of Germany.

ART. 41.—*Geographie und Statistik der Saemtlichen Staaten, &c.*

Geography and Statistics of all the States of the King of Sardinia, according to their Extent, previous to the War of the Revolution, viz. Savoy, Piedmont, Montserrat, a Part of the Milanese, and the Island of Sardinia, to elucidate the Chart of these States published by the Abbé Denina. 8vo. Berlin.

We survey with a melancholy interest the remains of past grandeur, the effects of that desolation which a revolution, unexampled in its extent, conduct, and effects, has occasioned. The present work is designed, as the title tells us, to illustrate a chart. It is, in reality, a separate publication of Denina's Introduction to the History of the Sardinian States; in which the imperfections of former historians are supplied, and their errors corrected, from unpublished or imperfectly known documents, as well as his own observations.

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The work is divided into twelve sections, of which ten are geographic. The descriptions of the provinces contain many interesting accounts, and corrections of some ancient and established geographic systems. In the eleventh section the author gives a description of the island of Sardinia; in the twelfth a complete statistic account of the former states of Sardinia. From the Calendario Economico of 1800, the Sardinian states of the continent contained 3,190,184 individuals. It is even said, that, from 1774 to 1790, the increase in numbers amounted to 230,000.

The chart added to the work was laid down by Denina, and engraved by Sproegel. It contains the dominions of the king of Sardinia, according to their ancient limits, previous to the revolution.

ART. 42.—*Reise eines ungenannten durch Deutchland und die Schweitz, &c.*

Travels of a Person unknown through Germany and Switzerland, in the Years 1799, 1800, *and* 1801. 8*vo.* Breslaw.

The author of these travels has collected, in every part of his tour, interesting information, and his observations generally bear the stamp of genius. He proceeds from Nuremberg to Augsburg, Ulm, Bregenz, and the Grisons, where he remains for a short time, to proceed to Bormio, whence he intended to pass on to Italy. He was however hindered by circumstances, and he regained St. Gothard by paths untrodden and dangerous. He afterwards passes through the canton of Uri, to go to Zurich, where he describes several scenes on the lake. From Zurich he returns by Schaffhausen, where his travels in Switzerland terminate.

The travels in Germany contain some good observations on the cities of Stutgard, Carlsruhe, Manheim, Frankfort, Wurtzburg, Bamberg, Erlang, and Nuremberg. In considering that these travels extend 400 French leagues, it will be obvious, that the author cannot have spoken much of himself, or filled his pages with anecdotes. His work is confined to descriptions, or to interesting observations, accompanied with six but indifferent plates, representing views of Nuremberg, of Altdorf in the canton of Uri, Zurich, Constance, Heidelberg, and Manheim.

ART. 43.—*Wanderungen durch einen grosen Theil des Harzes, &c.*

A Journey through a great Part of the Forest of Hartz, and through the Counties of Hohenstein und Mansfeldt. 8*vo.* Magdeburg.

The style of this work is pleasing; and so far as it contains a minute description of the views and situation of the Hartz, which fill the larger part, it is entertaining and interesting. The statistic information is treated slightly in the notes; and what relates to the mines is short and unsatisfactory, to those who wish for instruction; and too concise for those acquainted with them.

ART. 44.—*Mansos Vermischte Schrifften.*

The Miscellaneous Works of Manso. Tom. 1 *&* 2. 8*vo.* Leipsic.

Manso is chiefly known as a poet, and an imitator of Pe-

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trarch. In the volumes before us, however, we find also some philological treatises, elegant, if not profound. Among these, are 'Letters on ancient Alexandria,' continued in the second volume; and eleven sheets on the 'Tradition of the Old World.'—The third volume is in the press.

ART. 45.—*Juliani Imperatoris in Constantii Laudem Oratio, Græce et Latine, cum Animadversionibus Dan. Wyttenbachii: accedit ejusdem Epistola critica ad Dav. Ruhnkenium. Græca recensuit, Notationem criticam Indicesque adjecit, G. H. Schæfer.* 8vo. Leipsic.

The Julianæa of Wyttenbach demand a distinguished place among the classical works. As these works are become scarce, we announce, with pleasure, the present edition. The epistle to Ruhnkenius, the first publication of Wyttenbach, adds to its value.

ART. 46.—*J. H. M. Ernesti Clavis Horatiana, sive Indices Rerum et Verborum philologico-critici in Opera Horatii, præmissis ad Lectionem Usumque Poetæ necessariis. Vol.* 1. 8vo. Berlin.

It is sufficient to announce a work designed to explain each word and phrase of Horace. The author's character requires not our support; and those acquainted with the labours of Ernesti will be sensible of the merits of this volume. The glossary at least seems complete; and it will be difficult, if not impossible, to fix on a word not to be found in the 'Key.'

After the preface, we find the Life of Horace by C. Suetonius Tranquillus, with the notes of Mitscherlich, emendations and additions.

2. The history of Rome, during the age of Horace, by Wetzelius.

3. Ancient testimonies in favour of Horace. An index of names, a syntactic index, and an index of words, conclude the work.

ART. 47.—*Saadis des Weisen Persers Koenigsspiegel. The Mirror of Kings, by Saadi, a Persian Sage. By J. G. Grohman.* 8vo. Leipsic.

We are acquainted with only three works of Saadi, viz. the Gulistan or the Garden of Roses, the Bostan or the Garden of Fruits, and the Melemoat or the Rays of Light. The first is written in prose intermixed with verse: the two others are in verse. We have, in our language, many parts of the Gulistan in the Asiatic Miscellanies, and Gentius has published a translation in Latin with the Persian text on the opposite page. It first appeared at Amsterdam, in folio, under the title of Rosarium politicum, in 1651, and in 1689 a small edition in 12mo was published, adorned with plates.

We strongly suspect that Gentius and the Asiatic Miscellanies are the sources of the present translation: for the expression of 'Mirror of Kings' occurs in Gentius's preface, and a part of the forty-eight pieces here published occur also in Gentius; the remainder in the English work.

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ART. 48.—*Denwürdigkeiten zur Geschichte von Schwaben.*

Memoirs subservient to the History of Suabia, during the two Campaigns of 1799 *and* 1800, *published by J. G. Pahl.* 8*vo.* Nordlingen.

These memoirs are the more valuable, as they are drawn from unpublished papers, many MS. notes, and more positive documents, collected by the editor on the spot, or from his correspondence. The whole is divided into nine sections: The 1st and 2d contain the history of Suabia, from the peace of Ekenwald to the renewal of hostilities; the 3d, The campaigns of general Jourdan in Suabia; 4. The conduct of the army of the Danube, and the state of Suabia during its passage; 5. Remarkable events during this period, till the renewal of hostilities; 6. Events of the winter 1799 and 1800; 7. Events from the opening of the campaign to the treaty of Parsdorf; 8. The situation of Suabia during this æra; and 9. The events which occurred previous to the general peace.

ART. 49.—*D. Martin Luthers Reisen und Merkwurdige Schicksale.*

Travels and remarkable Events in the Life of Dr. Martin Luther, with an Abstract of the History of the Reformation, to the Peace of Westphalia. By J. F. Kutscher. 8*vo.* Schleswick.

The travels of Luther are of so little importance, if we except his journey to Rome, that the author seems to have adopted the title, to distinguish his work from the innumerable lives of this celebrated reformer already published. If this volume add to the list, it does not add to our knowledge. It is properly a history of the life and the reformation of Luther, made up from common materials, mixed with insignificant events and bold assertions.

In the first book, the author treats of the life of Luther, from 1483 to 1517. To the narrative of his journey to Rome, he adds an explanation of the Ambrosian and Gregorian liturgy, which is wonderfully misplaced in this volume. The second book contains the events of the years from 1518 to 1522. We were surprised at his stopping at this point, since, three years afterwards, the reformation was introduced into Saxony, by the consent of the elector. The third and fourth books proceed to the year 1537; and we here find numerous errors respecting the conduct of Zwingle, and our own Henry. In short, we need not dwell any longer on this article; our object is to give an account of German literature in different departments, and of works of different merits.

ART. 50.—*Leben des Desiderius Erasmus.*

The Life of Erasmus. Leipsic.

This is a separate publication of a life, which has already appeared in the seventh volume of a collection, entitled, 'The Biography of celebrated Reformers.' We might expect to find in it whatever Erasmus has done, to clear theology of its abuses, by the application of ancient literature, criticism, the study of history and philosophy, &c.; with what zeal he combated prejudice and super-

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stition, to prepare the mind for a necessary and useful reformation. Of all this, however, we discover not the slightest trace. Our author's chief object is to show, that Erasmus does not deserve the character of a great man; that he neither equals Luther, nor even Ulric of Hütten. The work is intended to be a popular one; and yet the author stops to relate the discussions between Erasmus, Stunica, Bedda, Carpi, Lee, and others. In return, he passes in silence the pleasing and satirical pictures of the manners, opinions, abuses, follies, and superstitions of his age, which render his dialogues equally amusing and instructive.

ART. 51.—*Meine Pilgerschafft durchs Weltgehimmel.*

My Pilgrimage through the Tumult of the World. A romantic Tale. Vol. I. 8vo.

This tale is said to contain the true history of an itinerant comedian, in the western districts of Germany. Those who have laughed at the Comic Romance of Scarron, and the numerous similar works in our own language, will perhaps be pleased with comparing the French and English with a German portrait. The German comedian has not, indeed, the spirit and humour of his predecessors; but his imagination is lively, and his sensibility renders the work interesting. Many inferior German publications have been translated.

ITALY.

ART. 52.—*Dissertatione dell' Abate Domenico Testa, sopra due Zodiaci, &c.*

Dissertation of the Abate Domenico Testa on the two Zodiacs lately discovered in Egypt. Read at an extraordinary Meeting of the Academy of the Catholic Religion, July 5th, 1802. *8vo.* Rome.

In our review of the literature of Germany, will be found an account of two works on this subject; and our attention will be, probably, again called to it by some English publications. We shall, therefore, only now recapitulate the very judicious and satisfactory arguments of this author, without being able, in this place, to appreciate the force of each.

The use of the zodiac in Egypt cannot be traced higher than the period when the vernal equinox entered Aries, an epoch of 3600 years. One of these zodiacs cannot, therefore, reach above 720, and the other 2880 years beyond this period. The ancient Egyptians, in other respects, were not so far advanced in the knowledge of astronomy as the Chaldæans and other nations.

2. These zodiacs must have been constructed about the time of Hipparchus, or rather later, nearly about 150 years before the Christian æra.

3. Paul Lucas, who speaks of the temple of Tentyra, found in it Greek inscriptions; in one of which the name of Marcus Clodius, and in another that of Tiberius Cæsar, were observable. Pococke also assures us, that the ornaments of the temple are the works of the most able Grecian sculptors. The temple must, then, have been built at an æra when the Egyptian architecture was already united with the Grecian.

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4. The zodiac of Tentyra contains the constellation of the Balance, which was only discovered by the astronomers of the school of Alexandria.

5. The indication of the solstice by the Hands, in the sign Leo, proves nothing, because the ancient Egyptians did not begin their civil year by the summer solstice, but by the heliacal rising of Sirius, which coincided with the entrance of the sun into the sign Leo, and with the inundations of the Nile.

6. The zodiac of Esne, which is but imperfectly known, seems, according to appearances, to be of the æra of Augustus, because then the new æra of the Egyptians commenced (the æra Actiaca); because in the month of September the sun entered Libra; and in the same month the battle of Actium, which gave Augustus the possession of the whole of Egypt, was fought. The Athyr of the Egyptians was confounded with Venus Genetrix.

The work concludes with two memoirs: the first on the antiquity of the Egyptian temples; the second on the antiquity of the constellation of Libra, on a comparison with Indian monuments, from which an attempt has been made to prove its greater antiquity.

ART. 53.—*Dizionario Storico degli Autori Ebrei e delle loro Opere.*

Historical Dictionary of Hebrew Authors, and their Works. By Dr. G. B. de Rossi. 2 Vols. 8vo. Parma.

M. de Rossi is, perhaps, the only person among modern *literati* who could engage in such a work, as his knowledge of Hebrew literature is uncommon and extensive, and as he possesses a valuable collection of Hebrew books and MSS. This has enabled him to complete and amend Wolf's Bibliotheca Hebraïca, and other works of the same kind. We shall mention some of the articles which respect men not generally known.

In Italy we may point out Jacob Saravel of Venice, and Israel Benjamin Brassani, a rabbin of Reggio. The first was also a rabbin, and died at Mantua in 1782. He was well versed in Christian philology, and was said to disapprove many points in the Jewish ritual. The latter died in 1790; was one of the best poets of his nation, and highly esteemed for the rectitude of his character.

Among the German Jews we find some accounts of Bloch the ichthyologist, Moses Mendelshon, and Hartwig Wesseleys. Marcus Herz, a very respectable physician of Berlin, is only shortly mentioned: others are passed in silence, as Abraham Euchel, David Friedlander, Aaron Wolfshon, &c.

A Hebrew journal, under the title of the Collector, which contains interesting literary intelligence, seems not to have reached M. de Rossi; but this omission is compensated by his quotation of other Hebrew works little known in Europe; and of authors who have treated of Hebrew literature, as Philo Alexandrinus, Flavius Josephus, Aquila, Theodotion, &c. Among the most interesting articles we notice those of Elias Levita, born in 1472; Moses Maimonides, born in 1139: Saadia Gaon and Tancum, quoted by Pococke and Schnurrer.

The Hebrew text is printed in Roman characters, according to the Italian pronunciation; a plan we cannot commend, as it will

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be the source of numerous mistakes. The author often quotes 'Catalogo ragionalo de miei MSS.'—A descriptive Catalogue of my Manuscripts. The first volume of this catalogue is in the press, and will appear with the following title: 'MSS. Codices Hebraïci Facultatum omnium, Bibliothecæ Auctoris accurate descripti perpetuisque Scholiis historico-criticis ac Commentario illustrati.'

ART. 54.—*Opere del Dottore Ludovico Scapinelli, soprannominato il Cieco.*

The Works of Dr. Lewis Scapinelli, called the Blind. Vol. I. 8vo. Parma.

Dr. Scapinelli was born blind, but acquired extensive knowledge notwithstanding his misfortune, and distinguished himself in philosophy, eloquence, and poetry, so as not only to excel his contemporaries, but even to anticipate the improvements of future centuries. The proofs of these assertions may be found in the Life of the author, by Pompilio Pozzetti, prefixed to the present volume, from which we copy the following passage:

'Filologo, oratore, poeta, coltivator delle muse Italiane e delle Latine, sostenne fino al 1634, con non commune onore, le primarie cattedre delle varie università d'Italia, lasciando quantità d'opere d'ogni genere.'

This first volume contains the Latin and Italian poetry, and some pieces in prose in both languages. The Italian poems, though few, are light, and have an originality both in the ideas and expressions. The sonnets have a little of the false brilliancy and affectation of the age. On the contrary, in the Latin poems there is equal justness of thought and elegance of expression. He seems deeply impressed with the beauties of the ancient classics; and Ovid, Virgil in his eclogues, and Tibullus, appear to have been his most approved models.

HOLLAND.

ART. 55.—*Geneeskundig Magazijn, &c.*

Magazine of Medicine. By Van Stripian Luiscius, C. G. Ontyd, M. J. Macquelin, and J. Van Heekeren. Vol. I. No. 1—3. 8vo. Delf.

This magazine is designed as a *dépôt* for the observations of the Dutch physicians, and at the same time to supercede the Verhandelingen, published by the Society of Natural Philosophy and Medicine at the Hague.

Besides the names mentioned in the title, we perceive those of Vanden Bosch, Van Geuns, and Runk, whom we have already had occasion to notice with commendation.

We perceive few subjects that can detain us. The vaccine disease is noticed, in many parts, with respect and confidence. A singular memoir occurs on the natural history of human excrements; and we find two instances of the good effects of the radix Lopeziana, first recommended by Gaubius, in his Adversaria, in cases of dysentery.

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ART. 56.—*Verhandelingen van het Genootschap ter bevordering der Heelkunde te Amsterdam. Vol. VII.* 8vo. Amsterdam.

We have formerly noticed some of the earlier volumes of this collection, which seems to lessen both in bulk and interest. We first find an account of the prize memoirs; and next follow the different communications. The first is entitled Observations on the Wounds of the Lower Belly, by J. C. Albrecht and J. Hankman, each of whom obtained a silver medal. Some other memoirs of importance follow, of which we noticed, with particular approbation, four cases of bloody lymph accumulated in cancerous breasts, by A. C. Monro; with four analogous observations, by E. P. Swagerman. Observations on a recent Luxation of the Right Thigh, reduced by J. Martens, and explained on anatomical Principles. A Memoir on Deformed Pelves, with a new Method of Delivery, to preserve both the Mother and Child.

ART. 57.—*Reizen nae de Kaap de Goede Hoop, Jerland, end Norwegen, &c.*

A Voyage to the Cape of Good Hope, Ireland, and Norway, in the Years 1791—1797. *By Cornelius de Jong, Captain of the Frigate Scipio. Vol. II.* 8vo. Harlem.

We some time since noticed the first volume of this work. The voyage commenced in 1794, and captain de Jong arrived at St. Jago in the best season, but found the island sickly; which seems to show that it is unhealthy in consequence of the rains, which fall at the end of summer. In other respects it is very fertile; but provisions are dear, from the number of ships which refit and victual here. M. de Jong arrived at the Cape in November. The letters from the 4th to the 11th contain an interesting account of the colony, and a distressing picture of its situation in consequence of the war. He next describes some excursions into the internal parts, Simon's Bay, &c.

He sailed, on his return, the 19th of May 1795, and on the 20th of June anchored at the Isle of Ascension, of which he gives a particular description. He then directed his course to the coast of Norway, to avoid the English, and continued nearly two years at Drontheim and at Bergen, as the English vessels filled the North Sea. He is, consequently, enabled to describe the whole coast of Norway, and engages in some details on the constitution and present state of that country, on the manners of its inhabitants, mineral productions, statistics, and commerce.

Four plates illustrate this volume: the first representing Table Bay and Cape Town: the second, a view of Simon's Bay: the third, a sea insect, which the author found near Flores, one of the Azores, greatly resembling the glaucus flagellum of Forster: the fourth, the military exercises of the Norwegians.

DENMARK.

ART. 58.—*Anleitung zu einer verbesserten Schaafzucht.*

A new Method of breeding Sheep, and of the Management of Spanish Sheep in cold Climates. By M. Abildgaard and E. Vibourg. Translated from the Danish by E. Jensen. 8vo. Copenhagen.

We avail ourselves of the German translation, to announce this

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important little work, which contains much valuable information. Though designed for higher latitudes, it contains numerous facts which will be highly useful in this country. We can only give an abstract of the contents.

We find, then, in this volume whatever relates to the natural history of sheep, *viz.* the difference of their instinct, dentition, and the period of their copulation. The authors next point out the characters of good wool, the difference of sheep-skins, the properties of the meat of different races; in what the fineness of the wool consists, and at what age the sheep is fit for propagation; with the hereditary defects of these animals, and the means of preventing their degeneration. In the last chapters they treat of the melioration of the Danish breed by the Friseland rams, and of the properties of the latter; of the Danish, Iceland, Ferrol, and other sheep; the melioration of the Danish sheep by the English breed; of their diseases, with the means of preventing and curing them.

ART. 59.—*Bemerkungen auf einer Reise durch das Sudlich Deutschland.*

Observations made during a Journey through the South of Germany, Alsace, and Switzerland, in the Years 1798 *and* 1799. *By M. d'Eggers.* 8*vo. Vol. II. and III.* Copenhagen.

We have already noticed the first volume of this work. The second contains the author's journey from Rastadt to Strasburg, with his observations on the present situation of the latter city, on Alsace, and the revolutions of Switzerland.

The best informed German travellers have observed, that M. Eggers seems not to have drawn his remarks from authentic sources. He sometimes, like a celebrated alderman of our own country, quotes his hair-dresser at Strasburg. Indeed, what he says of this city seems to be copied, in part, from the famous *Blue Book*, compiled by a printer, and partly from a description of Strasburg, published previous to the revolution, for Koenig. But we shall not enlarge on inaccuracies, which the author might have corrected by attending to the remarks of the most respectable journalists of Germany, which, however, he seems to have overlooked.

The third volume is not equally faulty. The description of the electorate of Baden and the Brisgaw is more important and interesting. The author staid longer at these places, and seems to have obtained better information. The last two letters of the volume contain the observations on Switzerland.

SWEDEN.

ART. 60.—*Practik Hand Lexicon foer Landhunshalase och Kostenarer.*

A practical Manual of Rural Œconomy and the Arts. Published by Olaf Linderholm. Vol. I. A to. E. 8*vo.* Stockholm.

Sweden does not appear to be a country favourable to extensive works—*pendent opera interrupta;* at least we may form this opinion from the slow progress of the great Œconomical Dictionary of Fischerstroem (nya Suensk Economiska Dictionaire), of which, in twenty-four years, only two volumes have appeared,

terminating at the letter B. The present work, we trust, will proceed more rapidly.

On a general view, the author seems to have executed his proposed plan with ability. The articles are sufficiently full to give a correct idea of the objects, their properties, their use and preparation. Some of them are more extensive, particularly on alum, arsenic, ash, amber, balsam, bees, bread, bark, distillation, diamond, &c.

ART. 61.—*Svenska Krigsmanna Sællskassels Handlingar, for Aer* 1800.

Memoirs of the Swedish Military Academy for the Year 1800. Stockholm.

The Swedish military academy is composed of the king, its protector, eleven honorary and eighty active members. The volume before us, which is only the second, contains two memoirs, *viz.* Count Rumford's Attempt to determine the Force of Gunpowder, translated from the Philosophical Transactions for 1781, by Lieutenant-colonel Arrhenius; and Observations on the Regulations of the Exercise of the Swedish Army, by the Chevalier Doebeln. An abstract only of the last memoir is given, as the plates would render the publication of the whole too expensive.

ART. 62.—*Ulfoerlig Geographie foerfatted, &c.*

Complete Geography, by Dan. D'Jurberg; accompanied with a Supplement, and a Chart of the West Indies. Vol. I. Stockholm.

This author has already published many geographic works, and five charts, *viz.* two of Polynesia, one of France in four sheets, one of Asiatic Turkey, and one of the West Indies. This is, in reality, the first volume of a second edition; the first of which appeared in 1786, and was received with great respect. The first volume contains the cosmography and the general geography: the system of the world is explained at much greater length than in the first edition: and the author next considers this planet in its philosophic, mathematical, and geographic relations. The next subject of importance is the population of different countries. He gives Portugal 3,000,000 of inhabitants; Spain 11,000,000, France 33,000,000; Italy, without reckoning the Austrian possessions and Corsica, about 16,500,000; Germany, independent of the Austrian and Prussian states, 11,360,000; Austria about 25,000,000; Prussia 8,000,000; England 13,000,000; Denmark 2,500,000; Sweden 3,200,000; European Russia 35,000,000; and Turkey 10,000,000. He estimates the population of Europe at 180,000,000, of Asia 440,000,000, Africa 120,000,000, North America 25,000,000, South America 15,000,000, Polynesia 20,000,000; consequently, that of the whole world at about 800,000,000.

The political division of the earth follows; and at the end of the volume is a memoir on geogony, which ought to have been at the beginning: and under the title of Criticism we find numerous additions, and some account of the Piazzi, and other discoveries.

The supplement contains a particular description of Ceylon, Cuba, Jamaica, and St. Domingo, with a chart of the West Indies.

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ERRATA.

Page 199, line 5 from the bottom, *for* palace, *read* Castle.
370, 30, *for* espoused, *read* suspected.

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